

The Holy Gospel Of Jesus Christ, According To Matthew

The Argument

In this History written by Matthew, Mark, Luke, and John, the Spirit of God so governed their hearts, that although they were four in number, yet in effect and purpose they so consent, as though the whole had been composed by any one of them. And albeit in style and manner of writing they be divers, and sometime one writeth more largely that which the other doth abridge; nevertheless in matter and argument, they all tend to one end; which is to publish to the world the favor of God toward mankind through Christ Jesus, whom the father hath given as a pledge of his mercy and love. And for this cause they entitle their story Gospel, which signifieth good tidings, for as such as God hath performed indeed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered unto us, for there is no joy nor consolation, no peace nor quietness, no felicity nor salvation, but in Jesus Christ, who is the very substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore under this word is contained the whole New Testament; but commonly we use this name for the history, which the four Evangelists write, containing Christ's coming in the flesh, his death, and resurrection, which is the perfect sum of our salvation. Matthew, Mark, and Luke are more copious in describing his life and death; but John more laboreth to set forth his doctrine, wherein both Christ's office, and also the virtue of his death and resurrection more fully appear; for without this, to know that Christ was born, dead, and risen again, should nothing profit us. The which thing notwithstanding that the three first touch partly, as he also sometime intermeddled the historical narration, yet John chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe as it were, the body, and John setteth before our eyes the soul. Wherefore the same aptly termeth the Gospel written by John, the key which openeth the door to the understanding of the others; for whosoever doth know the office, virtue and power of Christ, shall

read that which is written of the Son of God come to be the Redeemer of the world, with most profit. Now as concerning the writers of this history, it is evident that Matthew was a Publican, or custom gatherer, and was chosen of Christ to be an Apostle. Mark is thought to have been Peter's disciple, and to have planted the first Church at Alexandria, where he died the eighth year of the reign of Nero. Luke was a Physician of Antioch, and became Paul's disciple, and fellow in all his travels; he lived fourscore and four years, and was buried at Constantinople, John was the Apostle whom the Lord loved, the son of Zebedee, and brother of James; he died threescore years after Christ, and was buried near to the city of Ephesus.

<i>Matthew 1</i>	<i>3</i>
<i>Matthew 2</i>	<i>6</i>
<i>Matthew 3</i>	<i>9</i>
<i>Matthew 4</i>	<i>12</i>
<i>Matthew 5</i>	<i>16</i>
<i>Matthew 6</i>	<i>23</i>
<i>Matthew 7</i>	<i>27</i>
<i>Matthew 8</i>	<i>31</i>
<i>Matthew 9</i>	<i>35</i>
<i>Matthew 10</i>	<i>39</i>
<i>Matthew 11</i>	<i>44</i>
<i>Matthew 12</i>	<i>48</i>
<i>Matthew 13</i>	<i>54</i>
<i>Matthew 14</i>	<i>60</i>
<i>Matthew 15</i>	<i>65</i>
<i>Matthew 16</i>	<i>69</i>
<i>Matthew 17</i>	<i>74</i>
<i>Matthew 18</i>	<i>77</i>
<i>Matthew 19</i>	<i>82</i>
<i>Matthew 20</i>	<i>86</i>
<i>Matthew 21</i>	<i>90</i>
<i>Matthew 22</i>	<i>96</i>
<i>Matthew 23</i>	<i>101</i>
<i>Matthew 24</i>	<i>106</i>
<i>Matthew 25</i>	<i>112</i>
<i>Matthew 26</i>	<i>117</i>
<i>Matthew 27</i>	<i>127</i>
<i>Matthew 28</i>	<i>134</i>

Matthew 1

1 That Jesus is the Messiah, the Saviour promised to the Fathers'. 18 The nativity of Christ.

1 The (*) (1) (a) (♣) book of the (b) generation of Jesus Christ the (c) son of (♣) David, the son of Abraham.

(*) Luke 3:23 .

(1) Jesus Christ came of Abraham of the tribe of Judah, and of the stock of David as God promised.

(a) Rehearsal; as the Hebrews used to speak; see Genesis 5:1, The book of the generations.

(♣) This rehearsal of the progeny, whereof Jesus Christ is sprung according to the flesh.

(b) So called, for that he came of the stock of David.

(c) Which Christ is also the son of Abraham.

(♣) These two are first rehearsed, because Christ was especially promised to come of them and their seed, and therefore Christ commonly was called the son of David, because the promise was more evidently confirmed unto him.

2 (*) Abraham begat Isaac; (♦) and Isaac begat Jacob; and (♣) Jacob begat Judas and his brethren.

(*) Genesis 21:2 .

(♦) Genesis 25:14 .

(♣) Genesis 29:35 .

3 (*) And Judas begat Phares; and Zara (♣) of Thamar; and Phares begat Esrom; And Esrom begat Aram.

(*) Genesis 38:27; 1 Chronicles 2:5; Ruth 4:18-19 .

(♣) By incestuous adultery, the which shame setteth forth his great humility, who made himself of no reputation, but became a servant for our sakes; yea, a worm and no man, the reproach of men, and contempt of the people, and at length suffered the accursed death of the cross.

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon.

5 And Salmon begat Boaz of (♣) Rachab; and (*) Boaz begat Obed of Ruth; and Obed begat Jesse.

(♣) Rachab and Ruth, being Gentiles, signifieth that Christ came not only of the Jews, and for them, but also of the Gentiles, and for their salvation.

(*) Ruth 4:28 .

6 And (*) Jesse begat David the King; and David the King Begat Solomon of her that was (♣) *the wife* of Urias.

(*) 1 Samuel 16:1; 1 Samuel 17:12 .

(♣) 2 Samuel 12:24 .

7 And (*) Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa.

(*) 1 Kings 11:43; 1 Chronicles 3:10-11 .

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias.

9 And Ozias begat (*) Joatham; and Joatham begat Achaz; and Achaz begat Ezekias.

(*) He hath omitted three Kings: Joash, Amaziah, Ahaziah; abridging the number to make the times fourteen generations.

10 And (*) Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias.

(*) 2 Kings 20:21; 2 Kings 21:18; 1 Chronicles 3:13; 1 Chronicles 14:15 .

11 And (*) Josias begat Jakim; and Jakim (d) begat Jechonias and his brethren about the time they were carried away to Babylon.

(*) 2 Kings 23:34; 2 Kings 24:1-6; 2 Chronicles 36:4-9 .

(d) That is, the captivity fell in the days of Jakim and Jechonias; for Jechonias was born before their carrying away into captivity.

12 And after they were carried away into Babylon, (*) Jechonias begat (♣) Salathiel; and (♣) Salathiel begat Zorobabel.

(*) 1 Chronicles 3:16 .

(♣) After the captivity, the title royal was appointed unto him; so that notwithstanding that they were as slaves for the space of seventy years, yet by the providence of God the government remained in the family of David, where is continued in the coming of Christ.

(♣) 1 Chronicles 3:17 .

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor.

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud.

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, (*) of whom was born JESUS, that is called (♣) Christ.

(*) Albeit the Jews number their kindred by the male kind; yet this lineage of Mary is comprehended under the same, because she was married to a man of her own stock and tribe.

(♣) Who is the true King, Priest, and Prophet anointed of God to accomplish the office of the redeemer.

17 So (e) all the generations from Abraham to David, *are* fourteen generations; and from David until they were carried away into Babylon, fourteen generations; and after they were carried away into Babylon until Christ, fourteen generations.

(e) All these which are reckoned up in this pedigree of David's stock, as they begat one another orderly in their degrees.

18 ¶ Now the birth of (2) Jesus Christ was thus: When as his mother Mary was (*) betrothed to Joseph, (♣) before they came together, she was found (♣) with child of the holy Ghost.

(2) Christ is the true Emmanuel, and therefore, Jesus (that is, Saviour) is conceived in the virgin by the holy Ghost, as it was foretold by the Prophets.

(*) Luke 1:27 .

(♣) Before he took her home to him.

(♣) As the Angel afterward declared to Joseph.

19 Then Joseph her husband being a (♣) just man, and not willing to (*) make her a public example, was minded to put her away secretly.

(♣) Upright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neither retain her, which by the Law should be married to another neither by accusing her put her to shame for her fact.

(*) Deuteronomy 14:1 .

20 But whiles he thought these things, behold, the Angel of the Lord appeared unto him in a (*) dream, saying, Joseph, the (♣) son of David, fear not to (f) take Mary thy (g) wife; for that which is (h) conceived in her, is of the holy Ghost.

(*) This dream is witnessed by the holy Ghost, and is a kind of revelation, Numbers 12:6 .

(♣) This name putteth him in remembrance of God's promise to David.

(f) Receive her at her parents and kinsfolk's hands.

(g) Which was promised, and made sure to thee to be thy wife.

(h) Of the mother's substance by the holy Ghost.

21 And she shall bring (3) forth a son, and thou shalt (*) call his name (♣) JESUS, for he shall (♣) (i) save his people from their sins.

(3) Christ is born of the same Virgin which never knew man; and is called Jesus of God himself, by the Angel.

(*) Acts 4:12 .

(♣) That is, Saviour.

(i) Deliver, and this sheweth us the meaning of this name Jesus.

(♣) Luke 1:31 .

22 And all this was done that it might be fulfilled, which is spoken of the Lord by the Prophet, saying.

23 (*) Behold, a (k) virgin shall be with child, and shall bear a son, and (♣) they shall call his name Emmanuel, which is by interpretation, (♣) God with us.

(*) Isaiah 7:14

(k) There is in the Hebrew and Greek text, an article added, to point out the woman, and see her forth plainly; as you would say, that Virgin, or a certain virgin.

(♣) Or, thou.

(♣) God is joined with us by the means of Jesus Christ, who is both God and man.

24 ¶ Then Joseph being raised from sleep, did as the Angel of the Lord had enjoined him, and took his wife.

25 But he knew her not, (l) till she had brought forth her (*) first born son, and he called his name JESUS.

(l) This little word till, in the Hebrew tongue, giveth us to understand also, that a thing shall not come to pass in time to come; as Michal had no children till her death day, 2 Samuel 6:23 . And in the last chapter of this Evangelist; Behold, I am with you till the end of the world.

(*) Christ is here called the first born, because she had never none before, and not in respect of any she had after. Neither yet doeth this word (till) import always a time following; wherein the contrary may be affirmed, as our Saviour, saying, that he will be present with his disciples, till the end of the world, meaneth not, that after the world he will not be with them.

Matthew 2

1 The wise men, who are the firstfruits of the Gentiles, worship Christ. 14 Joseph fled into Egypt with Jesus and his mother. 16 Herod slayeth the children.

1 When (*) (1) Jesus then was born at Bethlehem in (a) Judea, in the days of Herod the King, behold, there came (b) (♣) Wise men from the East to Jerusalem,

(*) Luke 2:6 .

(1) Christ a poor child, laid down in a crib, and nothing set by of his own people, receiveth notwithstanding a noble witness of his divinity from heaven, and of his kingly estate of strangers; which his own also unwittingly allow of, although they do not acknowledge him.

(a) For there was another Bethlehem in the tribe of Zebulun.

(b) Wise and learned men; It is a Persian word which they use in good part.

(♣) Wise men, or Magi, in the Persians and Chaldean's tongue signify Philosophers, Priests, or astronomers, and here the firstfruits of the Gentiles that came to worship Christ.

2 Saying, Where is the King of the Jews that is born? For we have seen his (*) star in the East, and are come (♣) to worship him.

(*) An extraordinary sign to set forth that Kings honor, whom the word did not esteem.

(♣) Which was a declaration of that reverence, which the Gentiles should bear unto Christ.

3 When King Herod heard this, he was (c) troubled, and all Jerusalem with him.

(c) Was much moved, for he was a stranger, and came to the kingdom by force; and the Jews were troubled; for wickedness is mad and raging.

4 And gathering together all the (d) chief Priests and (e) Scribes of the people, he asked of them, where Christ should be born?

(d) The chief priests, that is, such as were of Aaron's family, which were divided into four and twenty orders. 1 Chronicles 14:5 and 2 Chronicles 36:14 .

(e) They that expound the Law to the people, for the Hebrews take this word of another, which signifieth as much as to expound and declare.

5 (*) And they said unto him, At Bethlehem in Judea; for so it is written by the Prophet,

(*) They could well tell of Christ in general; but when they should profess his name, and give him his due honor, they wax cold, and shrink back.

6 (*) And thou Bethlehem in the land of Judah, art not the (f) least among the Princes of Judah; for out of thee shall come the governor that (g) shall feed my people Israel.

(*) Micah 5:2; John 7:42 .

(f) Though thou be a small town, yet shalt thou be very famous and notable through the birth of the Messiah, who shall be born in thee.

(g) That shall rule and govern; for Kings are fitly called feeders and shepherds of the people.

7 Then Herod (*) privily called the wise men, *and* diligently inquired of them the time of the star that appeared.

(*) An evil conscience is a burning fire.

8 And sent them to Bethlehem, saying, Go, and search diligently for the babe; and when ye have found him, bring me word again, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed; and lo, the (*) star which they had seen in the East, went before them, till it came and stood over *the place* where the babe was.

(*) The star vanished away before, to the intent they should tarry at Jerusalem, and there inquire of the thing, to the confusion of the Jews.

10 And when they saw the star, they rejoiced with an exceeding great joy.

11 And went into the house, and (*) found the babe with Mary his mother, and (h) fell down, and worshipped him, and opened their (i) treasures, and presented unto him gifts, (♣) *even* gold, and frankincense, and myrrh.

- (*) Or, saw.
- (h) A kind of humble and lovely reverence.
- (i) The rich and costly presents, which they brought him.
- (♣) The Persian's manner was not to salute Kings without a present, and therefore they brought of that which was most precious in their country, whereof every one of them offered.

12 And after they were (k) warned of God in a dream, that they should (*) not go again to Herod, they returned into their country another way.

- (k) God warned and told them of it, when as they asked it not.
- (*) Promises ought not to be kept, where God's honor and preaching of his truth is hindered; or else it ought not to be broken.

13 ¶ (2) After their departure, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word, for Herod will seek the babe to destroy him.

- (2) Christ being yet scarce born, beginneth to be crucified for us, both in himself, and also in his members.

14 So he arose and took the babe and his mother by night, and departed into Egypt,

15 And was there unto the death of Herod, (♣) that it might be fulfilled, which is spoken of the Lord by the (*) Prophet, saying, Out of Egypt have I called my son.

- (♣) That which was prefigured by the deliverance of the Israelites out of Egypt, which were Christ's Church and his body, is now verified, and accomplished in the head, Christ.
- (*) Hosea 11:1 .

16 ¶ (*) Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the coasts thereof from two years old and under, according to the time which he had diligently searched out of the Wise men.

- (*) Within a certain time after.

17 Then was that fulfilled which is spoken (l) by the Prophet Jeremiah, saying,

- (l) For God speaketh by the mouth of the Prophets.

18 (*) In (♣) Rhama was (m) a voice heard, mourning, and weeping, and great howling, (n) Rachel weeping for her children, and would not be comforted, because they (♣) were not.

- (*) Jeremiah 32:25 .
- (♣) Herod renewed the sorrow which the Benjamites had suffered long before; yet for all his cruelty, he could not bring to pass, that Christ should not reign.
- (m) A voice of lamenting, weeping and howling.

(n) That is to say, All that compass about Bethlehem; for Rachel Jacob's wife, who died in childbed, was buried in the way that leadeth to this town, which is also called Ephratah, because of the fruitfulness of the soil, and plenty of corn.
(♣) That is, they were killed and dead.

19 (3) And when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt,

(3) Christ is brought up in Nazareth, after the death of the tyrant by God's providence; that by the very name of the place, it might plainly appear to the world that he is the Lord's true Nazarite.

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel; for they are (*) dead which sought the babe's life.

(*) Thus the faithful may see how God hath infinite means to preserve them from the rage of tyrants.

21 Then he arose up, and took the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea instead of his father Herod, he was afraid to go thither. (*) Yet after he was warned of God in a dream, he turned aside into the parts of Galilee,

(*) Or, therefore.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That he should be called (*) a (♣) Nazarite.

(*) Or, of Nazareth.

(♣) Which is holy and consecrated to God; alluding unto those that were Nazarites in the old Law, which were a figure of that holiness which should be manifested in Christ, as was Samson, Joseph, ect.

Matthew 3

1 John preacheth. 4 His apparel and meat. 5 He baptizeth. 8 The fruits of repentance. 10 The axe at the root of the trees. 12 The fan and the chaff. 13 Christ is baptized.

1 And (*) in (a) (♣) those days, (1) John the Baptist came and preached in the (b) (♣) wilderness of Judea,

(*) Mark 1:4; Luke 3:3 .

(a) Not when Joseph went to dwell at Nazareth, but a great while after, about the space of fifteen years; for in the thirtieth year of his age was Jesus baptized of John; therefore by those days is meant, at that time that Jesus remained as yet an inhabitant of the town of Nazareth.

(♣) In the first year of the reign of Tiberius, after Christ had a long time remained in Nazareth, and was now about 30 years old.

(1) John, who through his singular holiness and rare austereness of life caused all men to cast their eyes upon him, prepareth the way for Christ following fast on his heels, as the Prophet Isaiah foretold, and delivereth the sum of the Gospel, which in short space after should be delivered more fully.

(b) In a hilly country, which was notwithstanding inhabited, for Zacharias dwelt there, Luke 1:40 , and there was Joab's house, 1 Kings 1:34 ; and besides these, Joshua maketh mention of six towns that were in the wilderness, Joshua 15:61 .

(♠) So called in respect of the plain country and fertile valleys; and not because it was not inhabited.

2 And said, (c) (*) Repent, for the (d) (♣) kingdom of heaven is at hand.

(c) The word in the Greek tongue signifieth a changing of our minds and heart from evil to better.

(*) Or, be sorry for your past faults, and amend.

(d) The kingdom of Messiah, whose government shall be heavenly, and nothing but heavenly.

(♣) Which is, that God will reign over us, gather us unto him, pardon our sins, and adopt us by the preaching of the Gospel.

3 For this is he of whom it is spoken by the Prophet Isaiah, saying, (*) The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, (e) make his paths straight.

(*) Isaiah 40:3; Mark 1:3; Luke 3:4; John 1:23 .

(e) Make him a plain and smooth way.

4 And this John had his (*) garment of camel's hair, and a girdle of a skin about his loins, his meat was also (f) (♣) (♠) locusts and wild honey.

(*) Woven with hair, as gross hair cloth.

(f) Locust were a kind of meat which certain of the East use, which were therefore called devourers of Locusts; Obadiah 1:9 .

(♣) Such meats as nature brought forth without man's labor or diligence; read Leviticus 11:22 .

(♠) Or, grasshoppers.

5 (*) Then went out to him (g) Jerusalem and all Judea, and all the region round about Jordan.

(*) Mark 1:5, Luke 1:7 .

(g) The people of Jerusalem.

6 And they were baptized of him in Jordan, (h) (*) confessing their sins.

(h) Acknowledging that they were saved only by free remission and forgiveness of their sins.

(*) Acknowledging their faults; for there is no repentance without confession.

7 (2) Now when he saw many of the Pharisees, and of the Sadducees come to his baptism, he said unto them, (*) O (♣) generation of vipers, who hath forewarned you to flee from the anger to come?

(2) There is nothing that stopped up the way of mercy and salvation against us so much as the opinion of our own righteousness doeth.
(*) Matthew 12:34 .
(♣) Or, broods.

8 (3) Bring forth therefore (*) fruit worthy amendment of life;

(3) True repentance is an inward thing which has its seat in the mind and heart.
(*) He meaneth those venomous and malicious Pharisees with the judgment of God, except they shew before men such works as are agreeable to the profession of the godly, whom Isaiah calleth the trees of righteousness; Isaiah 61:3 .

9 (4) And (i) think not to say (k) with yourselves, (*) We have Abraham to *our* father; for I say unto you, that God is able even of these stones to raise up children unto Abraham.

(4) The faith of the fathers availeth the unbelieving children nothing at all; and yet for all that God playeth not the liar, nor dealeth unfaithfully in his league which he made with the holy fathers.
(i) Think not that you have any cause to be proud of Abraham.
(k) In your hearts.
(*) John 3:39; Acts 13:26 .

10 And now also is the (♣) axe put to the root of the trees; (*) therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.

(♣) The judgment of God is at hand to destroy such as are not meant to be of his Church.
(*) Matthew 7:19 .

11 (*) (5) Indeed I baptize you with water to (l) amendment of life, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he will baptize you with the holy Ghost, and with (♣) fire.

(*) Mark 1:8; Luke 5:16; John 1:26; Acts 1:5; Acts 2:4; Acts 8:17; Acts 19:4 .
(5) We may neither dwell upon the signs which God hath ordained as means to lead us unto our salvation, neither upon them; but we must climb up to the matter itself, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified unto us.
(l) The outward sign putteth us in mind of this, that we must change our lives and become better, assuring us as by a seal, that we are engrafted into Christ; whereby our old man dieth and the new man riseth up; Romans 6:4 .
(♣) When God baptizeth inwardly with the virtue of his Spirit, he burneth, and consumeth the vices and inflameth the hearts with love towards him.

12 (6) Which hath his (*) fan in his hand, and will (m) make clean his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire.

(6) The triumphs of the wicked shall end in everlasting torment.
(*) Which is the preaching of the Gospel, whereby he gathereth the faithful as good corn, and scattereth the infidels as chaff.
(m) Will cleanse it thoroughly, and make a full riddance.

13 ¶ (*) (7) Then came Jesus from Galilee to Jordan unto John to be baptized of him.

(*) Mark 1:9; Luke 3:21 .
(7) Christ sanctified our baptism in himself.

14 But John earnestly put him back, saying, I have need to be baptized of thee, and comest thou to me?

15 Then Jesus answering, said to him, **Let be now; for thus it becometh us to (*) fulfill (n) all righteousness.** So he suffered him.

(*) We must render perfect obedience to God in all things, which he hath ordained.
(n) All such things as it hath appointed us to keep.

16 And Jesus when he was baptized, came straight out of the water. And lo, the heavens were opened unto (o) him, and *John* saw the Spirit of God descending like a (*) dove, and lighting upon him.

(o) To John.
(*) To shew the state of his kingdom, which is in all meekness and lowliness.

17 (8) And lo, a voice *came* from heaven, saying, (*) (♣) This is my beloved Son, in whom I am (p) well pleased.

(8) Christ's full consecration and authorizing to the office of mediatorship, is shewed by the Father's own voice, and a visible sign of the holy Ghost.
(*) Matthew 17:5; Colossians 1:13; 2 Peter 1:17 .
(♣) The favor of God resteth on Jesus Christ, that from him it might be poured on us, which deserve of ourselves his wrath, and indignation.
(p) The Greek word betokeneth a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ only is the man whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aside.

Matthew 4

1 Christ is tempted. 4 He vanquisheth the devil with Scripture. The Angels minister unto him. 12 He preacheth repentance, and that himself is come. 18 The calling of Peter, Andrew. 22 James and John. 24 He preacheth the Gospel, and healeth the diseased.

1 Then (*) was (1) Jesus led aside (♣) of the Spirit into the wilderness, to be (♣) tempted of the devil.

(*) Mark 1:13; Luke 4:1 .

(1) Christ was tempted all manner of ways and still overcometh, that we also through his virtue may overcome.
(♣) By the holy Ghost.
(♣) To the end that he overcoming these tentations might get the victory for us.

2 And when he had fasted (a) forty days, and forty nights, he was afterward hungry.

(a) Full forty days.

3 Then came to him the tempter, and said, If thou be the Son of God, (*) command that these stones be made bread.

(*) Satan would have Christ to distrust God, and his word and follow other strange and unlawful means.

4 But he answering, said, **It is written, (*) Man shall not live by bread only, but by every (♣) word that proceedeth out of the mouth of God.**

(*) Deuteronomy 8:3 .
(♣) He meaneth the order that God hath ordained to maintain his creatures by.

5 Then the devil took him up into the (*) holy city, and set him on a (b) (♣) pinnacle of the Temple,

(*) To wit, Jerusalem.
(b) The battlement wherewith the flat roof of the temple was compassed about, that no man might fall down; as was appointed by the Law; Deuteronomy 22:8 .
(♣) Or, vane which shewed where the wind stood.

6 And said unto him, If thou be the Son of God, cast thyself down; for it is written, (*) that he will give his Angels charge over thee, and with their hands they (♣) shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.

(*) Psalm 92:11 .
(♣) He allegeth but half the sentence to deceive thereby the rather, and cloak his crafty purpose.

7 Jesus said unto him, **It is written again, (*) Thou shalt not (c) (♣) tempt the Lord thy God.**

(*) Deuteronomy 6:16 .
(c) Word for word, Thou shalt not go on still in tempting.
(♣) We must not leave such lawful means as God hath appointed, to seek others after our own fantasy.

8 Again the devil took him up into an exceeding high mountain, and (*) shewed him all the kingdoms of the world, and the glory of them;

(*) In a vision.

9 And said to him, All these will I give thee, if thou wilt fall down, and worship me.

10 Then said Jesus unto him, **Avoid Satan. For it is written, (*) Thou shalt worship the Lord thy God, and him only shalt thou serve.**

(*) Deuteronomy 6:13; Deuteronomy 10:20 .

11 (*) Then the devil (♣) left him; and behold, the Angels (♠) came, and ministered unto him.

(*) Mark 1:13; Luke 4:13 .

(♣) The word of God is the sword of the spirit, wherewith Satan is overcome.

(♠) To comfort him.

12 ¶ (*) (2) And when Jesus had heard that John was (♣) committed to prison, he returned into Galilee.

(*) Mark 1:14; Luke 4:14; John 4:43 .

(2) When the Herald's mouth is stopped, the Lord revealeth himself, and bringeth full light into the darkness of this world, preaching free forgiveness of sins to them that repent.

(♣) And cast in prison by Herod.

13 And leaving Nazareth, went and dwelt in (d) Capernaum, which is near the (*) sea in the borders of Zabulon and Nephthalim,

(d) Which was a town a great deal more famous than Nazareth was.

(*) For so they called the lake of Gennesaret.

14 That it might be fulfilled which was spoken by Isaiah the Prophet, saying,

15 (*) The land of Zabulon, and the land of Nephthalim *by* the way of the (e) sea, beyond Jordan, (f) (♣) Galilee of the Gentiles;

(*) Isaiah 9:1 .

(e) Of Tiberias, or because that country bended toward Tyre, which standeth upon the sea that cutteth the midst of the world.

(f) So called, because it bordered upon Tyre and Sidon, and because Solomon gave the king of Tyre twenty cities in that quarter; 1 Kings 9:11 .

(♣) Christ had now preached almost a year in Judea, and Samaria, and after went to preach in the uppermost Galilee, which was out of the borders of Palestina.

16 The people which sat in (*) darkness, saw great light; and to them which sat in the region and shadow of death, light is risen up.

(*) Which was without comfort, hath received consolation.

17 (*) From that time Jesus began to preach, and to say, **Amend your lives, for the kingdom of heaven is at (g) hand.**

(*) Mark 1:15 .
(g) Is come to you.

18 ¶ (3) (*) And Jesus walking by the sea of Galilee saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were ♣ fishers.)

(3) Christ thinking by time, that he should at length depart from us, even at the beginning of his preaching getteth him disciples after a heavenly sort, men indeed poor and utterly unlearned, and therefore such as might be least suspected witnesses of the truth of those things which they heard and saw.
(*) Mark 1:16 .
(♣) God hath chosen the weak things of the world to confound the mighty, 1 Corinthians 1:27 .

19 And he said unto them, **Follow me, and I will make you fishers (*) of men.**

(*) To draw them out of the sea of this world, wherein they are drowned.

20 And they straightway leaving the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets, and he called them.

22 And they (*) without tarrying, leaving the ship and their father, followed him.

(*) We ought to be most ready to follow Christ, when he calleth, leaving all worldly respects apart.

23 So (4) Jesus went about all Galilee, teaching in (h) their (i) Synagogues, and preaching the Gospel of the (k) (*) kingdom, and healing (l) every sickness, and every (m) disease among the people.

(4) Christ assureth the hearts of the believers of his spiritual and saving virtue, by healing the diseases of the body.
(h) Their, that is, the Galileans.
(i) Synagogues, the Jews Churches.
(k) Of Messiah.
(*) That is, the blessed tidings of forgiveness of sins and reconciliation with God.
(l) Diseases of all kinds, but not every one; that is, as we say, some of every one.
(m) The word signifieth properly, the weakness of the stomach; but here it is taken for those diseases which make men faint, and wear away, that have them.

24 And his fame spread abroad through all Syria; and they brought unto him all sick people, that were taken with divers diseases, and (n) torments, and them that were possessed with (*) devils, and those which were (o) ♣ lunatic, and those that had the (p) palsy; and he healed them.

(n) The word signifieth properly the stone wherewith which gold is tried; and by a borrowed kind of speech is applied to all kind of examination by torture, when as by rough dealing and torments, we go about to draw out the truth of men which otherwise they would not confess; and in this place it is taken for those diseases, which put sick men to great woe.

(*) So that by healing incurable diseases Christ's divinity appeared.

(o) Which at every full Moon, or other changes of the moon, are shrewdly troubled and diseased.

(♣) They that were mad or sick at a certain time of the moon.

(p) Weak and feeble men, who have the parts of their body loosed and so weakened, that they are neither able to gather them up together, nor put them out as they would.

25 And there followed him great multitudes out of Galilee, and (*) Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

(*) It was a country wherein was ten cities, as the word signifieth.

Matthew 5

1 Who are blessed. 13 The Apostles are the salt and light of the world. 14 The city set on the hill. 15 The candle. 16 Good works. 19 The fulfilling of Christ's commandments. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off the hand. 31 The bill of divorcement. 33 Not to swear. 41 To love our enemies. 43 Perfectness.

1 And when he saw the multitude, he went up into a mountain; and when he was set, his disciples came to him.

2 (1) And he opened his mouth, and taught them, saying,

(1) Christ teacheth that the greatest joy and felicity is not in the commodities and pleasures of this life, but is laid up in heaven for them that willingly rest in the good will and pleasure of God, and endeavor to profit all men, although they be cruelly vexed, and troubled of the worldlings, because they will not fashion themselves to their manners.

3 (*) **Blessed are the** (a) (♣) **poor in** (b) **spirit, for theirs is the kingdom of heaven.**

(*) Luke 6:20 .

(a) Under the name of poverty are all such miseries meant, that are joined with poverty.

(♣) That feel themselves void of all righteousness that they may only seek it in Christ.

(b) Whose minds and spirits are brought under, and tamed, and obey God.

4 (*) **Blessed are they that** (♣) **mourn, for they shall be comforted.**

(*) Isaiah 61:2-3; Luke 6:21 .

(♣) Which feel their own misery, and seek their comfort in God.

5 (*) Blessed *are* the (♣) meek, for they shall inherit the earth.

(*) Psalm 37:18 .

(♣) Who rather would suffer all injuries, than they would revenge themselves.

6 (*) Blessed *are* they which (♣) hunger and thirst for righteousness, for they shall be filled.

(*) Isaiah 65:13 .

(♣) Being in necessity, desire nothing but that which is upright and godly.

7 Blessed *are* the merciful, for they shall obtain mercy.

8 Blessed *are* the (*) (c) pure in heart, for they shall see God.

(*) Psalm 24:4 .

(c) Fitly is this word Pure joined with the heart, for as a bright and shining resemblance or image may be seen plainly in a clear and pure looking glass, even so doeth the face (as it were) of the everlasting God, shine forth and clear appears in a pure heart.

9 Blessed *are* the peacemakers, for they shall be called the (*) children of God.

(*) For he is called the God of peace, 1 Corinthians 14:33 .

10 Blessed *are* they (*) which suffer persecution for righteousness sake, for theirs is the kingdom of heaven.

(*) 1 Peter 3:14 .

11 (*) Blessed are ye when men revile you, and persecute *you*, and say all manner of evil against you for my sake, falsely.

(*) Acts 5:41; 1 Peter 4:14 .

12 Rejoice and be glad, for great is your reward in heaven; for so persecuted they the Prophets which were before you.

13 (*) Ye (2) are the (♣) salt of the (d) earth; but if the salt have lost his savor, wherewith shall it be (e) salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

(*) Mark 9:50; Luke 14:34 .

(2) The ministers of the word especially (unless they will be the most caitiffes of all) must needs lead others both by word and deed to this greatest joy and felicity.

(♣) Your office is to season men with salt of the heavenly doctrine.

(d) Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing unsavory and vain.

(e) What shall you have to salt withal? And so are fools in the Latin tongue called Saltless, as you would say, men that have no salt, or savor and taste in them.

14 Ye are the (f) light of the world. A city that is set on a hill, cannot be hid.

(f) You shine and give light, by being made partakers of the true light.

15 (*) Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.

(*) Mark 4:12; Luke 8:16; Luke 11:33 .

16 (*) Let (♣) your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(*) 1 Peter 2:12 .

(♣) Because you are seen far of, give good example of life.

17 (3) Think not that I am come to destroy the Law, or the Prophets. (*) I am not come to destroy them, but to (g) fulfill them.

(3) Christ came not to bring any new way of righteousness and salvation into the world, but to fulfill that indeed which was shadowed by the figures of the Law, by delivering men through grace from the curse of the Law; and moreover to teach the true use of obedience which the Law appointed, and to grave in our hearts the force of obedience.

(*) The Gospel is the stablishing, and accomplishing of the Law.

(g) That the prophecies may be accomplished.

18 (*) For truly I say unto you, Till heaven and earth perish, one jot or one tittle of the Law shall not escape, till (♣) all things be fulfilled.

(*) Luke 16:17 .

(♣) The doctrine of the Law containeth nothing unprofitable or superfluous.

19 (*) (4) Whosoever therefore shall break one of (♣) these least commandments, and teach men so, he shall be called the (h) least in the kingdom of heaven; but whosoever shall observe and teach *them*, the same shall be called great in the kingdom of heaven.

(*) James 2:10 .

(4) He beginneth with the true expounding of the Law, and setteth it against the old (but yet false) glozes of the Scribes; So far is he from abolishing the least commandment of his Father.

(♣) Whosoever shall transgress the least of the ten commandments in word and example, he shall be cast out of the kingdom of God, except it be pardoned him in Christ.

(h) He shall have no place in the Church.

20 For I say unto you, except your righteousness (*) exceed the *righteousness* of the (♣) Scribes and Pharisees, ye shall not enter into the kingdom of heaven.

(*) Luke 11:39 .

(♣) Which neither expound the Law truly, nor observe it well.

21 (5) (♣) Ye have heard that it was said unto them of the old time, (*) Thou shalt not kill; for whosoever killeth shall be (♣) culpable of judgment.

(5) The true meaning of the sixth commandment.

(♣) He sheweth how these worthy doctors have falsely glozed this commandment.

(*) Exodus 20:13; Deuteronomy 1:17 .

(♣) Or, Subject to punishment.

22 But I say unto you, whosoever is angry with his brother (*) (♣) unadvisedly, shall be (i) culpable (k) of judgment. And whosoever saith unto his brother, (♣) Raca, shall be worthy to be punished by the (l) (♦) Council. And whosoever shall say, Fool, shall be worthy to be punished with (m) hell (n) fire.

(*) Or, without cause.

(♣) For God knowing his secret malice will punish him.

(i) He speaketh of the judgment of God, and of the difference of signs, and therefore applieth his words to the form of civil judgments, which were then used.

(k) Of that judgment which was ruled by three men, who had the hearing and deciding of money matters, and such other small causes.

(♣) Which signifieth in the Syrian's tongue an idle brain, and is spoken in contempt.

(l) By that judgment which stood of 23 Judges, who had the hearing and deciding of weighty affairs and matters of life and death; as the highest Judges of all, were to the number 71, which had the hearing of most weightiest affairs, as the matter of a whole tribe or of a high Priest's, or of a false prophet.

(♦) Like judgment almost the Romans observed, for Triumviri had the examination of small matters, the counsel of 23 of greater causes and finally great matters of importance were decided by the senate of 71 judges which here is compared to judgment of God, or to be punished with hell fire.

(m) Whereas we read here, Hell, it is in the text itself, Gehenna, which is a Hebrew word made of two, and is as much to say, as the Valley of Hinnom, which otherwise the Hebrews called Tophet; it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in Jeremiah 7:31 .

(n) The Jews used four kinds of punishments, before their government was taken away by Herod; hanging, beheading, stoning, and burning; this is it that Christ shot at, because burning was the greatest punishment, therefore in that he maketh mention of a judgment, a council, and a fire, he sheweth that some sins are worse than other sins, but yet they are all such that we must give account for them, and shall be punished for them.

23 (6) If then thou bring thy gift to the (o) altar, and there rememberest that thy brother hath ought against thee,

(6) The covetous Pharisees taught that God was appeased by the sacrifices appointed in the Law, which they themselves devoured. But Christ on the contrary side denieth that God accepteth any man's offering, unless he maketh satisfaction to his brother whom he hath offended; and saith moreover, that these stubborn and stiff necked despisers of their brethren, shall never escape the wrath and curse of God, before they have made full satisfaction to their brethren.

(o) He applieth all this speech to the state of his time, when as there was an altar standing in Jerusalem, and therefore they are very foolish, that gather hereupon, that we must build altars, and use sacrifices; but they are more fools, which draw that to purgatory, which is spoken of peace making and atonement one with another.

24 Leave there thy offering before the altar, and go thy way; first be (*) reconciled to thy brother, and then come and offer thy gift.

(*) For that thou hast offended him, or he hath offended thee; for God preserveth brotherly reconciliation to sacrifice.

25 (*) (p) Agree with thine adversary quickly, whiles thou art in the way with him, lest the adversary deliver thee to the Judge, and the Judge deliver thee to the Sergeant, and thou be cast into prison.

(*) Luke 12:58 .
(p) Cut off all cause of enmity.

26 Verily I say unto thee, thou shalt not come out thence, till thou hast (q) paid the utmost farthing.

(q) Thou shalt be dealt withal to the utmost extremity.

27 ¶ (7) Ye have heard that it was said to them of old time, (*) Thou shalt not commit adultery.

(7) He is taken for an adulterer before God, whatsoever he be, that coveteth a woman; and therefore we must keep our eyes chaste, and all the members we have, yea, and we must eschew all occasions which might move us to evil, how dear forever it costs us.
(*) Exodus 20:14; Romans 13:9 .

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed (*) adultery with her already in his heart.

(*) Chastity is required both in body and mind.

29 (*) Wherefore if thy (r) (♣) right eye cause thee (s) to offend, pluck it out and cast it from thee; for better it is for thee, that one of thy members perish, (♣) than that thy whole body should be cast into hell.

(*) Matthew 18:8-9; Mark 9:47 .
(r) He nameth the right eye and the right hand, because the parts of the right side of our body are the chiefest, and readiest to commit any wickedness.
(♣) Nothing is so precious which ought not to be rejected in respect of the glory of God.
(s) Word for word, do cause thee to offend; for sins are stumbling blocks as it were, that is to say, rocks which we are cast upon.
(♣) Or, and not that.

30 Also if thy right hand make thee to offend, cut it off, and cast it from thee; for better it is for thee, that one of thy members perish, than that thy whole body should be cast into hell.

31 It hath been said also, (*) Whosoever shall put away his wife, let him give her a testimonial of divorcement.

(*) Matthew 19:7; Deuteronomy 24:1; Mark 10:4; Luke 16:13; 1 Corinthians 7:12 .

32 But I say unto you, whosoever shall put away his wife (except it be for fornication) (*) causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

(*) In that he giveth her leave to marry another by that testimonial.

33 (8) Again, ye have heard that it was said to them of old time, (*) Thou shalt not forswear thyself, but shalt perform thine oaths to the Lord.

(8) The meaning of the third commandment against the froward opinion and judgment of the Scribes, which excused by oaths or indirect forms of swearing.

(*) Exodus 20:7; Leviticus 19:12; Deuteronomy 5:11 .

34 But I say unto you, (*) Swear not at all, neither by heaven, for it is the throne of God;

(*) All superfluous oaths are utterly debarred, whether the Name of God be mentioned, or otherwise.

35 Nor yet by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 (*) But let your communication be (t) (♣) Yea, yea; Nay, nay. For whatsoever is more than these, cometh of (u) (♣) evil.

(*) James 5:12 .

(t) Whatever you vouch, vouch it barely, and whatever you deny, deny it barely without any more words.

(♣) Let simplicity and truth be in your words, and then ye shall not be so light, and ready to swear.

(u) From an evil conscience, or from the devil.

(♣) When a man speaketh otherwise than he thinketh in heart, it cometh of an evil conscience, and of the devil.

38 ¶ (9) Ye have heard that it hath been said, An (*) (♣) eye for an eye, and a tooth for a tooth.

(9) He sheweth clean contrary to the doctrine of the Scribes, that the sum of the second table must be understood, that we may in no wise render evil for evil, but rather suffer double injury, and do well to them that are our deadly enemies.

(*) Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21 .

(♣) Albeit this was spoken for the judges, yet every man applied it to revenge his private quarrel.

39 But I say unto you, (*) Resist not (♣) evil; but whosoever (♣) shall smite thee on thy right cheek, turn to him the other also.

(*) Luke 6:29; Romans 12:17; 1 Corinthians 6:7 .

(♣) Or, injury.

(♣) Rather receive double wrong, than revenge thine own griefs.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever will compel thee to go a mile, go with him twain.

42 (*) Give to him that asketh, and from him that would borrow of thee, turn not away.

(*) Deuteronomy 15:8 .

43 Ye have heard that it hath been said, (*) Thou shalt love thy neighbor, and (♣) hate thine enemy.

(*) Leviticus 19:18 .

(♣) This was added by the false expositors the Pharisees.

44 But I say unto you, (*) Love your enemies, bless them that curse you, do good to them that hate you, (♣) and pray for them which (♣) hurt you, and persecute you,

(*) Luke 6:27 .

(♣) Luke 23:34; Acts 7:60; 1 Corinthians 4:13 .

(♣) Or, rush in upon you.

45 (10) (*) That ye may be the children of your Father that is in heaven; for he maketh his sun to arise on the evil and the good, and sendeth rain on the just and unjust.

(10) A double reason; the one is taken of relatives, that children must be like their father; the other is taken of comparison, The children of God must be better, than the children of this world.

(*) Luke 6:35 .

46 For if ye love them, which love you, what reward shall you have? Do not the (*) Publicans even the same?

(*) These did take to farm the taxes, tolls, and other payments, and therefore were greatly in disdain with all men.

47 And if ye (*) be friendly to your brethren only, what singular thing do ye? Do not even the (x) Publicans likewise?

(*) Or, embrace.

(x) They that were the toll masters, and had the oversight of tributes and customs; a kind of men that the Jews hated to death, both because they served the Romans in these offices, (whose yokefull bondage they could hardly away withal) and also because these toll masters are for the most part given to covetousness.

48 Ye shall therefore be (*) perfect, as your Father which is in heaven, is perfect.

(*) We must labor to attain unto the perfection of God, who of his free liberality, doeth good to them that are unworthy.

Matthew 6

1 Alms. 5 Prayer. 14 Forgiving our brother. 16 Fasting. 19 Our treasure. 20 We must succor the poor. 24 God and riches. 25 Careful seeking for meat and drink, and apparel, forbidden. 33 The kingdom of God and his righteousness.

1 Take heed that ye give not your (1) alms before men to be seen of them, or else ye shall have no (a) reward of your Father which is in heaven.

(1) Ambition maketh alms vain.

(a) This word, Reward, is always taken in the Scriptures for a free recompense, and therefore the schoolmen do fondly set it to be answerable to a deserving, which they call merit.

2 (*) Therefore when thou givest thine alms, thou shalt not make a trumpet to be blown before thee, as the (b) (♣) hypocrites do in the Synagogues and in the streets, to be praised of men. Verily I say unto you, they have their (♣) reward.

(*) Romans 2:8 .

(b) Counterfeits, for Hypocrites were players that played a part in a play.

(♣) Whose works proceed not of a right faith, but are done for vain glory.

(♣) In that they are praised and commended of men.

3 But when thou doest thine alms, let not thy (*) left hand know what thy right hand doeth,

(*) It is sufficient that God approve our works.

4 That thine alms may be in secret, and thy Father that seeth in secret, he will reward thee (*) openly.

(*) In that day when all things shall be revealed.

5 (2) And when thou prayest, be not as the hypocrites; for they love to stand and pray in the Synagogues, and in the corners of the streets, because they would be seen of men. Verily I say unto you, they have their reward.

(2) He reprehendeth two foul faults in prayer, ambition, and vain babbling.

6 But when thou prayest, (*) enter into thy chamber, and when thou hast shut thy door, pray unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

(*) Withdraw thyself rather apart.

7 Also when ye pray, (*) (♣) use no (c) vain repetitions as the Heathen, for they think to be heard for their much babbling.

(*) Or, babble not much.

(♣) He commandeth us to beware of much babbling and superfluous repeats.

(c) Long prayers are not condemned, but vain, needless, and superstitious.

8 Be ye not like them therefore; for your (*) Father knoweth whereof ye have need, before ye ask of him.

(*) Who is not persuaded by eloquent speech, and long talk, as men are.

9 (3) After this (♣) manner therefore pray ye, (*) Our father which art in heaven, hallowed be thy (♣) Name.

(3) A true sum and form of all Christian prayers.

(♣) Christ bindeth them not to the words, but to the sense and form of prayer.

(*) Luke 11:2 .

(♣) We must seek God's glory first, and above all things.

10 Thy (*) Kingdom come. Thy will be done even in earth, as *it is* in heaven.

(*) Reign thou over all, and let us render unto thee perfect obedience, as thine Angels do.

11 Give us this day our (d) daily bread.

(d) That is meat for our nature for our daily food, or such, as may suffice our nature and complexion.

12 And forgive us our debts, as we also forgive our debtors.

13 And lead us not into (♣) temptation, but deliver us (*) from (e) evil. For (♣) thine is the kingdom, and the power, and the glory forever. Amen.

(♣) To be overcome thereby.

(*) Matthew 13:19 .

(e) From the Devil, or from all adversity.

(♣) This conclusion excludeth man's merits, and teacheth us to ground our prayers only on God.

14 (*) (4) For if ye do forgive men their trespasses, your heavenly Father will also forgive you.

(*) Mark 11:25 .

(4) They that forgive wrongs, to them sins are forgiven, but revenge is prepared for them that revenge.

15 But if ye do not forgive men their trespasses, no more will your Father forgive *you* your trespasses.

16 (5) Moreover, when ye fast, look not sour as the hypocrites, for they (f) (*) disfigure their faces, that they might seem unto men to fast. Verily I say unto you, that they have their reward.

(5) Against such as hunt after a name of holiness, by fasting.

(f) They suffer not their first hue to be seen, that is to say, they mar the natural color of their faces, that they may seem lean and pale faced.

(*) Make their faces to seem of another sort than they were wont to do.

17 But when thou fastest, (*) anoint thy head, and wash thy face,

(*) Whereby is commanded to avoid all vain ostentation.

18 That thou seem not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, will reward thee openly.

19 ¶ (6) Lay not up treasures for yourselves upon the earth, where the moth and canker corrupt, and where thieves dig through and steal.

(6) Those men's labors are shewed to be vain which pass not for the assured treasure of everlasting life, but spend their lives in scraping together frail and vain riches.

20 (*) But lay up treasures for yourselves in heaven, where neither the moth nor canker corrupteth, and where thieves neither dig through nor steal.

(*) Luke 12:33; 1 Timothy 6:19 .

21 For where your treasure is, there will your heart be also.

22 ¶ (*) (7) The light of the body is the eye; if then thine (g) eye be (♣) single, thy whole body shall be light.

(*) Luke 11:34 .

(7) Men do maliciously and wickedly put out even the little light of nature that is in them.

(g) The judgment of the mind; that as the body is with the eyes, so our whole life may be ruled with right reason, that is to say, with the Spirit of God wherewith we are lightened.

(♣) If thine eye be disposed to liberality, Proverbs 21:9 .

23 But if thine eye be (*) wicked, then all thy body shall be dark. Wherefore if the (♣) light that is in thee, be darkness, how great is that darkness?

(*) If thine affection be corrupt and given to covetousness, Deuteronomy 15:9 .

(♣) If the concupiscence, and wicked affections overcome reason, we must not marvel though men be blinded, and be like unto beasts.

24 (*) (8) No man can serve (h) two masters; for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other. Ye cannot serve God and (i) riches.

(*) Luke 16:13 .

(8) God will be worshipped of the whole man.

(h) Which be at war together, for if two agree, they are as one.

(i) This word is a Syrian word, and signifieth all things that belong to money.

25 (*) (9) Therefore I say unto you, be not (♣) careful for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more worth than meat? And the body than raiment?

(*) Luke 12:22; Philippians 4:6; 1 Timothy 6:8; 1 Peter 5:7; Psalm 55:23 .

(9) The froward carking carefulness for things of this Life is corrected in the children of God by an earnest thinking upon the providence of God.

(♣) Man's travel nothing availeth where God giveth not increase.

26 Behold the fowls of the (k) heaven, for they sow not, neither reap, nor carry into the barns, yet your heavenly Father feedeth them. Are ye not much better than they?

(k) Of the air, or that live in the air; for in all tongues almost this word Heaven is taken for the air.

27 Which of you by (l) taking care is able to add one cubit unto his stature?

(l) He speaketh of care which is joined with thought of mind, and hath for the most part distrust yoke with it.

28 And why care ye for raiment? Learn how the Lilies of (*) the field do grow; they (m) (♣) are not wearied, neither spin;

(*) The goodness of God even towards the herbs of the field, far passeth all things that man can compass by his power and labor.

(m) By labor.

(♣) The word signifieth, they weary not themselves.

29 Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the grass of the field which is today, and tomorrow is cast into the oven, shall he not do much more unto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? Or what shall we drink? Or wherewith shall we be clothed?

32 (For after all these things (*) seek the Gentiles) for your heavenly Father knoweth that ye have need of all these things.

(*) With care and distrust.

33 But seek ye first the kingdom of God, and his (*) righteousness, and all these things shall be ministered unto you.

(*) That is, to be regenerated, and amend your lives.

34 Care not then for the morrow, for the morrow shall care for (*) (♣) itself. The day hath enough with his own grief.

(*) Or, his own things.

(♣) God will provide for every day that which shall be necessary, though we do not increase the present grief by the carefulness how to live in time to come.

Matthew 7

1 We may not give judgment of our neighbors. 6 Nor cast that which is holy unto dogs. 13 The broad way and strait way. 15 False prophets. 18 The tree and fruit. 24 The house built on a rock. 26 And on the sand.

1 (*) Judge (1) not, that ye be not judged.

(*) He commandeth, not to be curious or malicious to try out, and condemn our neighbor's faults; for hypocrites hide their own faults, and seek not to amend them, but are curious to reprove other men's faults.

(1) We ought to find fault one with another, but we must beware we do it not without cause, or to seem holier than they, or in hatred of them.

2 For with what (*) judgment ye judge, ye shall be judged, and with what (♣) measure ye mete, it shall be measured to you again.

(*) Luke 6:37-38; Romans 2:1; 1 Corinthians 4:3 .

(♣) Mark 4:24; Luke 6:38 .

3 And why seest thou the mote, that is in thy brother's eye, and perceivest not the beam that is in thine own eye?

4 (*) Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beam is in thine own eye?

(*) Luke 6:41 .

5 Hypocrite, first cast out that beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ (2) (*) Give ye not that which is holy to dogs, neither cast ye your (a) pearls before swine, lest they tread them under their feet, and turning again, all to rent you.

(2) The stiff-necked and stubborn enemies of the Gospel are unworthy to have it preached unto them.

(*) Declare not the Gospel to the wicked contemners of God whom thou seest left to themselves and forsaken.

(a) A pearl hath his name among the Grecians, for the orient brightness that is in it; and a pearl was in ancient time in great estimation among the Latin's; for a pearl that Cleopatra had was valued at two hundred and fifty thousand crowns, and the word is now borrowed from that, to signify the most precious heavenly doctrine.

7 ¶ (*) (3) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

(*) Matthew 21:22; Mark 11:24; Luke 11:9; John 14:13; John 16:23; James 1:5 .

(3) Prayers are a sure refuge in all miseries.

8 For whosoever asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his son ask him bread, would give him a stone?

10 Or if he ask fish, will he give him a serpent?

11 If ye then, which are evil, can give to your children good gifts, how much more shall your Father which is in heaven, give good things to them that ask him?

12 (*) (4) Therefore whatsoever ye would that men should do to you, even so do ye to them, for this is the (b) (♣) Law and the Prophets.

(*) Luke 6:31 .

(4) A rehearsal of the meaning of the second table.

(b) That is to say, the doctrine of the Law and Prophets.

(♣) The whole Law and the Scriptures set forth unto us, and commend charity.

13 ¶ (*) (5) (♣) Enter in at the strait gate; for it is the wide gate, and broad (♣) way that leadeth to destruction, and many there be which go in thereat;

(*) Luke 13:14 .

- (5) Example of life must not be taken from a multitude.
(♣) We must overcome and mortify our affections, if we will be true disciples of Christ.
(♣) For the most part of men seek their own liberty, and run headlong to evil.

14 Because (c) the gate is strait, and the way narrow that leadeth unto life, and few there be that find it.

- (c) The way is strait and narrow, we must pass through this rough way, and suffer and endure, and be thronged, and to enter into life.

15 ¶ (6) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

- (6) False teachers must be taken heed of, and they are known by false doctrine and evil living.

16 Ye shall know them by their fruits. (*) Do men gather grapes of thorns? Or figs of thistles?

- (*) Luke 6:43 .

17 So every good tree bringeth forth good fruit, and a (*) corrupt tree bringeth forth evil fruit.

- (*) Or, rotten.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 (*) Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.

- (*) Luke 6:44; Matthew 3:10 .

20 Therefore by their fruits ye shall know them.

21 ¶ (7) Not every one that saith unto me, (♣) Lord, Lord, shall enter into the kingdom of heaven, (*) but he that doeth my Father's will which is in heaven.

- (7) Even the best gifts that are, are nothing without godliness.
(♣) He meaneth hirelings and hypocrites, who rather serve God with their lips than with their heart.
(*) Romans 2:13 .

22 (*) Many will say to me in that day, Lord, Lord, have we not (♣) by thy (d) Name prophesied? And by thy name cast out devils? And by thy name done many (e) (♣) great works?

- (*) James 1:22 .
(♣) By the virtue, authority and power.

(d) By Name here, is meant that mighty working power of God, which every man witnesseth that calleth upon him.
(e) Properly powers; Now these excellent works wrought are called Powers, by occasion of these things which they bring to pass, for by them we understand, how mighty the power of God is.
(♣) Or, miracles.

23 And then will I profess to them, (♣) (*) (f) I never knew you, (♣) depart from me
(g) ye that work iniquity.

(♣) I never accepted you to be my true ministers and disciples.
(*) Luke 13:27 .
(f) That is not of ignorance, but because he will cast them away.
(♣) Psalm 6:8 .
(g) You that are given to all kind of wickedness, and seem to make an art of sin.

24 (8) Whosoever then heareth of me these words, (*) and doeth the same, I will liken him to a wise man, which hath built his house on a rock;

(8) True godliness resteth only upon Christ, and therefore always remaineth invincible.
(*) Luke 6:47-48 .

25 And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was grounded on a rock.

26 But whosoever heareth these my words, and doeth them not, shall be likened unto a foolish man, which hath built his house upon the sand;

27 And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell, and the fall thereof was great.

28 ¶ (*) And it came to pass, when Jesus had ended these words, the people were astonished at his doctrine.

(*) Mark 4:12; Luke 4:32 .

29 For he taught them as one having (*) authority, and not as the Scribes.

(*) The mighty power of God's Spirit appeared in him, whereby he declared himself to be God and caused others to believe in him.

Matthew 8

3 The Leper cleansed. 5 The Centurion's faith. 11 The calling of the Gentiles. 12 And casting out of the Jews. 14 Peter's mother in law healed. 19 A Scribe desirous to follow Christ. 23 The tempest on the sea. 28 Two possessed with devils cured. 32 The devils get into swine.

1 Now when he was come down from the mountain, great multitudes followed him.

2 (*) (1) And lo, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me clean.

(*) Mark 1:40; Luke 5:12 .

(1) Christ in healing the leprous with the touching of his hand, sheweth that he abhorreth no sinners that come unto him, be they never so unclean.

3 And Jesus putting forth his hand, touched him, saying, **I will, be thou clean.** And immediately his (*) leprosy was cleansed.

(*) It was not like that leprosy that is now, but was a kind thereof, which was incurable.

4 Then Jesus said unto him, **See thou tell (♣) no man, but go, and shew thyself unto the (♣) Priest, and offer the gift that (*) Moses commanded, for (♦) a witness to them.**

(♣) He would not yet be thoroughly known, but had his time and hour appointed.

(♣) Our Saviour would not condemn that which was ordained by the Law, seeing as yet the ceremonies thereof were not abolished.

(*) Leviticus 14:3-4 .

(♦) To condemn them of ingratitude, when they shall see thee whole.

5 ¶ (*) (2) When Jesus was entered into Capernaum, there came unto him a (♣) Centurion, beseeching him,

(*) Luke 7:8 .

(2) Christ by setting before them the example of the uncircumcised Centurion, and yet of an excellent faith, provoketh the Jews to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.

(♣) Or, a captain over a hundred.

6 And said, Master, my (*) servant lieth sick at home of the palsy, and is grievously pained.

(*) Or, son.

7 And Jesus said unto him, **I will come and heal him.**

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed.

9 For I am a man also under the authority *of another*, and have soldiers under me; and I say to one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.

10 When Jesus heard *that*, he marveled, and said to them that followed *him*,
Verily I say unto you, I have not found so great faith, even in Israel.

11 But I say unto you, that (*) many shall come from the East and West, and shall
(a) sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

(*) Which are strange people and the Gentiles, to whom the covenant of God did not properly appertain.

(a) A Metaphor taken of banquets, for they that sit down together are fellows in the banquet.

12 And the children of the kingdom shall be cast out into (b) (♣) utter (*) darkness;
there shall be weeping and gnashing of teeth.

(b) Which are without the kingdom. For in the kingdom is light, and without the kingdom is darkness.

(♣) For there is nothing but mere darkness out of the kingdom of heaven.

(*) Matthew 22:13 .

13 Then Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it unto thee. And his servant was healed the same hour.

14 ¶ (*) (3) And when Jesus came to Peter's house, he saw his wife's mother laid down, and sick of a fever.

(*) Mark 1:29; Luke 4:38 .

(3) Christ, in healing divers diseases, sheweth that he was sent of his Father, that in him only we should seek remedy in all our miseries.

15 And he touched her hand, and the fever left her; so she arose, and ministered unto them.

16 (*) When the Even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with *his* word, and healed (c) all that were sick,

(*) Mark 1:32; Luke 4:40 .

(c) Of all sorts.

17 That it might be fulfilled, which was spoken by (*) Isaiah the Prophet, saying,
(♣) He took our infirmities, and bare *our* sicknesses.

(*) Isaiah 53:4; 1 Peter 2:24 .

(♣) The Prophet speaketh chiefly of the feebleness and disease of our souls, which Jesus Christ hath borne; therefore he setteth his great mercy and power before our eyes by healing the body.

18 ¶ (*) And when Jesus saw great multitudes of people about him, he commanded them to go (d) over *the water*.

(*) Luke 9:57-58 .

(d) For Capernaum was situate upon the lake of Tiberias.

19 (4) Then came there a certain Scribe, and said unto him, Master, (*) I will follow thee whithersoever thou goest.

(4) The true disciples of Christ must prepare themselves to all kind of miseries.

(*) He thought by this means to curry favor with the world; but Jesus sheweth him that he is far wide from that he looketh for, for instead of worldly wealth, there is but poverty in Christ.

20 But Jesus said unto him, **The foxes have holes, and the birds of the heaven have (e) nests, but the Son of man hath not whereon to rest his head.**

(e) Word for word, Shades made with boughs.

21 ¶ (5) And (*) another of his disciples said unto him, Master, suffer me first to go, and (♣) bury my father.

(5) When God requireth our labor, we must leave off all duty to men.

(*) Luke maketh mention of three, which were hindered by worldly respects from coming to Christ.

(♣) To succor and help him in his old age till he die, and then I will follow thee wholly.

22 But Jesus said unto him, **Follow me, and let the (*) dead bury their dead.**

(*) No duty or love is to be preferred to God's calling; therefore Jesus calleth them dead, which are hindered by any worldly thing to follow Christ.

23 ¶ (*) (6) And when he was entered into the ship, his disciples followed him.

(*) Mark 4:37; Luke 8:23 .

(6) Although Christ seemeth oftentimes to neglect his, even in most extreme danger, yet in time convenient he assuageth all tempests, and bringeth them to the haven.

24 And behold, there arose a great tempest in the sea, so that the ship was covered with waves; but he was asleep.

25 Then his disciples came, and awoke him, saying, Master, save us; we perish.

26 And he said unto them, **Why are ye fearful, O ye of little faith?** Then he arose, and rebuked the winds and the sea, and so there was a great calm.

27 And the men marveled, saying, What man is this, that both the winds and the sea obey him?

28 ¶ (7) (*) And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils which came out of the graves very fierce, so that no man might go by that way.

(7) Christ came to deliver me from the miserable thralldom of Satan; but the world would had rather lack Christ, then the vilest and least of their commodities.

(*) Mark 5:5; Luke 8:26 .

29 And behold, they cried out, saying, Jesus the Son of God, what have we to do with thee? Art thou come hither to torment us (*) before the time?

(*) The wicked would ever defer their punishment, thinking all correction to come to some.

30 Now there was (f) afar off from them, a great herd of swine feeding.

(f) On a hill, as Mark and Luke witness; Now Gederah, as Josephus recordeth, book 17 chapter 13. lived after the order of the Grecians, and therefore we may not marvel if there were swine there.

31 And the devils besought him, saying, If thou cast us out, (*) suffer us to go into the herd of swine.

(*) The devil desireth ever to do harm, but can do no more, than God doeth appoint.

32 And he said unto them, **Go.** So they went out and departed into the herd of swine, and behold, the whole herd of swine was carried with violence from a steep down place into the (*) sea, and died in the water.

(*) Meaning the lake of Gennesaret.

33 Then the herdsmen fled, and when they were come into the city, they told all things, and what was become of them that were possessed with the devils.

34 And behold, all the city came out to meet Jesus; and when they saw him, (*) they besought him to (g) depart out of their coasts.

(*) These Gergesenes esteemed more their hogs than Jesus Christ.

(g) Where men live as swine, there doeth not Christ tarry, but devils.

Matthew 9

1 One sick with palsy, is healed. 5 Remission of sins. 9 Matthew called. 10 Sinners. 17 New wine. 18 The ruler's daughter raised. 20 A woman healed of a bloody issue. 23 Two blind men by faith receive sight. 32 A dumb man possessed is healed. 37 The harvest and workmen.

1 Then he (1) entered into a ship, and passed over, and came into his (a) own city.

(1) Sins are the causes of our afflictions, and Christ only forgiveth them if we believe.

(a) Into Capernaum, for as Theophylact saith, Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.

2 And (*) lo, they brought to him a man sick of the palsy lying on a bed. And Jesus (b) seeing their (♣) faith, said to the sick of the palsy, **Son be of good comfort; thy (♣) sins are forgiven thee.**

(*) Mark 2:3; Luke 5:28 .

(b) Knowing by a manifest sign.

(♣) And also his faith that had the palsy; for except we have faith, our sins cannot be forgiven.

(♣) Jesus toucheth the principal cause of all miseries, which is sin.

3 And behold, certain of the Scribes said with themselves, This man (c) blasphemeth.

(c) To blaspheme, signifieth amongst the divines to speak wickedly; and amongst the more eloquent Grecians, to slander.

4 But when Jesus saw their thoughts, he said, **Wherefore think ye evil things (*) in your hearts?**

(*) Because they did maliciously refuse Christ, who offered himself unto them.

5 **For whether is it (*) easier to say, Thy sins are forgiven thee, or to say, Arise, and walk?**

(*) Christ speaketh according to their captivity, for they more esteemed outward miracles, than the virtue and power of Jesus Christ, whereby their sins might be forgiven.

6 **And that ye may know that the Son of man hath authority in earth to forgive sins, (then said he unto the sick of the palsy,) Arise, take up thy bed, and go to thy house.**

7 And he arose, and departed to his own house.

8 So when the multitude saw it, they marveled, and glorified God, which had given such authority to men.

9 ¶ (*) (2) And as Jesus passed forth from thence, he saw a man sitting at the (d) receipt of custom, named Matthew, and said to him, **Follow me.** And he arose, and followed him.

(*) Mark 2:14; Luke 5:27 .

(2) Christ calleth the humble sinners unto him, but he contemneth the proud hypocrites.

(d) At the customer's table, where it was received.

10 And it came to pass, as Jesus sat at meat in *his* house, behold, many Publicans and (e) sinners that came *thither*, sat down at the table with Jesus and his disciples.

(e) The customers' fellows which were placed by the Romans, after that Judea was brought into the form of a province, to gather the customs, and therefore of the rest of the Jews, they were called sinners, that is to say very vile men.

11 And when the Pharisees saw that, they said to his disciples, Why eateth your Master with Publicans and sinners?

12 Now when Jesus heard it, he said unto them, **The (*) whole need not a Physician, but they that are sick.**

(*) He reproveth the vain persuasion of them, which thought themselves whole, and contemned the poor sick sinners, which sought Jesus Christ to be their physician.

13 **But go (♣) ye and learn what this is, (*) I (♠) will have mercy, and not sacrifice, for I am not come to call the righteous, but the (♣) sinners to repentance.**

(♣) Which are puffed up with vain confidence of your own righteousness.

(*) Hosea 6:6; Matthew 12:7 .

(♠) God requireth not ceremonies, but brotherly love of one towards another.

(♣) 1 Timothy 1:15 .

14 ¶ (*) (3) Then came the disciples of John to him, saying, Why do we and the Pharisees fast oft, and thy disciples fast not?

(*) Mark 2:18; Luke 5:33 .

(3) Against naughty emulation in matters indifferent.

15 And Jesus said unto them, **Can the (f) (*) children of the marriage chamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.**

(f) A Hebrew kind of speech, for they that are admitted into a marriage chamber are as the nearest about the bridegroom.

(*) Christ would spare his disciples a while, not burdening them to much, lest he should discourage them.

16 Moreover, no man pieceth an (*) old garment with a piece of (g) (♣) new cloth; for that which should fill it up, taketh away from the garment, and the breach is worse.

(*) Christ compareth his disciples for their infirmity, to old garments, and vessels, which are not able as yet to bear the perfection of his doctrine, which he meaneth by new cloth and new wine.

(g) Raw, which was never put to the fuller.

(♣) Or, raw and undressed.

17 Neither do they put new wine into (*) old (♣) vessels; for then the vessels would break, and the wine would be spilt, and the vessels would perish; but they put new wine into new vessels, and so are both preserved.

(*) The mind which is infected with the dregs or superstitious ceremonies, is not meet to receive the pleasant wine of the Gospel.

(♣) Bottles or bags of leather or skins, wherein wine was carried on asses or camels.

18 ¶ (*) (4) While he thus spake unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is now deceased; but come and lay thy hand on her, and she shall live.

(*) Mark 5:22; Luke 8:41 .

(4) There is no evil so old, and incurable, which Christ cannot heal by and by, if he be touched with true faith, but lightly as it were with the hand.

19 And Jesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said in herself, If I may touch but his garment only, I shall be whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 (5) Now when Jesus came into the Ruler's house, and saw the (h) (*) minstrels and the multitude making noise,

(5) Even death itself giveth place to the power of Christ.

(h) It appeareth that they used minstrels at their mournings.

(*) Players upon flutes or pipes or other instruments, which in those days they used at burials.

24 He said unto them, Get you hence; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this (♥) bruit went throughout all that land.

(♥) To report, to noise abroad.

27 (6) And as Jesus departed thence, two blind men followed him, crying, and saying, O son of David, have mercy upon us.

(6) By healing these two blind men, Christ sheweth that he is the light of the world.

28 And when he was come into the house, the blind came to him, and Jesus said unto them, (*) Believe ye that I am able to do this? And they said unto him, Yea, Lord.

(*) He would prove whether they bare him that reverence which was due to Messiah.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Jesus gave them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 ¶ (*) (7) And as they went out, behold, they brought to him a dumb man possessed with a devil.

(*) Luke 11:14 .

(7) An example of that power that Christ hath over the devil.

33 And when the devil was cast out, the dumb spake; then the multitude marveled, saying, The like was never seen in Israel.

34 But the Pharisees said, (*) He (♣) casteth out devils, through the prince of devils.

(*) Matthew 11:18; Mark 3:22; Luke 11:15 .

(♣) This blasphemy proceedeth of extreme impiety, seeing all the people confessed the contrary.

35 ¶ And (*) Jesus went about all cities and towns, teaching in their Synagogues, and preaching the Gospel of the (♣) kingdom, and healing every sickness and every disease among the people.

(*) Mark 6:6; Luke 13:22 .

(♣) Whereby God gathereth his people together, that he may reign over them.

36 (8) But (*) when he saw the multitude, he had compassion upon them, because they were dispersed, and scattered abroad, as sheep having no shepherd.

(8) Although the ordinary pastors cease, yet Christ hath not cast off the care of his Church.
(*) Mark 6:34 .

37 Then said he to his disciples, (*) Surely the (♣) harvest is great, but the laborers are few.

(*) Luke 10:2; John 4:35-36 .
(♣) He meaneth the people are ripe, and ready to receive the Gospel, comparing the elect to a plentiful harvest.

38 Wherefore pray the Lord of the harvest, that he would (i) (*) send forth laborers into his harvest.

(i) Word for word, Cast them out; for men are very slow in so holy a work.
(*) Or, thrust forth.

Matthew 10

1 The gift of healing given to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking off the dust. 18 Affliction. 22 Continuance unto the end. 23 Flying from persecution. 28 Fear. 29 Two sparrows. 30 Hairs of our head. 32 The acknowledge Christ. 34 Peace and the sword. 35 Variance. 37 Love of parents. 38 The cross. 39 To love the life. 40 To receive a Preacher.

1 And (1) (*) he called his twelve disciples unto him, and gave them power against unclean spirits, to cast them out, and to heal every sickness, and every disease.

(1) The Apostles are sent to preach the Gospel in Israel.
(*) Mark 3:13-15; Luke 9:1-2 .

2 Now the names of the twelve Apostles are these. The (a) first is Simon called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother;

(a) Theophylact saith that Peter and Andrew are called the first, because they were first called.

3 Philip and Bartholomew; Thomas, and Matthew the Publican; James *the son* of Alphaeus, and Lebbaeus whose surname was Thaddaeus;

4 Simon (*) the Canaanite, and Judas (b) Iscariot, who also betrayed him.

(*) Or, the zealous.

(b) A man of Kerieth. Now Kerieth was in the tribe of Judah; Joshua 15:25 .

5 These twelve did Jesus send forth, and commanded them, saying, **Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not;**

6 **But go rather (*) to the (♣) lost sheep of the house of Israel.**

(*) Acts 13:46 .

(♣) For the kingdom of God must first be preached unto them, because Christ was especially promised unto them.

7 (*) (2) **And as ye go, preach, saying, The kingdom of heaven is at hand.**

(*) Luke 10:9-11 .

(2) The sum of the gospel, or preaching of the Apostles.

8 (3) **Heal the sick, cleanse the lepers, raise up the dead, cast out the devils. Freely ye have received, (*) freely give.**

(3) Miracles are dependencies of the word.

(*) He commandeth them to offer themselves freely to the Lord's work, without respect of gain or lucre.

9 (*) (4) (♣) **Possess (c) not (♠) gold, nor silver, nor money in your (♦) girdles.**

(*) Mark 6:8-9; Luke 9:3; Luke 22:35 .

(4) The ministers of the word must cast away all cares that might hinder them the least wise that might be.

(♣) Or, provide not for.

(c) For this journey, to wit, both that nothing might hinder them, and also that they might feel some taste of God's providence; for at their return back, the Lord asketh of them, whether they lacked anything by the way, Luke 22:35 .

(♠) Because he sendeth them not for a long time, but only for one journey, he defendeth the things that might let them; neither is this a perpetual commandment.

(♦) Or, purses.

10 **Nor a scrip for the journey, neither two coats, neither shoes, nor a staff; (*) for the workman is worthy of his (d) meat.**

(*) 1 Timothy 5:15 .

(d) God will provide you with meat.

11 (5) **And into (*) whatsoever city or town ye shall come, enquire who is worthy in it, and there abide till ye go thence.**

(5) Happy are they that receive the preaching of the Gospel; and unhappy are they, that refuse it.

(*) Luke 10:8 .

12 **And when ye come into a house, salute the same.**

13 And if the house be worthy, let your ^(e) peace come upon it; but if it be not worthy, let your peace return to you.

^(e) It is a manner of speech taken from the Hebrews, whereby they meant all kind of happiness.

14 ^(*) And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or that city, ^(♣) ^(♣) shake off the dust of your feet.

^(*) Mark 6:11; Luke 9:5 .

^(♣) Acts 13:51; Acts 18:6 .

^(♣) To signify that their land is polluted, and that you consent not to their wickedness.

15 Truly I say unto you, it shall be easier for them of the land of ^(*) Sodom and Gomorrah in the day of judgment, than for that city.

^(*) Who were not so lively taught, and advertised.

16 ¶ ^(*) ⁽⁶⁾ Behold, I send you as ^(f) sheep in the midst of wolves; be ye therefore wise as serpents, and ^(g) ^(♣) ^(♣) innocent as doves.

^(*) Luke 10:3 .

⁽⁶⁾ Christ sheweth how the ministers must behave themselves under the cross.

^(f) You shall be in great dangers.

^(g) You shall not so much as revenge an injury; and by the mixing of these beasts' natures together, he will not have our wisdom to be malicious, nor our simplicity mad, but a certain form of good nature as exquisitely framed of both them, as may be.

^(♣) Or, simple.

^(♣) Not revenging wrong, much less doing wrong.

17 But beware of ^(h) men, for they will deliver you up to the Councils, and will scourge you in their Synagogues.

^(h) For in the cause of religion men are wolves one to another.

18 And ye shall be brought to the Governors and Kings for my sake, in ^(*) witness to them, and to the Gentiles.

^(*) To take from them all pretence of ignorance, and to make them inexcusable.

19 ^(*) But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour, what ye shall say.

^(*) Mark 13:11; Luke 12:11 .

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the ^(*) brother shall betray the brother to death, and the father the son, and the children shall rise against *their* parents, and shall cause them to die.

(*) Luke 21:16 .

22 And ye shall be hated of all men for my Name; (*) but he that endureth to the end, he shall be saved.

(*) Mark 13:13 .

23 And when they persecute you in this city, flee (*) into another; for verily I say unto you, ye shall not finish (i) going over *all* the cities of Israel, till the (♣) Son of man be come.

(*) To profit and do good, and not be idle.

(i) Bring to an end, that is, you shall not have gone through all the cities of Israel, and preached in them.

(♣) And will comfort you and give manifest evidence of his presence; and he speaketh not of their first sending, but of the whole time of their Apostleship.

24 (*) The disciple is not above his master, nor the servant above his lord.

(*) Luke 6:40; John 13:16; John 15:20 .

25 It is enough for the disciple to be as his master *is*, and the servant as his lord. (*) If they have called the master of the house (k) (♣) Beelzebub, how much more them of his household?

(*) Matthew 12:24 .

(k) It was the idol of the Acronites, which we call the god of flies.

(♣) It was the name of an idol which signified the god of flies, and in despite thereof was attributed to the devil; read 2 Kings 1:2, and the wicked called Christ by this name.

26 (l) Fear them not therefore, (*) for there is nothing covered, that shall not be disclosed, nor hid, that shall not be known.

(l) Truth shall not always be hid.

(*) Mark 4:22; Luke 8:17; Luke 12:2 .

27 What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye on the (m) (*) houses.

(m) Openly, and in the highest places. For the tops of their houses were so made, that they might walk upon them, Acts 10:9 .

(*) Which in those countries are so made that men may walk upon them.

28 And (n) fear ye not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both soul and body in hell.

(n) Though tyrants be never so raging and cruel, yet we may not fear them.

29 Are not two sparrows sold for a (o) farthing, and one of them shall not fall on the ground without your Father?

(o) The fourth part of an ounce.

30 (*) Yea, and all the hairs of your head are numbered.

(*) 1 Samuel 14:45; 2 Samuel 14:11; Acts 27:34 .

31 Fear ye not therefore, ye are of more value than many sparrows.

32 (7) (*) Whosoever therefore shall (♣) confess me before men, him will I confess also before my Father which is in heaven.

(7) The necessity and reward of open confessing Christ.

(*) Mark 8:38; Luke 9:26; Luke 12:8; 2 Timothy 2:12 .

(♣) And acknowledge me his only Saviour.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 (*) (8) Think not that I am come to send peace into the earth; I came not to send (♣) peace, but the sword.

(*) Luke 12:51 .

(8) Civil dissensions follow the preaching of the Gospel.

(♣) He giveth us inward peace in our consciences, but outwardly we must have war with wicked worldlings.

35 For I am come to set a man at (*) variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

(*) Which thing cometh not of the property of Christ, but proceedeth of the malice of men, which love not the light, but darkness, and are offended with the word of salvation.

36 (*) And a man's enemies *shall be* they of his own household.

(*) Micah 7:6 .

37 (*) (9) He that loveth father or mother more than me, is not worthy of me. And he that loveth son, or daughter more than me, is not worthy of me.

(*) Luke 14:26 .

(9) Nothing without exception is to be preferred before our duty to God.

38 (*) And he that taketh not his cross, and (♣) followeth after me, is not worthy of me.

(*) Matthew 16:24; Mark 8:34; Luke 9:23; Luke 14:27 .

(♣) Also they that invent any other way to honor God, than that he hath prescribed by his word, follow not Christ, but go before him.

39 (*) He that will find (p) his (♣) life, shall lose it; and he that loseth his life for my sake, shall find it.

(*) John 14:25 .

(p) They are said to find their life, which deliver it out of danger; and this is spoken after the opinion of the people which think them clean lost that die, because they think not of the life to come.

(♣) He that doth prefer his life before my glory.

40 (10) He that receiveth you, receiveth me; and he that receiveth me, receiveth him that hath sent me.

(10) God is both author and revenger of his holy ministry.

41 (*) (11) He that receiveth a (♣) Prophet in (q) the name of a Prophet, shall receive a Prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.

(*) Luke 10:16; John 13:20 .

(11) We shall lose nothing that we bestow upon Christ.

(♣) We must reverence Christ in his servants, and receive them, and honor them for their office sake.

(q) As a Prophet.

42 (*) And whosoever shall give unto one of these (r) little ones to drink a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward.

(*) Mark 9:41 .

(r) Which in the sight of the world are vile and abject.

Matthew 11

2 John sendeth his disciples to Christ. 7 Christ's testimony of John. 13 The Law and the Prophets. 15 Christ and John. 21 Chorazin, Bethsaida. 25 The Gospel revealed to children. 28 They that are weary and laden.

1 And (1) it came to pass that when Jesus had made an end of (a) commanding his twelve disciples, he departed thence to teach and to preach in (b) their cities.

(1) Christ sheweth by his works, that he is the promised Messiah.

(a) Of instructing them with precepts.

(b) The disciples' cities, that is to say, in Galilee, where many of them were born; Acts 2:7 .

2 ¶ (*) And when John heard in the prison the works of Christ, he (♣) sent two of his disciples, and said unto him,

(*) Luke 7:18 .

(♣) Not because John was ignorant of Christ; but that he might teach his disciples that his office was to lead them to Christ.

3 Art thou he that should come, or shall we look for another?

4 And Jesus answering, said unto them, **Go, and shew John, what things ye have heard and seen.**

5 **The blind receive sight, and the halt do walk, the lepers are cleansed, and the deaf hear, the dead are raised up, (*) and the (♣) poor receive the Gospel.**

(*) Isaiah 61:1; Luke 4:18 .

(♣) Or, the Gospel is preached to the poor.

6 **And blessed is he that shall not (*) be offended in me.**

(*) That take no occasion by Christ to be hindered from the Gospel.

7 (2) And as they departed, Jesus began to speak unto the multitude of John, **What went ye out into the wilderness to see? A (*) reed shaken with the wind?**

(2) What agreement, and what difference is between the ministry of the Prophets, the preaching of John, and the full light of the Gospel, which Christ hath brought.

(*) A man inconstant.

8 **But what went ye out to see? A man clothed in soft raiment? Behold they that wear soft clothing, are in King's houses.**

9 **But what went ye out to see? A Prophet? Yea, I say unto you, and (*) more than a Prophet.**

(*) For the Prophets declared Christ long before he came, but John as it were pointed him with his finger.

10 **For this is he of whom it is written, (*) Behold, I send my messenger before thy face which shall prepare thy way before thee.**

(*) Malachi 3:1; Luke 7:28 .

11 **Verily I say unto you, Among them which are (*) begotten of women, arose there not a greater than John Baptist, notwithstanding, he that is the (♣) least in the (c) kingdom of heaven, is greater than he.**

(*) Which were begotten and born by the means of man, and after the common course of nature; for Christ was conceived by the holy Ghost.

(♣) The least of them that shall preach the Gospel in the new estate of Christ's Church, shall have more clear knowledge than John, and their message shall be more excellent.

(c) In the new state of the Church where the true glory of God shineth; the persons are not compared together, but the kinds of doctrines, the preaching of John with the law and the Prophets, and again, the most clear preaching of the Gospel with John's.

12 And from (*) the time of John Baptist hitherto, the kingdom of heaven (♣) suffereth violence, and the violent take it by force.

(*) Luke 16:16 .

(♣) Men's' zeal are inflamed with desire to receive God's mercies offered, and are most ready to hear the word.

13 For all the Prophets and the Law (d) (*) prophesied unto John.

(d) They prophesied of things to come, which are now present and clearly and plainly seen.

(*) They prophesied things to come, which now we see present and more clear.

14 And if ye will receive (♣) it, this is (*) Elijah, which was to come.

(♣) Meaning his testimony concerning John.

(*) Malachi 4:5 .

15 ¶ He that hath ears to hear let him hear.

16 (*) (3) But whereunto shall I liken this generation? (e) It is like unto little children which sit in the markets, and call unto their fellows,

(*) Luke 7:31 .

(3) There are none more stout and stubborn enemies of the Gospel, than they to whom it ought to be most acceptable.

(e) He blameth the frowardness of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.

17 And say, We have piped unto you, and ye have not danced, we have (*) mourned unto you, and ye have not lamented.

(*) Or, sung mourningly.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend unto Publicans and sinners, (4) but (f) (*) wisdom is justified of her children.

(4) That which the most part refuse, the elect and chosen embrace.

(f) Wise men do acknowledge the wisdom of the Gospel, when they receive it.

(*) They that are wise indeed, acknowledge the wisdom of God in him whom the Pharisees contemn, read Luke 7:29 .

20 ¶ (5) (*) Then began he to upbraid the cities, wherein most of his great works were done, because they repented not.

(5) The proud reject the Gospel offered unto them, to their great hurt and smart which turneth to the salvation of the simple.
(*) Luke 10:13 .

21 Woe *be* to thee Chorazin! Woe *be* to thee Bethsaida! For if the great works which were done in you, had been done in (*) Tyre and Sidon, they had repented long ago in sackcloth and ashes.

(*) Cities of great merchandise full of dissolution and wantonness.

22 (*) But I say to you, It shall be easier for Tyre and Sidon at the day of judgment, than for you.

(*) Or, therefore.

23 And thou Capernaum, which art lifted up unto heaven, shalt be brought down to hell; for if the great works, which have been done in thee, had been done among them of Sodom, they had remained to this day.

24 But I say unto you, that it shall be easier for them of the land of Sodom in the day of judgment, than for thee.

25 (*) At that time Jesus answered, and said, I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and men of understanding, and hast (g) opened them unto babes.

(*) Luke 10:21 .
(g) Through the ministry of Christ, who only sheweth the truth of all things pertaining to God.

26 It is (h) so, O Father, because thy (i) good (*) pleasure was such.

(h) This word sheweth, that he contenteth himself in his Father's council.
(i) God's will is the only rule of righteousness.
(*) Faith cometh not of man's will or power, but by the secret illumination of God, which is the declaration of his eternal counsel.

27 (*) (6) All things are given unto me of my Father; and (♣) no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whom the Son will reveal *him*.

(*) John 3:35 .
(6) There is no true knowledge of God, nor quietness of mind, but only in Christ alone.

(♣) John 6:46 .

28 Come unto me, all ye that (*) are weary and laden, and I will ease you.

(*) Which felt the weight and grief of your sins and miseries.

29 Take my (♣) yoke on you, and learn of me that I am meek and lowly in heart, and ye shall find (*) rest unto your souls.

(♣) To be governed by my Spirit, and to mortify your affections.

(*) Jeremiah 6:16 .

30 (*) For my yoke is (k) easy, and my burden light.

(*) 1 John 5:3 .

(k) May easily be born. For his commandments are not grievous, for all that is born of God overcometh the world; 1 John 5:4 .

Matthew 12

1 The disciples pluck the ears of corn. 6 Mercy, sacrifice. 10 The withered hand is healed. 11 We must do good on the Sabbath. 22 The possessed is helped. 25 A kingdom divided. 31 Sin, blasphemy. 33 The good or evil tree. 34 Vipers. 38 The Ninivites. 42 The Queen of Sheba. 43 The true mother and brethren of Christ.

1 At (1) (*) that time Jesus went on a Sabbath day through the corn, and his disciples were a hungered, and began to pluck the ears of corn and to eat.

(1) Of the true sanctifying of the Sabbath, and the abrogating of it.

(*) Mark 2:23; Luke 6:1 .

2 And when the Pharisees saw it, they said unto him, Behold, thy disciples do (*) that which is not lawful to do upon the Sabbath.

(*) Deuteronomy 23:25 .

3 But he said unto them, (*) (♣) Have ye not read what David did when he was a hungered, and they that were with him?

(*) 1 Samuel 21:6 .

(♣) Necessity maketh that lawful, which is prohibited for a certain respect, in things appertaining to ceremonies.

4 How he entered into the house of God, and did eat the (a) shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the (*) Priests?

(a) The Hebrews call it bread of faces, because it stood before the Lord all the week upon the golden table appointed to that service; Leviticus 24:6 .

(*) Exodus 29:33; Leviticus 8:31; Leviticus 24:9 .

5 Or have ye not read in the Law, how that on the Sabbath days the Priests in the Temple (*) (b) (♣) break the Sabbath, and are blameless?

(*) Numbers 18:9 .

(b) When the Priests do God's service upon the Sabbath day, yet they do break not the Law; much less doth the Lord of the Sabbath break the Sabbath.

(♣) Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh thus to confuse the error of the people, who thought the Sabbath broken, if any necessary work was done that day.

6 But I say unto you, that here is one greater than the Temple.

7 Wherefore if ye knew what this is, (*) I will have mercy and not sacrifice, ye would not have condemned the innocents.

(*) Hosea 6:7; Matthew 9:13 .

8 For the Son of man is (*) Lord, *even* of the Sabbath.

(*) Christ hath power exempt his from keeping of the Sabbath, seeing the service required in the Temple, was able to excuse them that labored in the same.

9 (*) (2) And he departed thence, and went into their Synagogue;

(*) Mark 3:1; Luke 6:6 .

(2) The ceremonies of the Law are not against the love of our neighbor.

10 And behold, there was a man which had *his* hand dried up. And they asked him, saying, Is it lawful to heal upon a Sabbath day? That they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have a sheep, and if it fall on a Sabbath day into a pit, will not take it and lift it out?

12 How much more then is a man better than a sheep? Therefore, it is lawful to do well on a Sabbath day.

13 Then said he to the man, Stretch forth thy hand. And he stretched it forth, and it was made whole as the other.

14 (3) Then the Pharisees went out, and consulted against him, how they might destroy him.

(3) How far and in what respect we may give place to the unbridled rage of the wicked.

15 But when Jesus knew it, he departed thence, and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known,

17 That it might be fulfilled which was spoken by Isaiah the Prophet, saying,

18 (*) Behold my servant whom I have chosen, my beloved in whom my soul delighteth; I will put my Spirit on him, and he shall shew (c) (♣) judgment to the Gentiles.

(*) Isaiah 42:1 .

(c) By judgment is meant a settled state because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing wheresoever it is done, the Lord is said to reign and judge there, that is to say, to govern and rule matters.

(♣) The right trade of government, not only to the Jews, but also to strange nations.

19 He shall not (*) strive, nor cry, neither shall any man hear his voice in the streets.

(*) He shall not make great noise, nor seek outward pomp and glory.

20 A (*) bruised reed shall he not break, and smoking flax shall he not quench, till he (d) bring forth judgment (♣) unto victory.

(*) He will bear with him them that be infirm and weak.

(d) He shall pronounce sentence and judgment, maugre the world and Satan, and shew himself conqueror over all his enemies.

(♣) Christ shall overcome all lets, which hinder the course of the Gospel, and then shall give sentence as a conqueror against all his enemies.

21 And in his Name shall the Gentiles trust.

22 ¶ (*) (4) Then was brought to him one possessed with a devil, *both* blind and dumb, and he healed him, so that he *which was* blind and dumb, both spake and saw.

(*) Luke 11:14 .

(4) A truth, be it never so manifest, is subject to the slander of the wicked; yet not withstanding it ought to be avouched stoutly.

23 And all the people were amazed, and said, Is not this that son of David?

24 But when the Pharisees heard it, they said, (*) This man casteth the devils no otherwise out but through Beelzebub the prince of devils.

(*) Mat. 9:34; Mark 3:22; Luke 11:15 .

25 (5) But Jesus knew their thoughts, and said to them, Every kingdom divided against itself, shall be (*) brought to naught, and every city or house divided against itself shall not stand.

(5) The kingdom of Christ and the kingdom of the devil cannot consist together.

(*) Or, desolate.

26 So if Satan cast out Satan, he is divided against himself; how shall then his kingdom endure?

27 Also if I through Beelzebub cast out devils, by whom do your (*) children cast them out? Therefore they shall be your judges.

(*) Which conjured devils by the virtue of God's name, albeit it was expressly against the Law of God.

28 But if I cast out devils by the Spirit of God, then is the kingdom of God come unto you.

29 Else how can a man enter into a strong man's house and spoil his goods, except he first bind the strong man, and then spoil his house?

30 He (*) that is not with me, is against me; and he that gathereth not with me, scattereth.

(*) He declareth to the Pharisees. That they were in two sorts his enemies, not only because they did forsake him, but also make open war against him.

31 (*) Wherefore I say unto you, Every sin and blasphemy shall be forgiven unto men, but the blasphemy *against* the holy Ghost shall not be forgiven unto men.

(*) Mark 3:28-29; Luke 12:10 .

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; (6) but whosoever shall speak against the (*) holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

(6) Of blasphemy against the holy Ghost.

(*) That is, he that striveth against the truth which he knoweth, and against his conscience, cannot return to repentance, for he sinneth against the holy Ghost.

33 Either make the tree good, and his fruit good, or else make the tree (*) evil, and his fruit evil; for the tree is known by the fruit.

(*) Or, corrupt.

34 (7) O (♣) generations of vipers, how can you speak good things, when ye are evil? For of the (*) abundance of the heart the mouth speaketh.

(7) Hypocrites at the length bewray themselves even by their own mouth.

(♣) Or, broods.

(*) Luke 6:45 .

35 A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of an evil treasure, bringeth forth evil things.

36 But I say unto you, that of every (e) (*) idle word that men shall speak, they shall give account thereof at the day of judgment.

(e) Vain and unprofitable trifles, which the most part of men spend their lives in.

(*) Much more they shall give account of their blasphemies.

37 For by thy words thou shalt be (*) justified, and by thy words thou shalt be condemned.

(*) Their wicked words shall be a sufficient proof to condemn the ungodly, if there were no other thing.

38 ¶ (8) (*) Then answered certain of the Scribes and of the Pharisees, saying, Master, (♣) we would see a sign of thee.

(8) Against froward desires of miracles.

(*) Matthew 16:1; Luke 11:29; 1 Corinthians 1:22 .

(♣) This was to find some new or pretext to resist his doctrine.

39 But he answered and said unto them, An evil and (f) (*) adulterous generation seeketh a sign, but no sign shall be given unto it, save that sign of the Prophet Jonah.

(f) Bastard, which fell from Abraham's faith, or forsook the true worship of God.

(*) They were become bastards and degenerate from their holy ancestors.

40 (*) For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three (♣) days and three nights in the heart of the earth.

(*) Jonah 1:17 .

(♣) He taketh part of the day for the whole day.

41 (9) The men of Nineveh shall rise in judgment with this generation, and condemn it, for they (*) repented at the preaching of (♣) Jonah; and behold, a greater than Jonah *is here*.

(9) Christ teacheth by the sorrowful example of the Jews, that there are none more miserable than they which put out the light of the Gospel which was kindled in them.

(*) Jonah 3:5 .

(♣) Who was a poor stranger, and yet these know not the Messiah which was promised to be their King.

42 (*) The Queen of the (g) South shall rise in judgment with this generation, and shall (♣) condemn it, for she came from the (h) utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is here*.

(*) 1 Kings 10:1; 2 Chronicles 9:1 .

(g) He meaneth the Queen of Sheba; whose country is south in respect to the land of Israel; 1 King 10 .

(♣) It is meant as touching her face in coming to see Solomon, and not her person; for she was not instructed in the Law of God.

(h) For Sheba is situate in the utmost coast of Arabia upon the mouth of the Arabian Sea.

43 ¶ (*) Now when the unclean spirit is gone out of a man, he walketh throughout (♣) dry places, seeking rest, and findeth none.

(*) Luke 11:24 .

(♣) Or, wilderness.

44 Then he saith, I will return into my house from whence I came; and when he is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh unto him (♣) seven other (♣) spirits worse than himself, and they enter in, and dwell there; (*) and the end of that man is worse than the beginning. Even so shall it be with this wicked generation.

(♣) Meaning an infinite number.

(♣) If Satan be cast out, we must watch still, that he enter not again; for since he was once man's old guest, he knoweth every hole and corner of our house.

(*) Hebrews 6:4-8; Hebrews 10:26; 2 Peter 2:20 .

46 ¶ (10) (*) While he yet spake to the multitude, behold, his mother, and his (♣) brethren stood without, desiring to speak with him.

(10) Christ teacheth by his own example, that all things ought to be set apart in respect of God's glory.

(*) Mark 3:31; Luke 8:20 .

(♣) This word in the Scriptures signifieth oft times every kinsman.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said to him that told him, **Who is my mother, and who are my brethren?**

49 (11) And he stretched forth his hand toward his disciples and said, **Behold my (*) mother, and my brethren.**

(11) None are more near unto us, than they that are of the household of faith.

(*) Christ preferreth the spiritual kindred to the carnal.

50 **For whosoever shall do my Father's will which is in heaven, the same is my brother and sister and mother.**

Matthew 13

1 The parable of the Sower. 14 Why Jesus spake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the pearl. 47 Of the draw net cast into the sea. 53 Christ is not received of his countrymen the Nazarites.

1 The (*) same day went Jesus out of the house, and sat by the sea side.

(*) Mark 4:1; Luke 8:4-5 .

2 (1) And (*) great multitudes resorted unto him, so that he went into a ship, and sat down, and the whole multitude stood on the shore.

(1) Christ sheweth in putting forth this parable of the Sower, that the seed of life which is sown in the world, cometh not on so well in one as in another, and the reason is, for that men for the most part either do not receive it, or suffer it not to ripen.

(*) All desired to hear his doctrine, but there was not like affection in all.

3 Then he spake many things to them in parables, saying, **Behold, a sower went forth to sow.**

4 **And as he sowed, some fell by the way side, and the fowls came and devoured them up.**

5 **And some fell upon stony ground, where they had not much earth, and anon they sprung up, because they had no depth of earth.**

6 And when the sun was up, they were parched, and for lack of rooting withered away.

7 And some fell among thorns, and the thorns sprung up, and choked them.

8 And some again fell in good ground, and brought forth fruit, one *corn* a hundredfold, some sixtyfold, and another thirtyfold.

9 He that (*) hath ears to hear, let him hear.

(*) He sheweth that all men cannot understand these mysteries, and also maketh his disciples more attentive.

10 ¶ Then the disciples came, and said to him, Why speakest thou to them in parables?

11 (2) And he answered and said unto them, Because it is given unto you to know the secrets of the kingdom of heaven, but to them it is not (*) given.

(2) The gift of understanding and of faith is proper to the elect, and all the rest are blinded through the just judgment of God.
(*) The Gospel is hid to them that perish.

12 (*) (♣) For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even (♣) that he hath.

(*) Matthew 25:19 .
(♣) Christ increaseth in his children, his graces.
(♣) Even that which he seemeth to have.

13 Therefore speak I to them in parables; because they seeing, do not see, and hearing, they hear not, neither understand.

14 So in them is fulfilled the prophecy of Isaiah, which *prophecy* saith, (*) By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.

(*) Isaiah 6:9; Mark 4:12; Luke 8:10; John 11:40; Acts 28:26; Rom. 11:8 .

15 (*) For this people's heart is waxed fat, and their ears are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and hear with their ears, and should understand with their hearts, and should return, that I might heal them.

(*) That which the Prophet referreth to the secret counsel of God, is here attributed to the hard stubbornness of the people, for the one cannot be separated from the other.

16 (3) But blessed *are* your eyes, for they (*) see; and your ears, for they hear.

(3) The condition of the Church under and since Christ, is better than it was in the time of the Fathers under the Law.

(*) To wit, the glory of the Son of God, to acknowledge him their Saviour.

17 (*) For verily I say unto you, that many Prophets, and righteous men have desired to see those things which ye see, and have not seen *them*, and to hear those things which ye hear, and have not heard *them*.

(*) Luke 10:24 .

18 ¶ (*) Hear ye therefore the parable of the sower.

(*) Mark 4:15; Luke 8:11 .

19 Whensoever any man heareth the word of the kingdom, and understandeth it not, the evil one cometh, and catcheth away that which was sown in his (a) heart; and this is he which (*) hath received the seed by the way side.

(a) Though there be mention made of the heart, yet this sowing is referred to hearing without understanding. For whether the seed be received in the heart or not, yet he that soweth, soweth to the heart.

(*) Or, was sown.

20 And he that received seed in the stony ground, is he which heareth the word, and (*) incontinently with joy receiveth it,

(*) Immediately; at once; forthwith.

21 Yet hath he no root in himself, and dureth but a season, for as soon as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that received the seed among thorns, is he that heareth the word, but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitful.

23 But he that received the seed in the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some a hundredfold, some sixtyfold, and some thirtyfold.

24 ¶ (4) Another parable put he forth unto them, saying, *The kingdom of heaven is like unto a man which sowed good seed in his field.*

(4) Christ sheweth in another parable of the evil seed mixed with the good, that the Church shall never be free and quit from offences, both in doctrine and manners, until the day appointed for the restoring of all things to come, and therefore the faithful have to arm themselves with patience and constancy.

25 (*) But while men slept, there came his enemy and sowed tares among the wheat, and went his way.

(*) He teacheth that the good and the bad shall be mixed together in the Church to the end that the faithful may arm themselves with patience and constancy.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the servants of the householder, and said unto him, Master, sowedst not thou good seed in thy field? From whence then hath it tares?

28 And he said unto them, Some envious man hath done this. Then the servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay, lest while ye go about to gather the tares, ye pluck up also with them the wheat.

30 (*) Let both grow together until the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burn them; but gather the wheat into my barn.

(*) Christ meaneth only that the Church shall never be without some wicked men; although they be never so sharply punished by such means as he hath left to purge his Church.

31 ¶ (*) (5) Another parable he put forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man taketh and soweth in his field;

(*) Mark 4:30; Luke 13:19 .

(5) God beginneth his kingdom with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.

32 Which indeed is the (*) least of all seeds, but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heaven come and build in the branches thereof.

(*) This teacheth us not to be astonished at the small beginnings of the Gospel.

33 ¶ (*) Another parable spake he to them, The kingdom of heaven is like unto leaven, which a woman taketh and hideth in three pecks of meal, (♣) till all be leavened.

(*) Luke 13:21 .

(♣) By this he admonisheth them to wait till the fruit of the Gospel appear.

34 ¶ (*) All these things spake Jesus unto the multitude in parables, and without parables spake he not unto them,

(*) Mark 4:33-34 .

35 That it might be fulfilled, which was spoken by the Prophet, saying, (*) I will open my mouth in (♣) parables, and will utter the things which have been kept secret from the foundation of the world.

(*) Psalm 78:2 .

(♣) This word signifieth grave and sententious proverbs, to the end that the doctrine might have the more majesty, and the wicked might thereby be confounded.

36 Then sent Jesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 (6) Then answered he, and said to them, **He that soweth the good seed, is the Son of man.**

(6) He expoundeth the former parable of the good and evil seed.

38 **And the field is the world, and the good seed are the children of the kingdom, and the tares are the children of that wicked one.**

39 **And the enemy that soweth them, is the devil, (*) and the harvest is the end of the world, and the reapers be the Angels.**

(*) Joel 3:13; Revelation 14:15 .

40 **As then the tares are gathered and burned in the fire, so shall it be in the end of this world.**

41 **The Son of man shall send forth his Angels, and they shall gather out of his kingdom all things that (*) offend, and them which do iniquity,**

(*) The wicked which hurt others by their evil example.

42 **And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.**

43 (*) **Then shall the just men shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.**

(*) Daniel 12:3 .

44 ¶ (7) Again, the kingdom of heaven is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for joy thereof departeth, and selleth all that he hath, and buyeth that field.

(7) Few men understand how great the riches of the kingdom of heaven are, and no man can be partaker of them, but he that redeemeth them with the loss of all his goods.

45 ¶ Again, the kingdom of heaven is like to a merchant man that seeketh good pearls,

46 Who having found a pearl of great price, went and sold all that he had and bought it.

47 ¶ (8) Again, the kingdom of heaven is like (*) unto a draw net cast into the sea, that gathereth of all kinds *of things*.

(8) They are many in the Church, which notwithstanding are not of the Church, and therefore at length shall be cast out; but the full and perfect cleansing of them is deferred to the last day.

(*) It is a kind of net that gathereth in all things that come in the way.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the (*) bad away.

(*) The Greek word signifieth rotten things.

49 So shall it be at the end of the world. The Angels shall go forth, and sever the bad from among the just,

50 And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

51 ¶ (9) Jesus said unto them, Understand ye all these things? They said unto him, Yea, Lord.

(9) They ought to be diligent, which have not only to be wise for themselves, but to dispense the wisdom of God to others.

52 Then said he unto them, Therefore every (*) Scribe which is taught unto the kingdom of heaven, is like unto a householder, which bringeth forth out of his (♣) treasure things both new and old.

(*) Because the Scribes' office was to expound the Scriptures, he meaneth him that doeth interpret them aright, and according to the Spirit.

(♣) The preachers of God's word must have store of sundry and ample instructions.

53 ¶ And it came to pass, that when Jesus had ended these parables, he departed thence.

54 (*) (10) And came into his own country, and taught them in their Synagogue, so that they were astonished, and said, Whence cometh this wisdom and great works unto this man?

(*) Mark 6:1; Luke 4:6 .

(10) Men do not only sin of ignorance, but also wittingly and willingly lay stumbling blocks in their own ways, that when God calleth them, they may not obey, and so most plainly destroy and cast away themselves.

55 Is not this the carpenter's son? Is not his mother called Mary, (*) and his (♣) brethren James and Josès, and Simon, and Judas?

(*) John 6:42 .

(♣) Or, Cousins.

56 And are not his sisters all with us? Whence then hath he all these things?

57 And they were offended with him. Then Jesus said to them, (*) **A Prophet is not without honor, (♣) save in his own country, and in his own house.**

(*) Mark 6:4; Luke 4:24; John 4:44 .

(♣) Men commonly neglect them whom they have known of children; also they do envy them of the same country, and such is their ingratitude that they take light occasion to condemn the graces of God in others.

58 And he did not many great works there, for their unbelief's sake.

Matthew 14

1 Herod's judgment of Christ. 3 Wherefore John was bound. 10 Beheaded 13 Jesus despaireth. 18 Of the five loaves. 23 Christ prayeth. 24 The Apostles tossed with the waves. 27 Faith. 30 Peter in jeopardy. 36 The hem of Christ's garment.

1 At (*) (1) that time Herod the Tetrarch heard of the fame of Jesus,

(*) Mark 6:14; Luke 9:7 .

(1) Here is in John, an example of an invincible courage, which all faithful Ministers of God's word ought to follow; in Herod, an example of tyrannous vanity, pride, and cruelty, and to be short, of a courtly conscience, and of their inservable slavery, which have once given themselves over to

pleasures; in Herodias and her daughter, an example of whorelike wantonness, and womanlike cruelty.

2 And said unto his servants, This is John Baptist. (*) He is risen again from the dead, and therefore great (a) (♣) works are wrought by him.

(*) He spake after the common error, for they thought that the souls of them that were departed, entered into another body.

(a) By works he meaneth that force and power, whereby works are wrought and not the words, as is seen oft before.

(♣) To approve his resurrection, and to get him greater authority.

3 (*) For Herod had taken John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

(*) Mark 6:17; Luke 3:19 .

4 For John said unto him, It is not (*) (♣) lawful for thee to have her.

(*) Leviticus 18:16; Leviticus 20:21 .

(♣) As well because nature abhorreth such horrible incest, as also that he had taken her by force from his brother.

5 And when he would have put him to death, he feared the multitude, because they counted him as a (*) Prophet.

(*) Matthew 21:26 .

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased (b) Herod.

(b) There were three Herods; the first of them was Antipater's son, who is also called Ascalonius, in whose reign Christ was born, and he it was that caused the children to be slain. The second was called Antipas, Magnus his son, whose mother's name was Malthaca or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephew by Aristobulus, and he it was that slew James.

7 Wherefore he (*) promised with an oath, that he would give her whatsoever she would ask.

(*) The promise was wicked; but yet it was more vile to be obstinate in the same, that he might seem constant.

8 And she being before instructed of her mother, said, Give me here John Baptist's head in a platter.

9 And the King was sorry. Nevertheless, because of the oath, and them that sat with him at the table, he commanded it to be given *her*,

10 And sent, and beheaded John in the prison.

11 And his head was brought in a platter, and given to the maid, and she brought it unto her mother.

12 And his disciples came, and took up the (*) body, and buried it, and went and told Jesus.

(*) Or, carcass.

13 (*) And when Jesus heard it, he departed thence by ship into a (♣) desert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

(*) Mark 6:32; Luke 9:10 .

(♣) To the intent that his disciples now after their ambassage might somewhat rest them, or else that he might instruct them to greater enterprises.

14 (2) And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

(2) Christ refresheth a great multitude with five loaves and two little fishes, shewing thereby, that they shall want nothing, which lay all things aside and seek the kingdom of heaven.

15 ¶ And when even was come, (*) his disciples came to him, saying, This is a desert place, and the time is already past; let the multitude depart, that they may go into the towns, and buy them (♣) vitailles.

(*) Mark 6:35; Luke 9:12; John 6:5 .

(♣) Or, Food; victuals.

16 But Jesus said to them, **They have no (*) need to go away; give ye them to eat.**

(*) Christ leaveth them not destitute of bodily nourishment, which seek the food of the soul.

17 Then said they unto him, We have here but five loaves, and two fishes.

18 And he said, **Bring them hither to me.**

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looked up to heaven, and (*) blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

(*) Or, prayed and gave thanks to God.

20 And they did all eat, and were sufficed, and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thousand men, beside women and little children.

22 ¶ And straightway Jesus (*) compelled his disciples to enter into a ship, and to go over before him, while he sent the multitude away.

(*) The disciples were loathe to depart from Christ; but yet they shewed their obedience.

23 And as soon as he had sent the multitude away, he went up into a mountain alone to pray; and (*) when the evening was come, he was there alone.

(*) Mark 6:45-47; John 6:16-18 .

24 (3) And the ship was now in the midst of the sea, and was tossed with waves; for it was a contrary wind.

(3) We must sail even through mighty tempests, and Christ will never forsake us, so that we go whither he hath commanded us.

25 And in the (c) (*) fourth watch of the night, Jesus went unto them, walking on the sea.

(c) By the fourth watch is meant the time near to day breaking; for in old time they divided the night into four watches, in which they scouted.

(*) The night was divided into four watches, whereof every one contained three hours.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a (d) spirit, and cried out for fear.

(d) A spirit, as it is here taken, is that which a man imagineth to himself vainly in his mind, persuading himself that he seeth something, and seeth nothing.

27 But straightway Jesus spake unto them, saying, (*) **Be of good comfort, It is I; be not afraid.**

(*) The presence of Christ maketh his bold.

28 (4) Then Peter answered him, and said, Master, if it be thou, (*) bid me come unto thee on the water.

(4) By faith we tread under our feet even the tempests themselves, but yet by the virtue of Christ, which helpeth that virtue, which he of his mercy hath given.

(*) His zeal was great, but he had not sufficiently considered the measure of his faith.

29 And he said, **Come**. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30 But when he saw a mighty wind, he was afraid, and as he (*) began to sink, he cried, saying, Master, save me.

(*) His enterprise was too great, and therefore he must needs fall in danger, when his faith failed.

31 So immediately Jesus stretched forth his hand, and caught him, and said to him, (*) **O thou of little faith, wherefore didst thou doubt?**

(*) Christ correcteth his fault, and also giveth remedy both at once.

32 And as soon as they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ (*) And when they were come over, they came into the land of (e) Gennesaret.

(*) Mark 6:53 .

(e) This Gennesaret was a lake nigh to Capernaum, which is also called the Sea of Galilee, and Tiberias, so that the country itself grew to be called by that name.

35 (5) And when the men of that place knew him, they sent out into all that country round about, and brought unto him all that were sick,

(5) In that which Christ healeth the sick, we are given to understand that we must seek remedy for spiritual diseases at his hands; and that we are bound not only to run ourselves, but also to bring others to him.

36 And besought him, that they might touch the hem of his (*) garment only; and as many as touched it were made whole.

(*) It seemeth they were led with a certain superstition, notwithstanding our Saviour would not quench the smoking flax, and therefore did bear with these small beginnings.

Matthew 15

1 The commandments and traditions of men. 12 Offences. 13 The plant which is rooted up. 14 Blind leading the blind. 18 The heart. 22 The woman of Canaan. 26 The children's bread; whelps. 28 Faith. 32 Four thousand men fed. 36 Thanksgiving.

1 Then (1) came to Jesus the Scribes and Pharisees, which were of Jerusalem, saying,

(1) None commonly are more bold condemners of God, than they whom God appointeth keepers of his law.

2 (*) Why do thy disciples transgress the tradition of the Elders? For they (a) (♣) wash not their hands when they eat (♣) bread.

(*) Mark 7:8 .

(a) Which they received of their ancestors from hand to hand, or their elders allowed, which were the governors of the Church.

(♣) Men are more rigorous to observe their own traditions than God's commandment.

(♣) Or, meat.

3 (2) But he answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?**

(2) Their wicked boldness, in corrupting the commandments of God, and that upon the pretence of godliness, and usurping authority to make laws, is here reprov'd.

4 (*) **For God hath commanded, saying, (b) Honor thy father and mother; (♣) and he that curseth father or mother, let him die the death.**

(*) Exodus 20:12; Deuteronomy 5:16; Ephesians 6:2 .

(b) By honor is meant all kind of duty which children owe to their parents.

(♣) Exodus 21:17; Leviticus 20:9; Proverbs 20:20 .

5 **But ye say, (c) Whosoever shall say to father or mother, (*) By the gift that is offered by me, thou mayest have profit,**

(c) The meaning is this; Whatsoever I bestow upon the Temple, is to thy profit, for it is as good as if I gave it thee, for (as the Pharisees of our time say) it shall be meritorious for thee; for under this color of religion, they raked all to themselves, as though that he had given anything to the Temple, had done the duty of a child.

(*) The Scribes dispensed with them that did not their duties to their own parents, so that they would recompense the same to their profit by their offerings.

6 **Though he honor not his father, or his mother, shall be free. Thus have ye made the commandment of God of no (d) authority by your tradition.**

(d) You made it of no power and authority as much as lay in you; for otherwise the commandments of God stand fast in the Church of God, in despite of this world and Satan.

7 (3) O hypocrites, Isaiah prophesied well of you, saying,

(3) The same men are condemned for hypocrisy and superstition, because they made the kingdom of God to stand in outward things.

8 (*) This people draweth near unto me with their mouth, and honoreth me with the lips, but their heart is far off from me.

(*) Isaiah 29:13 .

9 But (*) in vain they worship me, teaching *for* doctrines, men's precepts.

(*) God will not be honored according to man's fantasy, but detesteth all good intentions, which are not grounded on his word.

10 (4) Then he called the multitude unto him, and said to them, **Hear and understand.**

(4) Christ teacheth us that hypocrisy of false teachers which deceive our soul, is not to be born withal, no not in indifferent matters, and there is no reason why their ordinary vocation should blind our eyes; otherwise we are like to perish with them.

11 (*) That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

(*) Mark 7:18 .

12 ¶ Then came his disciples, and said unto him, Perceivest thou not, that the Pharisees are offended in hearing *this* saying?

13 But he answered and said, (*) (♣) Every plant which my heavenly Father hath not planted, shall be rooted up.

(*) John 15:2 .

(♣) All they which are not grafted in Jesus Christ by free adoption, and every doctrine, that is not established by God's word.

14 (♣) Let them alone, they be the (*) blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

(♣) They are not worthy to be cared for.
(*) Luke 6:39 .

15 ¶ (*) Then answered Peter, and said to him, Declare unto us this parable.

(*) Mark 7:17 .

16 Then said Jesus, **Are ye yet without understanding?**

17 **Perceive ye not yet, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the draught?**

18 **But those things which proceed out of the mouth, come from the heart, and they defile the man.**

19 **For out of the heart (*) come evil (♣) thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.**

(*) Genesis 6:5; Genesis 8:21; Mark 7:21 .

(♣) All vices proceed of the corrupt affection of the heart.

20 **These are the things which defile the man; but to eat with unwashen hands, defileth not the man.**

21 (*) And Jesus went thence, and departed into the (e) coasts of Tyre and Sidon.

(*) Mark 7:24 .

(e) Coasts which were near to Tyre and Sidon, that is, in that quarter where Palestina bendeth toward Phoenice, and the sea of Syria.

22 And behold, a woman a (f) Canaanite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord, the son of David; my daughter is miserably vexed with a devil.

(f) Of the stock of the Canaanites, who dwelled in Phenicia.

23 (5) But he answered her not a word. Then came to him his disciples, and besought him, saying, (*) Send her away, for she crieth after us.

(5) In that which Christ doth sometimes as it were stop his ears against the prayers of his Saints, he doeth it for his glory and our profit.

(*) The disciples were offered at her importunity.

24 But he answered, and said, **I am not sent, but unto the (*) lost sheep of the (g) house of Israel.**

(*) Matthew 20:6 .

(g) Of the people of Israel, which people was divided into tribes, but all those tribes came of one house.

25 Yet she came, and worshipped him, saying, Lord help me.

26 And he answered, and said, **It is not good to take the children's bread, and to cast it to (*) whelps.**

(*) Christ calleth the dogs, or whelps which are strangers from the house of God.

27 But she said, Truth, Lord; yet indeed the whelps eat of the crumbs, which fall from their master's table.

28 Then Jesus answered, and said unto her, **O woman, great is thy (*) faith; be it to thee, as thou desirest.** And her daughter was made whole at that hour.

(*) Christ granted her petition, for her faith's sake, and not at the request of his disciples.

29 ¶ (6) So Jesus (*) went away from thence, and came near unto the sea of Galilee, and went up into a mountain and sat down there.

(6) Christ ceaseth not to be beneficial even there where he is contemned, and in the midst of wolves he gathereth together and softeneth his flock.

(*) Mark 7:31 .

30 And great multitudes came unto him, (*) having with them, halt, blind, dumb, (h) maimed, and many others, and cast them down, at Jesus' feet, and he healed them.

(*) Isaiah 35:5 .

(h) Whose members were weakened with the palsy, or by nature, for afterward it is said, he healed them. Now Christ was want to heal in this wise, that such members as were weaked, he restored to health, and yet he could easily if he had would, have given them hands and feet and other members which wanted them.

31 In so much that the multitude wondered, to see the dumb speak, the maimed whole, the halt to go, and the blind to see; and they glorified the God of Israel.

32 (*) (7) Then Jesus called his disciples unto him, and said, **I (♣) have compassion on this multitude, because they have (i) continued with me already three days, and have nothing to eat; and I will not let them depart fasting, lest they faint in the way.**

(*) Mark 8:1 .

(7) By doing again this miracle, Christ sheweth that he will never be wanting to them that follow him, no nor in the wilderness.

(♣) Christ cannot forget those that follow him.

(i) Go not from my side.

33 And his disciples said unto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude!

34 And Jesus said unto them, **How many loaves have ye?** And they said, Seven, and a few little fishes.

35 Then he commanded the multitude (k) to sit down on the ground,

(k) Word for word, to lie down backward, as rowers do when in rowing, they draw their oars to them.

36 And took the seven loaves, and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were sufficed, and they took up of the fragments that remained, seven (l) baskets full.

(l) A kind of vessel wrought with twigs.

38 And they that had eaten, were four thousand men, beside women, and little children.

39 Then *Jesus* sent away the multitude, and took ship, and came into the parts of Magdala.

Matthew 16

1 The sign of Jonah. 6 The leaven of the Pharisees. 12 For their doctrine. 13 The people's opinion of Christ. 17 Faith cometh of God. 18 The rock. 19 The keys. 21 Christ fore-sheweth his death. 24 The forsaking of our self, and the cross. 25 To lose the life.

1 Then (1) (*) came the (♣) Pharisees and Sadducees, and did (a) (♠) tempt *him*, desiring him to shew them a sign from heaven.

(1) The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victory, and triumpheth over them.

(*) Matthew 12:38; Mark 8:11 .

(♣) Although they did not agree in doctrine, yet they joined together to fight against the truth.

(a) To try whether he could do that which they desired, but their purpose was naught, for they thought to find something in him by that means whereupon they might have just occasion to reprehend him; or else distrust and curiosity moved them so to do, for by such means also is God said to be tempted, that is to say, provoked to anger, as though men would strive with him.

(♠) Men tempt God either by their incredulity, or curiosity.

2 But he answered, and said unto them, **When it is evening, ye say, Fair weather, for the sky is red.**

3 (*) And in the morning, *ye say*, Today *shall be* a tempest, for the sky is red and lowering. O hypocrites, ye can discern the (b) face of the sky, and can ye not discern the (♣) signs of the times?

(*) Luke 12:54 .

(b) The outward shew and countenance, as it were of all things, is called in the Hebrews' tongue, a face.

(♣) Which appertain to the heavenly and spiritual life.

4 (*) The wicked generation, and adulterous seeketh a sign; and there shall no sign be given it, but (c) that (♠) sign of the Prophet (♠) Jonah. So he left them, and departed.

(*) Matthew 12:39 .

(c) The article sheweth how notableness of the deed.

(♠) Christ shall be to them as a Jonah raised from death.

(♠) Jonah 1:17 .

5 ¶ (2) And when his disciples were come to the other side, they had (*) forgotten to take bread *with them*.

(2) False teachers must be taken heed of.

(*) Mark 8:14; Luke 12:1 .

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.

7 And they (*) thought in themselves, saying, *It is* because we have brought no bread.

(*) Or, reasoned with themselves.

8 But Jesus (d) (*) knowing it, said unto them, O ye of little faith, why think you *thus in yourselves*, because ye have brought no bread?

(d) Not by others, but by virtue of his divinity.

(*) A token of Christ's divinity, to know men's thoughts.

9 Do ye not yet perceive, neither remember the (e) five loaves, when there were (*) five thousand *men*, and how many baskets took ye up?

(e) That five thousand men were filled with so many loaves?

(*) Matthew 14:17; John 6:9 .

10 Neither the seven loaves when there were (*) four thousand *men*, and how many baskets took ye up?

(*) Matthew 15:34 .

11 Why (f) perceive ye not that I (g) said not unto you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees?

(f) A demand or question joined with admiration.
(g) Said for commanded.

12 Then understood they that he had not said that they should beware of the leaven of bread, but of the (*) doctrine of the Pharisees, and Sadducees.

(*) We may boldly by Christ's admonition reject and condemn all erroneous doctrine and man's inventions, and ought only to cleave to the word of God.

13 ¶ (*) (3) Now when Jesus came into the coasts of (h) Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I, the Son of man, am?**

(*) Mark 8:27; Luke 9:18 .
(3) There are divers judgments and opinions of Christ, notwithstanding he is known of his alone.
(h) There were two Caesareans, the one called Stratonis upon the sea Mediterranean, which Herod built sumptuously in the honor of Octavius; Josephus library 15. The other was Caesarea Philippi, which Herod the great the Tetrarch's son by Cleopatra built in the honor of Tiberius at the foot of Lebanon; Josephus library 15.

14 And they said, Some say, (i) John Baptist; and some, Elijah; and others, Jeremiah, or one of the Prophets.

(i) As Herod thought.

15 He said unto them, **But whom say ye that I am?**

16 Then Simon Peter answered, and said, (*) Thou art the Christ, the Son of the living God.

(*) John 6:69 .

17 (4) And Jesus answered, and said to him, **Blessed art thou, Simon, the son of Jonah, for (k) (*) flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

(4) Faith is of grace, not of nature.
(k) By this kind of speech is meant man's natural procreation upon the earth, the creature not being destroyed which was made, but deformed through sin; So then this is the meaning; this was not revealed to thee by any understanding of man, but God shewed it thee from heaven.
(*) He meaneth anything that is in man.

18 (5) **And I say also unto thee, that thou art (*) (l) Peter, and upon (♣) this rock I will build my Church; and the (m) (♣) gates of hell shall not overcome it.**

(5) That is true faith, which confesseth Christ, the virtue whereof is invincible.

(*) John 1:42 .

(l) Christ spake in the Syrian tongue, and therefore used not this descanting between Petros, which signifieth Peter, and Petra, which signifieth a rock, but in both places used this word Cephas; but his mind was that wrote in Greek, by the divers termination to make a difference between Peter, who is a piece of the building, and Christ the Petra, that is, the rock and foundation; or else he gave his name Peter, because of the confession of his faith, which is the Church's as well as his, as the old fathers witness; For so saith Theophylact. That confession which thou haft made, shall be the foundation of the believers.

(♣) Upon that faith whereby thou hast confessed and acknowledged me; for it is grounded upon an infallible truth.

(m) The enemies of the Church are compared to a strong kingdom, and therefore by Gates, are meant cities which are made strong with counsel and fortresses, and this is the meaning; whatsoever Satan can do by counsel or strength. So doeth Paul; 2 Corinthians 10:4 call them strongholds.

(♠) The power of Satan which standeth in craft and violence.

19 (6) (♣) **And I (*) will give unto thee the (n) keys of the kingdom of heaven, and whatsoever thou shalt (o) (♠) bind upon earth, shall be bound in heaven, and whatsoever thou shalt (♠) loose on earth, shall be loosed in heaven.**

(6) The authority of the Church is from God.

(♣) The preachers of the Gospel open the gates of heaven with the word of God, which is the right key; so that where this word is not purely taught, there is neither key, nor authority.

(*) John 20:21 .

(n) A metaphor taken of stewards which carry the keys; and here is set forth the power of the ministers of the word, as Isaiah 22:12 . and that power is common to all ministers, as Matthew 18:18 . and therefore the ministers of the gospel may rightly be called the key of the kingdom of heaven.

(o) They are bound whose sins are retained; heaven is shut against them, because they received not Christ by faith; on the other side, how happy are they, to whom heaven is open, which embrace Christ, and are delivered by him, and become fellow heirs with him.

(♠) Condemn by God's word.

(♠) Or, absolve.

20 (7) Then he charged his disciples, that they should (*) tell no man that he was Jesus the Christ.

(7) Men must first learn, and then teach.

(*) Because he would yet instruct them, and not prevent his time.

21 ¶ (*) (8) From that time forth Jesus began to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the (p) Elders, and of the high Priests, and Scribes, and be slain and be raised again the third day.

(*) He would pluck out of their hearts that false opinion, which they had of his temporal kingdom.

(8) The minds of men are in time to be prepared and made ready against the stumbling block of persecution.

(p) It was a name of dignity and not of age, and it is put for them, which were the Judges, which the Hebrews called Sanhedrin.

22 Then Peter (q) took him aside, and began to rebuke him, saying, Master, pity thyself; this shall not be unto thee.

(q) Took him by the hand and led him aside, as they used to do, which mean to talk familiarly with one.

23 (9) Then he turned back, and said unto Peter, **Get thee behind me, (r) (*) Satan!** Thou art an offence unto me, because thou (s) understandest not the things that are of God, but the things that are of men.

(9) Against a preposterous zeal.

(r) The Hebrews call him Satan, that is to say, an adversary, whom the Grecians call diabolos, that is to say, slanderer, or tempter; but it is spoken of them, that either of malice, as Judas, John 6:70, or of lightness and pride resist the will of God.

(*) Which word signifieth an adversary, who resisteth the will of God, either of malice as did Judas, or of rashness and arrogance, as Peter did.

(s) By this word we are taught that Peter sinned, through a false persuasion of himself.

24 (10) Jesus then said to his disciples, (*) **If any man will follow me, let him forsake himself, and take up his cross, and follow me.**

(10) No men provide worse for themselves, than they that love themselves more than God.

(*) Matthew 10:38; Mark 8:34; Luke 9:23; Luke 14:27.

25 **For (*) whosoever will (♣) save his life, shall lose it; and whosoever shall lose his life for my sake, shall (t) find it.**

(*) Matthew 10:39; Mark 8:35; Luke 9:21-26; Luke 17:33.

(♣) That is, whosoever thinketh to save himself by forsaking Jesus Christ.

(t) Shall gain himself; And this is his meaning, they that deny Christ to save themselves, do not only not gain that which they look for, but also lose the thing they would have kept, that is themselves, which loss is the greatest of all; but as for them that doubt not to die for Christ, it fareth far otherwise with them.

26 (*) **For what shall it profit a man though he should win the whole world, if he lose his own soul? Or what shall a man give for recompense of his soul?**

(*) John 12:25.

27 **For the Son of man shall come (u) in the glory of his Father with his Angels, and (*) then shall he give to every man according to his deeds.**

(u) Like a King, as Matthew 6:29.

(*) Psalm 62:12; Romans 2:6.

28 (*) **Verily I say unto you, there be some of them that stand here, which shall not taste of death, (♣) till they have seen the Son of man come in his (x) kingdom.**

(*) Mark 9:1; Luke 9:27.

(♣) This was fulfilled in his resurrection which was as an entry into his kingdom, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundry miracles.

(x) By his kingdom is understood the glory of his ascension, and what followeth thereof, Ephesians 4:10. or the preaching of the Gospel, Mark 9:1.

Matthew 17

2 The transfiguration of Christ. 5 Christ ought to be heard. 11 Elijah. 13 John Baptist. 17 The unbelief of the Apostles. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his passion. 24 He payeth tribute.

1 And (*) (1) (a) (♣) after six days, Jesus took Peter and James, and John his brother, and brought them up into a high mountain apart,

(*) Mark 9:2; Luke 9:28 .

(1) Christ is in such sort humble in the Gospel, that in the mean season he is Lord both of heaven and earth.

(a) Luke reckoneth eight days, containing in that number the first and the last, and Matthew speaketh but of them that were between them.

(♣) Or, the sixth day after.

2 And was (b) (*) transfigured before them; and his face did shine as the sun, and his clothes were as white as the light.

(b) Changed into another hue.

(*) Christ shewed them his glory, that they might not think that he suffered through infirmity, but that he offered up himself willingly to die.

3 And behold, there appeared (*) unto them Moses, and Elijah, talking with him.

(*) By these two witnesses are represented the Law and the Prophets, which lead us to Christ.

4 Then answered Peter, and said to Jesus, Master, it is (*) good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elijah.

(*) After Moses' and Elijah's departure Peter fearing he should lose that joyful sight, speaketh as a man distracted and would have lodged them in earthly houses, which were received in glory.

5 While he yet spake, behold, a bright cloud shadowed them, and behold, there came a voice out of the cloud, saying, (*) This is (c) that my beloved Son, (♣) in whom I am well pleased; (♠) hear him.

(*) Matthew 3:17; 2 Peter 1:17 .

(c) The article or the word, That, severeth Christ from other children. For he is God's natural Son, we by adoption; therefore he is called the first begotten among the brethren, because that although he be of right the only Son, yet is he chief among many, in that he is the fountain and head of the adoption.

(♣) We are reconciled to God by Christ only.

(♠) Christ is our chief and only schoolmaster.

6 And when the disciples heard that, they (d) (*) fell on their faces, and were sore afraid.

(d) Fell down flat on their faces and worshipped him, as in Matthew 2:11 .
(*) And so worshipped Christ.

7 Then Jesus came and touched them, and said, **Arise, and be not afraid.**

8 And when they lifted up their eyes, they saw no man, save Jesus only.

9 ¶ And as they came down from the mountain, Jesus charged them, saying,
Shew the (e) vision to no man, (*) until the Son of man rise again from the dead.

(e) Which they saw otherwise the word, used in this place is properly spoken of that which is seen in a dream.

(*) For men would not have believed them, before that Christ had made his glory more manifest by his resurrection.

10 (*) And his disciples asked him, saying, Why then say the Scribes that (♣) Elijah must first come?

(*) Mark 9:11-12 .

(♣) Malachi 4:5; Matthew 11:14 .

11 And Jesus answered, and said unto them, **Certainly Elijah must first come, and restore all things.**

12 **But I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they would. Likewise shall also the Son of man suffer of them.**

13 Then the disciples perceived that he spake unto them of John Baptist.

14 ¶ (*) (2) And when they were come to the multitude, there came to him a certain man, and (f) kneeled down to him,

(*) Mark 9:14; Luke 9:38 .

(2) Men are unworthy of Christ his goodness, yet notwithstanding he regardeth them.

(f) As men that make supplications used to do.

15 And said, Master, have pity on my son, for he is (g) lunatic, and is sore vexed, for oft times he falleth into the fire, and oft times into the water.

(g) They that at certain times of the moon are troubled with the falling sickness, or any other kind of disease; but in this place, we must so take it, that besides the natural disease, he had a devilish frenzy.

16 And I brought him to thy disciples, and they could not heal him.

17 Then Jesus answered, and said, (*) O generation faithless, and crooked, how long now shall I be with you! How long now shall I suffer you! Bring him hither to me.

(*) He speaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victory over Christ because his disciples were not able to do this miracle.

18 And Jesus rebuked the devil, and he went out of him, and the child was healed at that hour.

19 (3) Then came the disciples to Jesus apart, and said, Why could not we cast him out?

(3) Incredulity and distrust hinder and break the course of God's benefits.

20 And Jesus said unto them, Because of your unbelief; for (*) verily I say unto you, if ye have faith *as much as is* a grain of mustard seed, ye shall say unto this mountain, (♣) Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

(*) Luke 17:6 .

(♣) By this manner of speech is signified, that they should do things by their faith that should seem impossible.

21 (4) Howbeit this kind goeth not out, but by (h) (*) prayer and fasting.

(4) The remedy against distrust.

(h) To give us to one understand and the watchfulness and diligence of earnest prayer, which cannot be without sobriety.

(*) The best remedy to strengthen the weak faith is prayer, which hath fasting added to it, as a help to the same.

22 ¶ (5) And as (♣) they (*) abode in Galilee, Jesus said unto them, The Son of man shall be delivered into the hands of men,

(5) Our minds must be prepared more and more against the offence of the cross.

(♣) Or, were conversant, or returned into Galilee.

(*) Matthew 20:17; Mark 9:31; Luke 9:44; Luke 24:7 .

23 And they shall kill him, but the third day shall he rise again. And they were very sorry.

24 ¶ (6) And when they were come to Capernaum, they that received (*) poll money, came to Peter, and said, Doeth (i) not your Master (k) pay (l) tribute?

(6) In that which Christ doeth willingly obey Caesar's edicts, he sheweth that civil policy is not taken away by the Gospel.

(*) The Greek word is (didrachma) which was of value about 10 pence of old sterling money, and the Israelites paid it once by the Law, Exodus 30:13, and at this time they paid it to the Romans.

- (i) He denieth not, but he asketh.
- (k) Ought he not to pay?
- (l) They that were from twenty years of age to fifty, paid half a sikel of the Sanctuary, Exodus 30:13 .
This was an Attic didrachma which the Romans exacted, after they had subdued Judea.

25 He said, Yes. And when he was come into the house, Jesus prevented him, saying, **What thinkest thou, Simon? Of whom do the Kings of the earth take tribute, or poll money? Of their (m) children, or of strangers?**

- (m) By children we must not understand subjects which pay tribute, but natural children.

26 Peter said unto him, Of strangers. Then said Jesus unto him, **Then are the children free.**

27 **Nevertheless, lest we should (*) offend them, go to the sea, and cast in an angle, and take the first fish that cometh up, and when thou hast opened his mouth, thou shalt find a (n) (♣) piece of twenty pence, that take, and give it unto them for me and thee.**

- (*) Or give occasion to forsake the truth.
- (n) The word here used, is stater, which is in value four didrachmas; every drachma is about five pence.
- (♣) The word is (Statera) which containeth two didrachmas, and is valued about 5 groats of old sterling.

Matthew 18

1 The greatest in the kingdom of God. 5 To receive a little child. 6 To give offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 11 The lost Sheep. 15 The telling of one his fault. 17 Excommunication 21 We must always pardon the brother that repenteth. 23 The parable of the king that taketh an account of his servants.

1 The (*) same time the disciples came unto Jesus, saying, (♣) Who is the greatest in the kingdom of heaven?

- (*) Mark 9:34; Luke 9:46 .
- (♣) They strive for the reward before they have taken any pain; and whereas they should have holpen and revered one another, they were ambitious and despisers of their brethren.

2 (1) And Jesus called a (a) little child unto him, and set him in the midst of them,

- (1) Humbleness of mind is the right way to preeminence.
- (a) A child in years.

3 And said, Verily I say unto you, except ye be (*) (b) converted, and become as little children, ye shall not enter into the kingdom of heaven.

(*) Matthew 19:14; 1 Corinthians 14:20 .

(b) A kind of speech taken from the Hebrews, and it is as much as, repent.

4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5 (*) And whosoever shall receive one such little child in my Name, receiveth me.

(*) He calleth them little children now, which humble themselves with all humility and subjection.

6 (*) (2) But whosoever shall offend one of these little ones which believe in me, it were better for him, that a (♣) millstone were hanged about his neck, and that he were drowned in the depth of the sea.

(*) Mark 9:42; Luke 17:2 .

(2) We ought to have great respect for our brethren be they never so base; and he that doeth otherwise, shall be sharply punished.

(♣) The word signifieth a great millstone which an ass tourneth, and it is spoken in respect of that which is tourned with man's hand, which is less.

7 (3) (*) Woe be unto the world because of offences, for it must needs be that (c) offences shall come, but woe *be* to that man by whom the offence cometh.

(3) A good man cannot but go through the midst of offences, yet he must cut off all occasion of offences.

(*) Christ warneth his to take heed that they shrink not back from him for any evil example or offence that man can give.

(c) Lets and hindrances which stop the course of good works. The Greek word importeth thus much, things which we stumble at.

8 (*) Wherefore, if thy hand or thy foot cause thee to (d) offend, cut them off, and cast *them* from thee; it is better for thee to enter into life, halt, or maimed, than having two hands, or two feet, to be cast into everlasting fire.

(*) Matthew 5:29-30; Mark 9:45 .

(d) Look afore Matthew 5:29 .

9 And if thine eye cause thee to offend, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.

10 (4) (♣) See that ye despise not one of these little ones, for I say unto you, that in heaven their (*) (♣) Angels always behold the face of my Father which is in heaven.

(4) The weaker that a man is, the greater care we ought to have of his salvation, as God teacheth us by his own example.

(♣) Christ toucheth the cause of this offence, which is pride and disdain of our inferiors.

(*) Psalm 34:8 .

(♣) Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured that if they despise them, God will revenge their cause.

11 For (*) the Son of man is come to (♣) save that which was lost.

(*) Luke 19:10 .

(♣) We may not lose by our offence that which God hath so dearly bought.

12 How think ye? (*) If a man have a hundred sheep, and one of them be gone astray, doeth he not leave ninety and nine, and go into the mountains, and seek that which is gone astray?

(*) Luke 15:4 .

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 So is it not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ (*) (5) Moreover, if thy brother trespass against (e) (♣) thee, go and (♣) tell him his fault between thee and him alone; if he hear thee, thou hast won thy brother.

(*) Leviticus 19:7; Luke 17:3; James 5:19 .

(5) We must labor for concord, not to revenge injuries.

(e) If his offence be such, that thou only knowest thy brother's offence.

(♣) Wherewith thou mayest be offended; he speaketh of secret or particular sins, and not of open or known to others.

(♣) Or, reprove him.

16 But if he hear thee not, take yet with thee one or two, that by the (*) (f) mouth of two or three witnesses, every word may be (g) confirmed.

(*) Deuteronomy 19:17; John 8:17; 2 Corinthians 13:1; Hebrews 10:28 .

(f) That is, by the word and witness the mouth is sometime taken for the word of speech, Numbers 23:16; and also for a still witness, to wit, when the matter speaketh of itself, as beneath in Matthew 21:16 .

(g) Sure and certain.

17 (6) And if he (h) refuse to hear them, tell it unto the (i) (*) Church; and if he refuse to hear the Church also, let him be unto thee as a (k) heathen man, and a Publican.

(6) He that contemneth the judgment of the Church, contemneth God.

(h) Word for word, do not voucheth to hear, or make as though he did not hear.

(i) He speaketh not of any kind of policy, but of an Ecclesiastical assembly, for he speaketh afterward of the power of loosing and binding, which belonged to the Church, and he hath regard to the order

used in these days, at what time the Elders had the judgment of Church matters in their hands, John 9:22; John 12:42; and John 16:2; and used casting out of the Synagogue for a punishment, as we do now excommunication.

(*) He meaneth according to the order that was amongst the Jews, who had their council of ancient and expert men to reform manners, and execute discipline. This assembly represented the Church, which had appointed them to this charge.

(k) Profane, and void of religion; such men, the Jews called Gentiles; whose company they shunned as they did the Publicans.

18 Verily I say unto you, (*) Whatsoever ye (♣) bind on earth, shall be bound in heaven; and (♣) whatsoever ye loose on earth, shall be loosed in heaven.

(*) 1 Corinthians 5:4; 2 Thessalonians 3:14 .

(♣) In Matthew 16:19, he meaneth this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine.

(♣) John 20:24 .

19 Again, verily I say unto you, that if two of you shall (l) agree in earth upon anything, whatsoever they shall desire, it shall be (*) given them of my Father which is in heaven.

(l) This word is translated from the body to the mind, for it belongeth properly to song.

(*) Or, done so.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 (7) Then came Peter to him, and said, Master, how oft shall my brother sin against me, and I shall forgive him? (*) Unto seven times?

(7) They shall find God severe and not to be pleased, which do not forgive their brethren, although they have been diverseth and grievously injured by them.

(*) Luke 17:4 .

22 Jesus said unto him, I say not to thee, Unto seven times, but, Unto (*) seventy times seven times.

(*) We must be continually ready to forgive and be forgiven.

23 Therefore is the kingdom of heaven likened unto a certain King, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which ought him (m) ten thousand (*) talents.

(m) Here is set down a very great sum of three score hundred thousand crowns, and a final sum of ten crowns, that the difference may be the greater, for there is no proportion between them.

(*) A commune talent was valued at threescore pounds; some also were greater and some less.

25 And because he had nothing to pay, his lord commanded him to be sold, and his wife, and *his* children, and all that he had, and *the debt* to be paid.

26 The servant therefore fell down, and (n) worshipped him, saying, Lord, (o) refrain thine anger toward me, and I will pay thee all.

(n) This was a civil reverence which was very usual in the East.

(o) Yield not too much to thine anger against me; so is God called in the Scripture, slow to anger, that is to say, gentle, and one that refraineth the storming of his mind, Psalm 86:5; patient and of great mercy.

27 Then that servant's lord had compassion, and loosed him, and forgave him the debt.

28 But when the servant was departed, he found one of his fellow servants which ought him a hundred (*) pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

(*) Which amounteth of our money to the sum of 25 shillings, or very near, and was nothing in respect of the former which his master forgave.

29 Then his fellow servant fell down at his feet, and besought him, saying, Refrain thine anger towards me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the debt.

31 And when his *other* fellow servants saw what was done, they were very sorry, and came, and declared unto their lord all that was done.

32 Then his lord called him unto him, and said to him, O evil servant, I forgave thee all that debt, because thou prayedst me.

33 Oughtest not thou also to have had pity on thy fellow servant, even as I had pity on thee?

34 So his lord was wroth, and delivered him to the (*) tormentors, till he should pay all that was due to him.

(*) Or, Jailers.

35 So likewise shall my heavenly Father do unto you, except ye forgive (*) from your hearts, each one to his brother their trespasses.

(*) God esteemeth only the heart and affection.

Matthew 19

2 The sick are healed. 3 And grant a bill of divorcement. 12 Eunuchs. 13 Children brought to Christ. 17 God only good. The Commandments must be kept. 21 A perfect man. 23 A rich man. 26 Salvation cometh of God. 27 To leave all and follow Christ.

1 And (*) it came to pass, that when Jesus had finished these sayings, he (a) departed from Galilee, and came into the coasts of Judea beyond Jordan.

(*) Mark 10:1 .

(a) Passed over the water out of Galilee into the borders of Judea.

2 And great multitudes followed him, and he healed them there.

3 ¶ (1) Then came unto him the Pharisees tempting him, and saying to him, Is it lawful for a man to (b) put away his wife upon every (*) fault?

(1) The band of marriage ought not to be broken, unless it is because of fornication.

(b) To send her a book of divorcement, afore Matthew 1:19 .

(*) Or, cause.

4 And he answered and said unto them, *Have ye not read, (*) that he which made them at the beginning, made them male and female,*

(*) Genesis 1:27 .

5 *And said, (*) For this cause, shall a man leave father and mother, and (c) cleave unto his wife, and they (d) (♣) twain, shall be one (♣) flesh.*

(*) Genesis 2:24; 1 Corinthians 6:16; Ephesians 5:31 .

(c) The Greek word imported to be glued unto, whereby is signified that streit knot, which is between man and wife, as though they were glued together.

(d) They which were two, become as it were one; and this word flesh is by a figure taken for the whole man, or the body after the manner of the Hebrews.

(♣) They that afore were as two, shall be now as one person.

(♣) Or, person.

6 *Wherefore they are no more twain, but one flesh. Let not man therefore put asunder that, which God hath (e) coupled together.*

(e) Hath made them yoke fellows, as the marriage itself is by a borrowed kind of speech called a yoke.

7 (2) They said to him, Why did then (*) Moses command to give a bill of divorcement, and to put her away?

(2) Because politic Laws are constrained to bear with some things, it followeth not by and by that God alloweth them.

(*) Deuteronomy 24:1 .

8 He said unto them, Moses, (f) because of the (*) hardness of your heart, (g) suffered you to put away your wives; but (♣) from the beginning it was not so.

(f) Being occasioned by reason of the hardness of your hearts.

(*) It was to avoid the cruelty, that men would have used towards their wives, if they had been forced to retain them in their displeasure, fury and malice.

(g) By a politic law, not by the moral law; for this law is a perpetual law of God's justice, the other boweth and bendeth as the carpenter's Bevel.

(♣) That is, at the beginning, and by God's ordinance.

9 I say therefore unto you, (*) that whosoever shall put away his wife, except *it be* (h) for whoredom, and marry another, (♣) committeth adultery; and whosoever marrieth her which is divorced, doeth commit adultery.

(*) Matthew 5:32; Mark 20:11; Luke 16:18; 1 Corinthians 7:11 .

(h) Therefore in these days the Laws that were made against adulterers were not regarded; for they should have needed no divorcement, if marriage had been cut asunder with punishment by death.

(♣) For this band cannot be broken at man's pleasure.

10 Then said his disciples to him, If the (i) matter be so between man and wife, it is not good to marry.

(i) If the matter stand so between man and wife, or in marriage.

11 (3) But he said unto them, All men cannot (k) receive this thing, save they to whom it is given.

(3) The gift of continency is peculiar, and therefore no man can set a Law to himself of perpetual continency.

(k) Receive and admit, as by translation we say, that a straight and narrow place is not able to receive many things.

12 For there are (*) some (l) (♣) eunuchs, which were so born of *their* mother's belly; and there be some eunuchs, which be gelded by men; and there be some eunuchs, (♣) which have (m) gelded themselves for the kingdom of heaven. He (♠) that is able to receive *this*, let him receive it.

(*) Some by nature are unable to marry, and some by art.

(l) The word Eunuch is a general word, and hath divers kinds under it, as gelded men and bursten men.

(♣) The word signifieth (gelded) and they were so made because they should keep the chambers of noble woman; for they were judged chaste.

(♠) Which have the gift of continence, and use it to serve God with more free liberty.

(m) Which abstain from marriage, and live continently through the gift of God.

(♠) This gift is not commune for all men, but is very rare, and given to few; therefore men may not rashly abstain from marriage.

13 ¶ (4) (*) Then were brought unto him little children, that he should put *his* hands on them, and pray; and the disciples rebuked them.

(4) Infants and little children are contained in the free covenant of God.
(*) Mark 10:13; Luke 18:15; Matthew 18:2 .

14 But Jesus said, **Suffer little children, and forbid them not to come to me; for of such is the kingdom of heaven.**

15 And when he had put his hands on them, he departed thence.

16 ¶ (5) (*) And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

(5) They neither know themselves nor the Law, that seek to be saved by the Law.
(*) Mark 10:27; Luke 18:18 .

17 And he said unto him, (*) **Why callest thou me good? There is none good but one, even God; but if thou wilt enter into life, (♣) keep the Commandments.**

(*) Because this young man knew nothing in Jesus Christ but his manhood, he leadeth him to higher things, to the intent, that his doctrine might better take place.
(♣) He spake this that he might learn to know himself.

18 He said to him, Which? And Jesus said, (*) **These, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness;**

(*) Exodus 20:13; Deuteronomy 5:16; Romans 13:9 .

19 **Honor thy father and mother; and Thou shalt love thy neighbor as thyself.**

20 The young man said unto him, I have (*) observed all these things from my youth. What lack I yet?

(*) He boasted much because as yet he knew not himself.

21 Jesus said unto him, **If (n) thou wilt be perfect, go, (*) sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven, and come, and follow me.**

(n) The young man did not answer truly in saying that he had kept all the commandments; and therefore he layeth out an example of true charity before him, to shew the disease that lay lurking in his mind.
(*) Christ hereby discovered his hypocrisy, and caused him to feel his own weakness, not generally commanding all to do the like.

22 And when the young man heard that saying, he went away sorrowful; for he had great (*) possessions.

(*) What hindrance men have by riches.

23 (6) Then Jesus said unto his disciples, **Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.**

(6) Rich men have need of a singular gift of God, to escape out of the snares of Satan.

24 **And again I say unto you, It is (o) easier for a (p) (*) camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

(o) Word for word, it is of less Labor.

(p) Theophylact noteth, that by this word is meant a cable rope, but Caninius allegeth out of the Talmud, that it is a proverb, and the word Camel, signifieth the beast itself.

(*) Or, cable rope.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Jesus beheld them, and said unto them, **With men this is impossible, but with God (*) all things are possible.**

(*) Who can frame men's hearts, so that they shall not set their minds on their riches.

27 ¶ (*) Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee; what therefore shall we have?

(*) Mark 10:28; Luke 18:28 .

28 (7) And Jesus said unto them, **Verily I say to you, that when the Son of man shall sit in the throne of his Majesty, ye which followed me (♣) in the (q) regeneration, (*) shall sit also upon twelve thrones, and judge the twelve tribes of Israel.**

(7) It is not lost, that is neglected for God's sake.

(♣) In this work whereby the world is changed, renewed and regenerate; or to join this word with the sentence following and so take regeneration for the day of judgment, when the elect shall in soul and body enjoy their inheritance, to the end that they might know that it is not sufficient to have begun once.

(q) The regeneration is taken for that day, wherein the elect shall begin to live a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soul.

(*) Luke 22:29 .

29 **And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, he shall receive a (*) hundredfold more, and shall inherit everlasting life.**

(*) The joy of conscience which God's children feel even in their afflictions is a thousandfold more worth than all worldly treasures.

30 (8) (*) **But many that are first, shall be last, and the last *shall be* first.**

(8) To have begun well, and not to continue unto the end, doeth not only not profit, but also hurteth very much.
(*) Matthew 16:16; Mark 10:31; Luke 23:30 .

Matthew 20

1 Laborers hired into the vineyard. 15 The evil eye. 17 He foretelleth his passion. 20 Zebedees' sons. 21 The cup. 23 Christ is our minister. 30 Two blind men.

1 For the kingdom of heaven is like unto a certain ⁽¹⁾ householder, which went out at the dawning of the day to hire laborers into his vineyard.

(1) God is bound to no man, and therefore he calleth whomsoever and whensoever he listeth. This only every man ought to take heed of, and hereupon bestow his whole endeavor, that he go forward and come to the mark without stopping or staggering, and not curiously to examine other men's doings, or the judgments of God.

2 And he ^(a) agreed with the laborers for a ^(*) penny a day, and sent them into his vineyard.

(a) Word for word, fell in time; it is a kind of speech taken from song.

(*) Which was called denarius, and was of value about four pence half penny of old money, and was commonly a workman's hire.

3 And he went out about the ^(*) third hour, and saw others standing idle in the marketplace,

(*) They divided the day into twelve hours, so that the third was the fourth part of the day, six of the clock was one, nine was three of the clock after dinner, and the eleventh hour was an hour before the sun set.

4 And said unto them, Go ye also into *my* vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And he went about the ^(b) eleventh hour, and found others standing idle, and said unto them, Why stand ye here all the day idle?

(b) The last hour; for the day was twelve hours long, and the first hour began at the Sun rising.

7 They said unto him, Because no man hath hired us. He said to them, Go ye also into *my* vineyard, and whatsoever is right, that shall ye receive.

8 ¶ And when even was come, the master of the vineyard said unto his steward, Call the laborers, and give them their hire, beginning at the last, till *thou come* to the first.

9 And they *which were hired* about the eleventh hour, came and received every man a penny.

10 Now when the first came, they supposed that they should receive more, but they likewise received every man a penny.

11 And when they had received it, they murmured against the master of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 And he answered one of them, saying, (*) Friend, I do thee no wrong; didst thou not agree with me for a penny?

(*) Or, fellow.

14 Take that which is thine own, and go thy way; I will give unto this last, as much as to thee.

15 Is it not lawful for me to do as I will with mine own? Is thine eye (c) (*) evil, because I am good?

(c) Nought, that is to say, dost thou envy at my goodness towards them? For the Hebrews by an evil eye, mean envy, because such dispositions appear chiefly in the eyes, as above in Matthew 6:23 . It is set to answer the word, single, and it is taken there for corrupt; for whereas he said there afore, verse 22, If thine eye be single, he addeth in verse 23, but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.

(*) Or envious because of my liberality, Deuteronomy 15:19 .

16 (*) So (♣) the last shall be first, and the first last; for many are called, but few chosen.

(*) Matthew 19:30; Matthew 22:14; Mark 10:31; Luke 13:30 .

(♣) Therefore every man in his vocation, as he is called first, ought to go forward, and encourage others, seeing the hire is indifferent for all.

17 (*) (2) And Jesus went up to Jerusalem, and took the twelve disciples apart in the way, and said unto them,

(*) Mark 10:32; Luke 18:31 .

(2) Christ goeth to the cross necessarily, but yet willingly.

18 (3) Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief Priests, and unto the Scribes, and they shall condemn him to death,

(3) They that least ought, are the greatest persecutors of Christ.

19 (4) And (*) shall deliver him to the Gentiles, to mock, and to scourge, and to crucify *him*, but the third day he shall rise again.

(4) The ignominy of the cross, is the sure way to the glory of everlasting life.

(*) John 18:31 .

20 (*) (5) Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

(*) Mark 10:35 .

(5) The manner of the heavenly kingdom is quite contrary to the earthly kingdom.

21 And he said unto her, **What wouldst thou?** She said to him, Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.

22 And Jesus answered and said, **Ye know not what ye ask. Are ye able to (d) drink of the (*) cup that I shall drink of, and to be baptized with the (e) baptism that I shall be baptized with?** They said to him, We are able.

(*) He setteth the cross before their eyes to draw them from ambition, calling it a cup to signify the measure of the afflictions, which God hath ordained for every man; the which thing also he calleth baptisms.

(d) This is spoken by a figure, taking the cup, for that which is contained in the cup. And again the Hebrews understand by this word Cup, sometime the manner of punishment which is rendered to sin, as Psalm 11:6; or the joy that is given to the faithful, as Psalm 23:5; and sometime a lot or condition, as Psalm 16:5 .

(e) This is in applied to afflictions, as David commonly useth.

23 And he said unto them, **Ye shall drink indeed of my cup, and shall be baptized with the baptism, that I am baptized with, but to sit at my right hand, and at my left hand, is (f) (*) not mine to give, but *it shall be given* to them for whom it is prepared of my Father.**

(f) The almightiness of Christ his divinity is not shut out by this, but it sheweth the debasing of himself by taking man's nature upon him.

(*) God my Father hath not given me charge to bestow offices of honor here; but to be an example of humility unto all.

24 (*) And when the *other* ten heard this, they disdained at the two brethren.

(*) Mark 10:41; Luke 22:25 .

25 Therefore Jesus called them unto him, and said, **Ye know that the lords of the Gentiles have (g) domination over them, and they that are great, exercise authority over them.**

(g) Somewhat sharply and roughly.

26 **But it shall not be so among you, but whosoever will be great among you, let him be your servant.**

27 **And whosoever will be chief among you, let him be your servant.**

28 (*) **Even as the Son of man came not to be served, but to serve, and to give his life for the ransom of many.**

(*) Philippians 2:7 .

29 ¶ (6) (*) **And as they departed from Jericho, a great multitude followed him.**

(6) Christ by healing these blind men with an only touch, sheweth that he is the only light of the world.

(*) Mark 10:46; Luke 18:35 .

30 And behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried, saying, O Lord, the Son of David, have mercy on us.

31 And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, O Lord, the Son of David, have mercy on us.

32 Then Jesus stood still, and (h) called them, and said, **What will ye that I should do to you?**

(h) Himself, not by other men's means.

33 They said to him, Lord, that our eyes may be opened.

34 And Jesus moved with compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

Matthew 21

1 Christ rideth on an ass unto Jerusalem. 12 He casteth over the sellers. 13 The house of prayer. 19 The withered fig tree. 25 John's baptism. 28 Who do the will of God. 30 Publicans, Harlots. 33 God's vineyard. The Jews. 38 The Son killed of the husbandmen. 42 The cornerstone.

1 And (*) (1) when they drew near to Jerusalem, and were come to Bethphage, unto the mount of the Olives, then sent Jesus two disciples,

(*) Mark 11:1; Luke 19:29 .

(1) Christ by his humility triumphing over the pride of this world, ascendeth to true glory by ignominy of the cross.

2 Saying to them, Go into the town that is over against you, and anon ye shall find an (*) ass bound, and a colt with her; loose them, and bring them unto me.

(*) By this entry Christ would shew the state and condition of his kingdom, which is far contrary to the pomp and glory of the world.

3 And if any man say ought unto you, say ye, that the Lord hath need of them, and straightway (a) he will let them go.

(a) He that shall say anything to you, shall let them go, to wit, the ass and the colt.

4 All this was done that it might be fulfilled, which was spoken by the Prophet, saying,

5 ¶ (*) Tell ye the (b) (♣) daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a (♣) colt, the foal of an ass used to the yoke.

(*) Isaiah 62:11; Zechariah 9:9; John 12:15 .

(b) The city of Sion. A Hebrew kind of speech, common in the Lamentations of Jeremiah.

(♣) Or, Jerusalem.

(♣) It is a manner of speech called synecdoche, whereby two are taken for one.

6 So the disciples went, and did as Jesus had commanded them,

7 And brought the ass and the colt, and put on (*) them their (c) clothes, and set him (d) thereon.

(*) He ride on the foal and dame went by.

(c) Their uppermost garments.

(d) Upon their garments, not upon the ass and the colt.

8 And a great multitude spread their garments in the way, and others cut down branches from the trees, and strawed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, (e) (*) Hosanna to the Son of David, (f) Blessed *be* he that cometh in the Name of the Lord, Hosanna *thou which art* in the (♣) highest *heavens*.

(e) This was an ancient kind of crying which they used in the feast of Tabernacles, when they carried boughs according as God command Leviticus 23:40 . And the word is corruptly made of two, for we should say, Hoshiang-na, which is as much to say, as Save I pray thee.

(*) Which is to say, Save I pray thee, desiring God to prosper and send good success to the Messiah.

(f) Well be it to him that cometh in the name of the Lord, that is to say, whom the Lord hath given us for our King.

(♣) For God which is in heaven, must only save.

10 (*) And when he was come into Jerusalem, (g) all the city was moved, saying, Who is this?

(*) Mark 11:11; Luke 19:45; John 2:13 .

(g) That is, all the men of Jerusalem were moved.

11 And the people said, This is Jesus that Prophet of Nazareth in Galilee.

12 ¶ And Jesus went into the Temple of God, and cast out all them (*) that sold and bought in the (♣) Temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

(*) Deuteronomy 14:25 .

(♣) In the porch or entry into the Temple.

13 And said to them, **It is written, (*) My house shall be called the house of prayer; (♣) but (♣) ye have made it a den of thieves.**

(*) Isaiah 56:6 .

(♣) Under the pretence of the religion hypocrites seek their own gain, and spoil God of his true worship.

(♣) Jeremiah 7:11; Mark 11:17; Luke 19:46 .

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 (2) But when the chief Priests and Scribes saw the marvels that he did, and the children crying in the Temple, and saying, Hosanna to the Son of David, they disdained,

(2) Such as should be masters of godliness, are they that do most envy the glory of Christ; but in vain.

16 And said unto him, Hearest thou what these say? And Jesus said unto them, **Yea; read ye never, (*) By the (♣) mouth of babes and sucklings thou hast (h) (♣) made perfect the praise?**

(*) Psalm 8:2 .

(♣) If God reveal his glory and might by babes, that cannot as yet speak, is it marvel, if they that can speak, do set forth, and magnify the same.

(h) Thou hast made most perfect. We read in David, Thou hast established or grounded, and if the matter be considered well, it is all one that the Evangelist saith, for that is stable and sure, which is most perfect.

(♣) In Hebrew it is, hast ordained or grounded the strength; which is all to one purpose, because God is then most praised when his strength is best known.

17 ¶ (3) So he left them, and went out of the city unto Bethany, and lodged there.

(3) Christ doeth so forsake the wicked, that yet he hath a consideration and regard of his Church.

18 (4) And (*) in the morning, as he returned into the city, he was hungry,

(4) Hypocrites shall at length have their masks discovered, and their vizards plucked from their faces.

(*) Mark 11:13 .

19 And seeing a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, **Never fruit grow on thee henceforward. And anon the fig tree withered.**

20 And when his disciples saw it, they marveled, saying, How soon is the fig tree withered?

21 (5) And Jesus answered and said unto them, (*) **Verily I say unto you, if ye have faith, and (i) doubt not, ye shall not only do that, *which I have done* to the fig tree, but also if ye say unto this mountain, (♣) Take thyself away, and cast thyself into the sea, it shall be done.**

(5) How great the force of faith is.

(*) Matthew 17:20 .

(i) The Greek word signifieth a sticking or wavering of mind, so that we cannot tell which way to take.

(♣) Which thing seemeth to be impossible.

22 (*) **And whatsoever ye shall ask in prayer, if ye believe, ye shall receive it.**

(*) Matthew 7:7; John 15:7; 1 John 5:14 .

23 ¶ (*) (6) And when he was come into the Temple, the chief Priests, and the Elders of the people came unto him, as he was teaching, and said, By what (k) authority doest thou these things? And who gave thee this authority?

(*) Mark 11:27-28; Luke 20:1-2 .

(6) Against them which over slipping the doctrine, blind the calling and vocation to an ordinary succession going about by that false pretext, to stop Christ's mouth.

(k) Or, by what power.

24 Then Jesus answered, and said unto them, I also will ask of you (l) a certain thing, which if ye tell me, I likewise will tell you by what authority I do these things.

(l) One word, that is to say, I will ask you in one word.

25 The (m) baptism of John, whence was it? (*) From (n) heaven, or of men? Then they (o) reasoned among themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then believe him?

(m) John his preaching is called by a figure, Baptisine, because he preached the baptism of repentance, etc.; Mark 1:4 Acts 19:3 .

(*) Or, of God.

(n) From God, and so it is plainly seen how these are set one against another.

(o) Beat their heads about it, and mused, or laid their heads together.

26 And if we say, Of men, we (♣) fear the (♣) multitude, (*) for all hold John as a Prophet.

(♣) The hypocrites fear man more than God, and malice never justifieth the truth.

(♣) A great number of persons collected or gathered together.

(*) Matthew 14:5; Mark 6:20 .

27 Then they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ (7) But what think ye? A *certain* man had two sons, and came to the elder, and said, Son, go and work today in my vineyard.

(7) It is no new thing to see them to be the worst of all men, which ought to shew the way of godliness to others.

29 But he answered, and said, I will not; yet afterward he repented himself, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will, Sir; yet he went not.

31 Whether of them twain did the will of the father? They said unto him, The first. Jesus said unto them, Verily I say unto you, that the (*) Publicans and the harlots (p) go before you into the kingdom of God.

(*) So far it is impossible for them to repent and be saved, that stand in their own conceit, that the greatest sinners that are, shall more soon come to repentance.

(p) They make haste to the kingdom of God, and you slack so that at least wise you should have followed their example. Mark then that this word (go before) is improperly taken in this place, whereas no man followeth.

32 For John came unto you in the (q) (*) way of righteousness, and ye believed him not; but the Publicans and the harlots believed him, and ye though ye saw it, were not moved with repentance afterward, that ye might believe him.

(q) Living upright, being of a good and honest conversation; For the Hebrews use this word, Way, for life and manners.

(*) God taught by John the way of righteousness, whose life was upright and perfect.

33 ¶ (8) Hear another parable, There was a certain householder, (*) which planted a (♣) vineyard, and (♠) hedged it round about, and (♠) made a winepress therein, and (r) built a tower, and let it out to husbandmen, and went into a strange country.

(8) Those men often times are the cruelest enemies of the Church, to whose fidelity it is committed; But the vocation of God is neither tied to time, place, nor person.

(*) Isaiah 5:1; Jeremiah 2:21; Mark 12:12; Luke 20:9 .

(♣) The vineyard is the people, whom he had elected.

(♠) Used all means to preserve it, and to make it fruitful.

(♠) Or, dug.

(r) Made the place strong; For a tower is the strongest place of a wall.

34 And when the time of the fruit drew near, he sent his servants to (*) the husbandmen to receive the fruits thereof.

(*) Which were the Priests and rulers.

35 And the husbandmen took his (*) servants and beat one, and killed another, and stoned another.

(*) The Prophets.

36 Again he sent other servants, more than the first; and they did the like unto them.

37 But last of all he sent unto them his own (*) son, saying, They will reverence my son.

(*) Jesus Christ.

38 But when the husbandmen saw the son, they said among themselves, (*) This is the heir; come, let us kill him, and let us (s) take his inheritance.

(*) Matthew 16:3-4; Matthew 27:1; John 11:53 .

(s) Word for word, let us hold it fast.

39 So they took him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will he do to those husbandmen?

41 They said unto him, He will (t) cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.

(t) A kind of proverb, shewing what end the wicked are worthy of.

42 Jesus said unto them, Read ye never in the Scriptures, (*) The stone which the (u) builders (♣) refused, the same is (x) made the (y) (♣) head of the corner? (z) This was the Lord's doing, and it is marvelous in our eyes.

(*) Psalm 118:22; Acts 4:11; Romans 9:33; 1 Peter 2:7 .

(u) Master builders, which are chief builders of the house, that is, of the Church.

(♣) As not meet or fit for their building.

(x) Began to be.

(y) The chiefest stone in the corner is called the head of the corner, which beareth up the couplings or joints of the whole building.

(♣) To fasten and join the building together, and to uphold the whole.

(z) That matter (in that the stone which was cast away, is made the head) is the Lord's doing which we behold and greatly marvel at.

43 Therefore I say unto you, The kingdom of God shall be taken from you, and shall be given to a nation, which shall bring forth the (a) fruits thereof.

(a) They bring forth the fruits of the kingdom of God, which bring forth the fruits of the Spirit, and not of the flesh, Galatians 5:16-26 .

44 (*) And whosoever shall fall on this stone, he shall be broken; but on whomsoever it shall fall, it will (b) dash him in powder.

(*) Isaiah 8:14 .

(b) As chaff useth to be scattered with the wind, for he useth a word which signifieth properly, to separate the chaff from the corn with winnowing, to scatter it abroad.

45 And when the chief Priests and Pharisees had heard his parables, they perceived that he spake of them.

46 (9) And they seeking to lay hands on him, feared the people, because they took him as a Prophet.

(9) The wicked can do nothing, but what God will.

Matthew 22

2 The parable of the marriage. 9 The calling of the Gentiles. 12 The wedding garments, faith. 16 Of Caesar's tribute. 23 They question with Christ touching the resurrection. 32 God is of the living. 36 The greatest commandment. 37 To love God. 39 To love our neighbor. 42 Jesus Reasoneth with the Pharisees touching the Messiah.

1 Then (*) (1) Jesus answered, and spake unto them again in parables, saying,

(*) Luke 14:16; Revelation 19:9 .

(1) Not all of the whole company of them that are called by the voice of the Gospel are the true Church before God; for the most part of them had rather follow the commodities of this life, and some do most cruelly persecute those that call them, but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.

2 The kingdom of heaven is like unto a certain King which married his son,

3 And (*) sent forth his servants, to call them that were bidden to the wedding, but they would not come.

(*) Christ reproacheth the Jews of their ingratitude and obstinate malice, in that they rejected the grace of God, which was so plentifully offered unto them.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are (a) killed, and all things are ready; come unto the marriage.

(a) The word here used is commonly used in sacrifices, and is by translation used for other feasts also; for feasts and banquets were wont to be begun with sacrifices.

5 But they made light of it, and went their ways, one to his farm, and another about his merchandise.

6 And the remnant took his servants, and entreated them sharply, and slew them.

7 (2) But when the King heard it, he was wroth, and sent forth his warriors, and (*) destroyed those murderers, and burned up their city.

(2) A dreadful destruction of them that contemn Christ.

(*) God punisheth extremely such ingratitude.

8 Then said he to his servants, Truly the (b) wedding is prepared, but they which were bidden, were not worthy.

(b) The marriage feast.

9 (3) Go ye therefore out into the highways, and as many as ye find, bid them to the marriage.

(3) God doth first call us, when we think nothing of it.

10 So (*) those servants went out into the highways, and gathered together all that ever they found, both (♣) good and (c) bad; so the wedding was furnished with guests.

(*) The ingratitude of them which are bid, cannot cause God's liberality and his holy meats to perish, which he hath prepared for his.

(♣) In the Church the hypocrites are mixed with the godly.

(c) The general calling offereth the Gospel to all men; but their life is examined that enter in.

11 (4) Then the King came in, to see the guests, and saw there a man which had not on a (*) wedding garment.

(4) In the small number which come at the calling, there are some castaways which do not confirm their faith with newness of life.

(*) He had not a pure affection and upright conscience, which proceeded of faith.

12 And he said unto him, Friend, how (*) camest thou in hither, and hast not on a wedding garment? And he was (d) speechless.

(*) Though God suffer for a time hypocrites in the Church, yet he knoweth how to try them, and fan them out.

(d) Word for word, haltered, that is to say, he held his peace, as though he had a bridle or a halter about his neck.

13 Then said the King to the (e) servants, Bind him hand and foot, take him away, and cast him into utter darkness; (*) there shall be weeping and gnashing of teeth.

(e) To them that served the guests.

(*) Matthew 8:12; Matthew 13:42; Matthew 25:30 .

14 (*) For many are (♣) called, but few chosen.

(*) Matthew 20:16 .

(♣) By the outward and general calling.

15 ¶ (*) Then went the Pharisees and took counsel how they might (f) tangle him in talk.

(*) Mark 12:13; Luke 20:20 .

(f) Snare him in his words or talk. The Greek word is derived from snares which hunters lay.

16 And they sent unto him their disciples with the (g) (*) Herodians, saying, Master, we know that thou art true, and teachest the way of God (h) truly, neither carest for any man; for thou considerest not the (i) (♣) person of men.

(g) They which with Herod made a new religion patched together of the heathenish and of the Jewish religion.

(*) These were certain flatterers of the court, which ever maintained that religion, which King Herod best approved; and though they were enemies to the Pharisees; yet in this thing they consented, thinking to entangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

(h) Truly and sincerely.

(i) Thou art not moved with any appearance and outward shew.

(♣) As touching the outward quality, as whether a man be rich or poor.

17 (5) Tell us therefore, how thinkest thou? Is it lawful to give (k) tribute unto Caesar, or not?

(5) The Christians must obey their Magistrates, although they be wicked and extortioners, but so far as the authority that God hath over us may remain safe unto him, and his honor is not diminished.

(k) The word that is used here signifieth a valuing and rating of men's substance, according to the proportion whereof they paid tribute in those provinces which were subject to tribute, and it is here taken for the tribute itself.

18 But Jesus perceived their wickedness, and said, **Why tempt ye me, ye hypocrites?**

19 **Shew me the (*) tribute money.** And they brought him a (l) (♣) penny.

(*) Or, the coin of tribute.

(l) Before Matthew 17:24 there is mention made of a didrachma, and here, of a penny, whereas a didrachma is more by the seventh part than a penny; so that there seemeth to be a jar in these two places; but they may safely be recorded thus; The penny was paid to the Romans for tribute according to the proportion they were rated at, the drachma was paid of everyone to the Temple, which also the Romans took to themselves when they had subdued Judea.

(♣) Which was of value about four pence half penny.

20 And he said unto them, **Whose is this image and superscription?**

21 They said unto him, Caesar's. Then said he unto them, (*) **Give therefore to Caesar, the things which are Caesar's, and give unto God, those things which are God's.**

(*) Mark 12:17; Luke 20:25; Romans 13:7 .

22 And when they heard it, they marveled, and left him, and went their way.

23 ¶ (6) (*) The same day the Sadducees came to him, (which say that there is no resurrection) and asked him,

(6) Christ voucheth the resurrection of the flesh against the Sadducees.

(*) Mark 12:18; Luke 20:27; Acts 23:8 .

24 Saying, Master, (*) Moses said, If a man die, having no (m) (♣) children, let his brother (♣) marry his wife, and raise up seed unto his brother.

(*) Deuteronomy 25:5 .

(m) Under which name are daughters also comprehended, but yet as touching the family and name of a man, because he that left daughters was in no better case, than if he had left no children at all, (for they were not reckoned in the family) by the name of children are Sons understood.

(♣) Or, sons.

(♣) By the title of alliance; and hereby brother be meaneth the next kinsman, that lawfully might marry her.

25 Now there were with us seven brethren, and the first married a wife, and deceased, and having no issue, left his wife unto his brother.

26 Likewise also the second, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? For all had her.

29 Then Jesus answered, and said unto them, **Ye (*) are deceived, not knowing the Scriptures, nor the power of God.**

(*) Where God's word is not preached and understood, there must needs reign blindness and errors.

30 **For in the resurrection they neither marry wives, nor wives are bestowed in marriage, but are as the (n) (*) Angels of God in heaven.**

(n) He saith not that they shall be without bodies, for then they should not be men anymore, but they shall be as Angels, for they shall neither marry nor be married.

(*) For as much as they shall be exempted from the infirmities of this present life.

31 **And concerning the resurrection of the dead, have ye not read what is spoken unto you of God, saying,**

32 **(*) I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.**

(*) Exodus 3:6; Mark 12:27 .

33 And when the multitude heard it, they were astonished at his doctrine.

34 ¶ (*) (7) But when the Pharisees had heard, that he had put the Sadducees to silence, they assembled together.

(*) Mark 12:28 .

(7) The Gospel doeth not abolish the precepts of the Law, but doeth rather confirm them.

35 And (o) one of them, *which was* an expounder of the Law, asked him a question, tempting him, and saying,

(o) A scribe, so saith in Mark 12:28; now what a scribe is, look at Matthew 2:4 .

36 Master, which is the great commandment in the Law?

37 Jesus said to him, (*) Thou shalt love the Lord thy God with all thy heart, with all thy (p) soul, and with all thy mind.

(*) Deuteronomy 6:5 .

(p) The Hebrew text readeth, Deuteronomy 6:5 with thine heart, soul, and strength; and in Mark 12:30 and Luke 10:27 we read with soul, heart, strength and thought.

38 This is the first and the great commandment.

39 And the second is like unto this, (*) Thou shalt love thy (q) neighbor as thyself.

(*) Leviticus 19:18; Mark 12:31; Romans 13:9; Galatians 5:14; James 2:8 .

(q) Another man.

40 On these two commandments hangeth the whole Law and the Prophets.

41 ¶ (8) (*) While the Pharisees were gathered together, Jesus asked them,

(8) Christ proveth manifestly that he is David's son according to the flesh, but otherwise, David's Lord, and very God.

(*) Mark 12:35; Luke 20:41 .

42 Saying, What think ye of Christ? (r) Whose (*) son is he? They said unto him, David's.

(r) Or, whose stock or family; for the Hebrews call a man's posterity, sons.

(*) Of what stock or family.

43 He said unto them, How then doeth David in (*) spirit, call him Lord, saying,

(*) By the spirit of prophecy speaking of the kingdom of Christ.

44 (*) The Lord said to my Lord, Sit at my (♣) right hand, (♣) till I make thine enemies thy footstool?

(*) Psalm 110:1 .

(♣) By the right hand is signified the authority and power, which God giveth his Son Christ in making him lieutenant and governor over his Church.

(♣) Not that his kingdom shall then end; but the office of his humanity shall cease, and he with the Father and holy Ghost shall reign forever as one God all in all.

45 If then David call him (*) Lord, how is he his son?

(*) Christ is David's son touching his manhood, and his Lord, concerning his Godhead.

46 And none could answer him a word, neither durst any from that day forth ask him any more questions.

Matthew 23

2 How the Scribes' teaching the people the Law of Moses, behave themselves. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are Brethren. 9 The Father. 10 The servant. 13 To shut the kingdom of heaven. 14 To devour the widow's houses. 15 A Proselyte. 16 To swear by the Temple. 23 To tithe mint. 25 To cleanse the outside of the cup. 27 Painted sepulcher. 33 Serpents, vipers. 37 The hen.

1 Then spake Jesus to the multitude, and to his disciples,

2 (1) Saying, The (*) Scribes and the Pharisees (a) (♣) sit in Moses' seat.

(1) We ought to hear whatsoever any wicked teachers teach us purely out of the word of God, yet so that we eschew their evil manners.

(*) Nehemiah 8:4 .

(a) Because God appointeth the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and hirelings.

(♣) And teach that which Moses saith.

3 (b) All therefore whatsoever they bid you observe, that (*) observe and do, but after their works do not; for they say, and do not.

(b) Provided always, that they deliver Moses his doctrine which they profess, which thing the metaphor of the seat sheweth, which they occupied as teachers of Moses his learning.

(*) According to Moses whom they read, but not that which they teach of themselves.

4 (*) (2) For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with *one* of their fingers.

(*) Luke 11:46; Acts 15:10 .

(2) Hypocrites for the most parts are most severe exacters of those things which they themselves chiefly neglect.

5 (3) All their works they do for to be seen of men; for they make their (c) (♣) phylacteries broad, and make long (d) the (*) fringes of their garments,

(3) Hypocrites are ambitious.

(c) It was a thread, or ribbon of blue silk in the fringe of a corner, the beholding whereof made them to remember the laws and ordinances of God; and therefore was it called a Phylactery, as ye would say, a keeper. Numbers 15:38; Deuteronomy 6:8; which order the Jews afterward abused, as they do now a days, which hang Saint John's Gospel about their necks; a thing condemned many years ago in the Council of Antioch.

(♣) They were scrolls of parchment wherein the commandments were written; and to this day the Jews use the same and close them in a piece of leather, and so bind them to their brow and left arm, to the intent they might have continual remembrance of the Law.

(d) Word for word, Twisted tassels of thread which hanged at the nethermost hems of their garments.

(*) Numbers 15:38; Deuteronomy 22:12; Mark 12:38 .

6 (*) And love the chief place at feasts, and to have the chief seats in the (e) assemblies,

(*) Luke 11:43; Luke 20:46 .

(e) When assemblies and Councils are gathered together.

7 And greetings in the markets, and to be called of men, (*) Rabbi, (f) Rabbi.

(*) Or, master.

(f) This word Rabbi, signifieth one that is above his fellows, and is as good as a number of them; and we may see by the repeating of it, how proud a rule it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wise men.

8 (*) (4) But be not ye (g) called, (♣) Rabbi, for (h) one is your (♣) doctor, *to wit*, Christ, and all ye are brethren.

(*) James 3:1 .

(4) Modesty is a singular ornament of God's ministers.

(g) Seek not ambitiously after it; for our Lord doth not forbid us to give the Magistrate and our Masters the honor that is due to them. Augustine in a sermon on the words of God from Matthew 11:1-30 .

(♣) Christ forbiddeth not to give just honor to Magistrates and Masters, but condemneth ambition and superiority over our brother's faith, which office appertaineth to Christ alone.

(h) He seemeth to allude to a place of Isaiah 54:13 and Jeremiah 31:34 .

(♣) Or, teacher.

9 And (*) call no man your (i) father upon the earth; for there is but one, your Father which is in heaven.

(*) Malachi 1:6 .

(i) He shooteth at a fashion which the Jews used, for they called the Rabbi's, our fathers.

10 Be not called (k) (*) doctors; for one is your doctor *even* Christ.

(k) It seemeth that the Scribes did very greedily hunt after such titles, whom verse ten he calleth blind guides.

(*) The Pharisees were called Masters or Fathers, and the Scribes Doctors.

11 But he that is (*) greatest among you, let him be your servant.

(*) The highest dignity in the Church is not lordship, or dominion, but ministry and service.

12 (*) For whosoever (l) will exalt himself, shall be brought low; and whosoever will humble himself, shall be exalted.

(*) Luke 14:11; Luke 18:14 .

(l) He seemeth to allude to the name of the Rabbi's, for Rabbi signifieth one that is aloft.

13 ¶ (5) Woe therefore *be* unto you, Scribes and Pharisees, (m) hypocrites! Because ye (*) shut up the kingdom of heaven before men; for ye yourselves go not in, neither suffer ye them (♣) that would (n) enter, to come in.

(5) Hypocrites can abide none to be better than themselves.

(m) Christ, when he reproveth any man sharply, useth this word, to give us to understand that there is nothing more detestable than hypocrisy and falsehood in religion.

(*) Ye kept back the pure religion and knowledge of God when men are ready to embrace it.

(♣) Which have now their foot within the doors.

(n) Which are even at the door.

14 (*) (6) Woe *be* unto you, Scribes and Pharisees, hypocrites! For ye devour widows' houses, even (o) under a color of long prayers; wherefore ye shall receive the greater damnation.

(*) Mark 12:40; Luke 20:47 .

(6) It is a common thing among hypocrites, to abuse the pretence of zeal to covetousness and extortion.

(o) Word for word, under a color of long praying. And this word, Even, noteth a double naughtiness in them; the one, that they devoured widows' goods; the other, that they did it under a color of godliness.

15 Woe *be* unto you Scribes and Pharisees, hypocrites! For ye compass (*) sea and (p) land to make one of your profession; and when he is made, ye make him twofold more the child of hell, than you yourselves.

(*) They sought all means, that they could invent, to make of a Gentile a Jew.

(p) The dry part; now that part of that earth is called dry, which the Lord hath given us to dwell upon.

16 Woe *be* unto you blind guides, which say, Whosoever sweareth by the Temple, it is nothing; but whosoever sweareth by the gold of the Temple, he (q) (*) offendeth.

(q) Is a debtor. Sins are called in the Syrian tongue, Debts, and it is certain that Christ spake in the Syrian tongue.

(*) Or, is a debtor.

17 Ye fools and blind, Whether is greater, the gold, or the Temple that (r) (*) sanctifieth the gold?

(r) Causeth the gold to be counted holy, which is dedicated to a holy use.

(*) And maketh it to be taken as a holy thing, because of the use; and hereby Christ sheweth that man's doctrine doeth not only obscure the word of God, but is contrary to it.

18 And whosoever sweareth by the altar, it is nothing, but whosoever sweareth by the offering *that is* upon it, offendeth.

19 Ye fools and blind, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 (*) And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

(*) 1 Kings 8:13; 2 Chronicles 6:1 .

22 (*) And he that sweareth by heaven, sweareth by the (s) throne of God, and by him that sitteth thereon.

(*) Matthew 5:34 .

(s) If heaven be God's throne, then is he no doubt above all this world.

23 ¶ (7) (*) Woe *be* to you, Scribes and Pharisees, hypocrites! For ye tithe mint, and anise, and cumin, and leave the weightier matters of the Law, *as* judgment, and mercy and (t) fidelity. These ought ye to have done, and not to have left the other.

(7) Hypocrites are careful in trifles, and neglect the greatest things of purpose.

(*) Luke 11:42 .

(t) Faithfulness in the keeping of promises.

24 Ye blind guides, which (*) strain out a gnat, and swallow a camel.

(*) Ye stay at that which is nothing, and let pass that which is of greater importance.

25 ¶ (8) Woe *be* to you, (*) Scribes and Pharisees, hypocrites! (♣) For ye make clean the utter side of the cup, and of the platter, but within they are full of bribery and (♣) excess.

(8) Hypocrites are too much careful of outward things, and the inward they utterly condemn.

(*) Luke 12:39 .

(♣) Ye seek how to get estimation with men and pass not whether ye have a good conscience or no.

(♣) Or, intemperancy.

26 Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also.

27 Woe *be* to you, Scribes and Pharisees, hypocrites! For ye are like unto (*) whited tombs, which appear beautiful outward, but are within full of dead men's bones, and all filthiness.

(*) Or, painted.

28 So are ye also, for outward ye appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 ¶ (9) Woe *be* unto you, Scribes and Pharisees, hypocrites! For ye build the tombs of the (*) Prophets, and garnish the sepulchers of the righteous,

(9) Hypocrites when they go most about to cover their wickedness, then do they by the just judgment of God, shame themselves.

(*) For a remembrance of them and in the mean season they passed not for their doctrine.

30 And say, If we had been in the days of our fathers, we would not have been partners with them in the blood of the Prophets.

31 So then ye be witnesses unto yourselves, that ye (*) are the children of them that murdered the Prophets.

(*) It is not now only that your nation hath begun to be cruel against the servants of God, and therefore it is no marvel though the children of such murderers handle roughly the Prophets.

32 (u) Fulfill ye also the measure of your fathers.

(u) A proverb used of the Jews, which hath this meaning, Go ye on also and follow your ancestors, that at length your wickedness may come to the full.

33 O serpents, the generation of vipers, how should ye escape the damnation of (*) hell?

(*) Matthew 5:22 .

34 (10) Wherefore behold, I send unto you (*) Prophets, and wise men, and Scribes, and of them ye shall kill and crucify, and of them shall ye scourge in your Synagogues, and persecute from city to city,

(10) Hypocrites be cruel.

(*) To convince you of greater ingratitude.

35 (11) That upon (♣) you may come all the righteous blood that was shed upon the earth, (*) from the blood of Abel the righteous, unto the blood (♦) of Zacharias the son of (y) Barachias, whom ye slew between the Temple and the altar.

(11) The end of them which persecute the Gospel, under the pretence of zeal.

(♣) Christ meaneth that all their race shall be punished, so that the iniquity of the fathers shall be poured into the bosom of the children, which resemble their fathers.

(*) Genesis 4:8; Hebrews 11:4 .

(♦) Read 2 Chronicles 24:22 .

(y) Of Joiada, who was also called Barachiah, that is, blessed of the Lord.

36 Verily I say unto you, all these things shall come upon this generation.

37 (12) (*) Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I have (z) gathered thy children together, as the hen gathered her chickens under her wings, and ye would not!

(12) Where the mercy of God was greatest, there was greatest wickedness and rebellion, and at length of the most sharp judgments of God.

(*) Luke 13:34 .

(z) He speaketh of the outward ministry, and as he was promised for the saving of this people, so was he also careful for it, even from the time that the promise was made to Abraham.

38 Behold, your habitation shall be left unto you desolate.

39 For I say unto you, ye shall not see me (*) henceforth till that ye say, Blessed is he that cometh in the Name of the Lord.

(*) He will return no more to them, as a teacher, but as a judge, when as they shall be compelled to confess (although to late) that he is the very Son of God.

Matthew 24

2 The destruction of the Temple. 4 The signs of Christ's coming. 12 Iniquity. 23 False Christ's. 29 The signs of the end of the world. 31 The Angels. 32 The fig tree. 37 The days of Noah. 42 We must watch. 45 The servant.

1 And (*) Jesus went out, and departed from the Temple, and his disciples came to him, to shew him the (♣) building of the Temple.

(*) Mark 13:1; Luke 21:5-6 .

(♣) Whose excellency appeareth in that Herod for the space of eight years kept ten thousand men in work, the stones were fifteen cubits long, in height twelve, in breadth eight, as Josephus writeth.

2 (1) And Jesus said unto them, See ye not all these things? Verily I say unto you, (*) there shall not be here left a stone upon a stone, that shall not be cast down.

(1) The destruction of the city, and especially of the Temple is foretold.
(*) Luke 19:44 .

3 And as he sat upon the mount of Olives, his disciples came unto him apart, saying, Tell us when these things shall be, and what sign *shall be* of thy coming, (*) and of the end of the world.

(*) They thought the world should be at an end, when Jerusalem were destroyed.

4 (2) And Jesus answered, and said unto them, (*) (♣) Take heed that no man deceive you.

(2) The Church shall have a continual conflict with infinite miseries and offences, and that more is, with false prophets, until the day of victory and triumph cometh.
(*) Ephesians 5:6 .
(♣) He answereth them not according to their minds, but admonisheth them of that which is necessary for them to know.

5 For many shall come in my Name, saying, I am Christ, and shall deceive many.

6 And ye shall hear of wars, and rumors of wars; see that ye be not (*) troubled, for all these things must come to pass, but the (a) end is not yet.

(*) Colossians 2:18 .
(a) That is, when those things are fulfilled, yet the end shall not come.

7 For nation shall rise against nation, and realm against realm, and there shall be famine, and pestilence, and earthquakes in (b) divers places.

(b) Everywhere.

8 All these are but the (*) beginning of (c) sorrows.

(*) Great and cruel wars have ensued since amongst the heathen for the contempt of the Gospel and increase more and more.
(c) Word for word, of great torments, like unto women in travail.

9 (*) Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be (♣) hated of all nations for my Name's sake.

(*) Matthew 10:17; Luke 21:12; John 15:20; John 16:2 .
(♣) As if you were the cause of these troubles.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceive many.

12 And because (*) iniquity shall be increased, the love of many shall be cold.

(*) Many will keep back their charity, because they are unthankful and evil, upon whom they should bestow it.

13 (*) (3) But he that endureth to the end, he shall be saved.

(*) 1 Thessalonians 3:13; 2 Timothy 2:5 .

(3) The Gospel shall be spread abroad, rage the devil never so much; and they which do constantly believe, shall be saved.

14 And this (d) Gospel of the kingdom shall be preached through the whole (e) world for a witness unto all nations, and then shall the end come.

(d) Joyful tidings of the kingdom of heaven.

(e) Through all that part that is dwelt in.

15 ¶ (4) When (♣) ye (*) therefore shall see the (f) (♣) abomination of desolation spoken of by (♣) Daniel the Prophet, standing in the holy place (let him that readeth consider it.)

(4) The Kingdom of Christ shall not be abolished when the city of Jerusalem is utterly destroyed, but shall be stretched out even to the end of the world.

(♣) When the Temple shall be polluted, it shall be a sign of extreme desolation; the sacrifices shall end and never be restored.

(*) Mark 13:14; Luke 21:20 .

(f) The abomination of desolation, that is to say, which all men detest and cannot abide, by reason of the foul and shameful filthiness of it; and he speaketh of the idols that were set up in the Temple, or as others think, he meant the morning of the doctrine in the Church.

(♣) The horrible destruction of the Temple and the corruption of God's pure religion.

(♣) Daniel 9:27 .

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house top, not come down to fetch anything out of his house.

18 And he that is in the field, let not him return back to fetch his (g) clothes.

(g) This betokeneth the great fear that shall be.

19 And woe *shall be* to them that are with child, and to them that give suck in those days.

20 But pray that your flight be not in the winter, neither on the (*) (h) Sabbath *day*.

(*) Acts 1:12 .

(h) It was not lawful to take a journey on the Sabbath day; Josephus, book 13 .

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except (i) those days should be shortened, there should no (k) (*) flesh be saved; but for the (♣) elect's sake those days shall be shortened.

(i) Those things which befell the people of the Jews, in the thirty four years, when as the whole land was wasted, and at length the city of Jerusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to pass before the last coming of our Lord.

(k) The whole nation should utterly be destroyed; and this word Flesh is by a figure taken for man, as the Hebrews used to speak.

(*) Or, man.

(♣) God provideth for his children in the midst of troubles.

23 (*) Then if any man shall say unto you, Lo, here is Christ, or there, believe it not.

(*) Mark 13:21; Luke 17:23 .

24 For there shall arise false Christs, and false prophets, and (l) shall shew great signs and wonders, so that if it were possible, they should deceive the very elect.

(l) Shall openly lay forth great signs for men to behold.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the (*) desert, go not forth; Behold, he is in the (♣) secret places, believe it not.

(*) Whither the false Christ's, and deceivers lead the people, hiding themselves in holes as if they were ashamed of their profession.

(♣) Or, closets.

27 For as the lightning cometh out of the East, and shineth into the West, so shall also the coming of the Son of man be.

28 (5) (*) For wheresoever a dead (m) (♣) carcass is, thither will the eagles be gathered together.

(5) The only remedy against the furious rage of the world, is to be gathered and joined to Christ.

(*) Luke 17:37 .

(m) Christ, who will come with speed and his presence will be with a majesty to whom all shall flock even as Eagles.

(♣) In despite of Satan the faithful shall be gathered and joined with Christ, as the eagles assemble to a dead carcass.

29 (*) (6) And immediately after the (♣) tribulations of those days, shall the sun (♠) be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

(*) Mark 13:24; Luke 21:25; Isaiah 13:10; Ezekiel 32:7; Joel 2:31; Joel 3:15 .

(6) Everlasting damnation shall be the end of the security of the wicked, and everlasting bliss, for the miseries of the godly.

(♣) When God hath made an end of the troubles of his Church.

(♠) He meaneth a horrible trembling of the world, and as it were, an alteration of the order of nature.

30 And then shall appear the (n) sign of the Son of man in heaven; and then shall all the (o) kindreds of the earth (p) mourn, (*) and they shall see the Son of man (q) come in the clouds of heaven with power and great glory.

(n) The exceeding glory and majesty, which shall bear witness, that Christ the Lord of heaven and earth draweth near to judge the world.

(o) All nations; and he alludeth to the dispersion which we read of, Genesis 10-11 , or to the dividing of the people of Israel.

(p) They shall be in such sorrow that they shall strike themselves; and it is transferred to the mourning.

(*) Revelation 1:7; Daniel 7:13 .

(q) Sitting upon the clouds, as he was taken up into heaven.

31 (*) And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the (r) four winds, *and* from the one end of the heaven unto the other.

(*) 1 Corinthians 15:52; 1 Thessalonians 4:16; Revelation 1:7 .

(r) From the four quarters of the world.

32 (7) Now learn the parable of the fig tree: when her bough is yet (s) tender, and it putteth forth leaves, ye know that summer *is* near.

(7) If God hath prescribed a certain order to nature, much more hath he done so to his eternal judgments, but the wicked understand it not, or rather make a mock at it; but the godly do mark it, and wait for it.

(s) When his tenderness sheweth that the sap which is the life of the tree, is come from the root into the bark.

33 So likewise ye, when ye see all these things, know that *the kingdom of God is near, even* at the doors.

34 Verily I say unto you, this (t) (*) generation shall not pass, till all these things be done.

(t) This age; this word generation or Age, being used for the men of this age.

(*) For within fifty years after, Jerusalem was destroyed; the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end.

35 (*) (8) Heaven and earth shall pass away, but my words shall not pass away.

(*) Mark 13:31 .

(8) The Lord doeth now begin the judgment, which he will make an end of in the latter day.

36 (9) But of that day and hour knoweth no man, no not the Angels of heaven, but my father only.

(9) It is sufficient for us to know that God hath appointed a latter day for the restoring of all things, but when it shall be, it is hidden from us all, for our profit, that we may be so much the more watchful, that we be not taken as they were in old time in the flood.

37 But as the days of Noah *were*, so likewise shall the coming of the Son of man be.

38 (*) For as in the days *before* the flood, they did (u) eat and drink, marry, and give in marriage, unto the day that Noah entered into the Ark,

(*) Luke 17:28; Genesis 7:5; 1 Peter 3:20 .

(u) The word which the Evangelist useth, expresseth the matter more fully than ours doth; for it is a word which is proper to brute beasts; and his meaning is, that in those days men shall be given to their bellies like unto brute beast; for otherwise it is no fault to eat and drink.

39 And (*) knew nothing till the flood came, and took them all away, so shall also the coming of the Son of man be.

(*) Because of their incredulity.

40 (10) (*) (♣) Then two shall be in the fields, the one shall be received, and the other shall be refused.

(10) Against them that persuade themselves that God will be merciful to all men, and do by that means give over themselves to sin, that they may in the meanwhile live in pleasure void of all care.

(*) Luke 17:36; 1 Thessalonians 4:17 .

(♣) This teacheth every man to walk warily not respecting his companion although he be never so dear unto him.

41 (x) Two women shall be grinding at the mill; the one shall be received, and the other shall be refused.

(x) The Greek women and the Barbarians did grind and bake.

42 (11) (*) Watch therefore, for ye know not what hour your master will come.

(11) An example of the horrible carelessness of men in those things whereof they ought to be most careful.

(*) Mark 13:35 .

43 (*) Of this be sure, that if the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be dug through.

(*) Luke 12:39; 1 Thessalonians 5:2; Revelation 16:15 .

44 Therefore be ye also ready; for in the hour that ye think not, will the Son of man come.

45 (*) Who then is a faithful servant and wise, whom his master hath made ruler over his household, to give them meat in season?

(*) Luke 12:42 .

46 Blessed *is* that servant, whom his master when he cometh, shall find so doing.

47 Verily I say unto you, he shall make him ruler over all his goods.

48 But if that evil servant shall say in his heart, My master doth defer his coming,

49 And begin to smite his fellows, and to eat, and to drink with the drunken,

50 That servant's master will come in a day, when he looketh not for him, and in an hour that he is not ware of,

51 And will (y) (♣) cut him off, and give him his portion with hypocrites; (*) there shall be weeping and gnashing of teeth.

(y) To wit, from the rest, or will cut him into two parts, which was a most cruel kind of punishment, wherewith as Justin Martyr witnesseth, Isaiah the Prophet was executed by the Jews; the like kind of punishment we read of in 1 Samuel 15:33 and Daniel 3:29 .

(♣) Or, separate.

(*) Matthew 13:42; Matthew 25:30 .

Matthew 25

2 The virgins looking for the bridegroom. 13 We must watch. 14 The talents delivered unto the servants. 24 The evil servants. 30 After what sort the last judgment shall be. 41 The cursed.

1 Then (1) the (*) kingdom of heaven shall be likened unto ten virgins, which took their lamps and (a) went forth to (♣) meet the bridegroom.

(1) We must desire strength at God's hand, which may serve us as a torch while we walk through this darkness, to bring us to our desired end; otherwise if we become slothful and negligent as weary of our pains and travel, we shall be shut out of the doors.

(*) This similitude teacheth us, that it is not sufficient to have once given ourselves to follow Christ, but that we must continue.

(a) The pomp of bride-ales was wont for the most part to be kept in the night season and that by damsels.

(♣) To do him honor, as the manner was.

2 And five of them were wise, and five foolish.

3 The foolish took their lamps, but took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 Now while the bridegroom tarried long, all (b) slumbered and slept.

(b) Their eyes being heavy with sleep.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go out to meet him.

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said to the wise, (*) Give us of your oil, for our lamps are (♣) out.

(*) Many seek that which they have contemned, but it is to late.

(♣) Or, quenched.

9 But the wise answered, saying, *Not so*, lest there will not be enough for us and you; but (*) go ye rather to them that sell, and buy for yourselves.

(*) This was spoken in reproach, because they made not provision in time.

10 And while they went to buy, the bridegroom came; and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verily I say unto you, (*) I know you not.

(*) I will not open to you because you have failed in the middle way.

13 (*) Watch therefore, for ye know neither the day, nor the hour, when the Son of man will come.

(*) Matthew 24:42; Mark 13:35 .

14 (*) (2) (♣) For *the kingdom of heaven* is as a man that going into a strange country, called his servants, and delivered to them his goods.

(*) Luke 19:12-13 .

(2) Christ witnesseth that there shall be a long time between his departure to his father, and his coming again to us, but yet notwithstanding that, he will at that day take an account not only of the rebellious and obstinate, how they have bestowed that which they received of him, but also of his household servants, which have not through slothfulness employed those gifts which he bestowed upon them.

(♣) This similitude teacheth how we ought to continue in the knowledge of God, and do good with those graces that God hath given us.

15 And unto one he gave five (*) talents, and to another two, and to another one, to every man after his own (c) ability, and straightway went from home.

(*) Every talent communally made threescore pounds, read Matthew 18:24 .

(c) According to the wisdom and skill in dealing, which was given them.

16 Then he that had received the five talents, went and occupied with them, and (*) gained other five talents.

(*) Or, made.

17 Likewise also he that *received* two, he also (*) gained other two.

(*) Or, made.

18 But he that received that one, went and dug in the earth, and hid his master's money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came he that had received five talents, and brought other five talents, saying, Master, thou deliveredst unto me five talents; behold, I have gained with them other five talents.

21 Then his master said unto him, It is well done good servant and faithful, Thou hast been faithful in little, I will make thee ruler over much; (d) (*) enter into thy master's joy.

(d) Come, and receive the fruit of goodness, now the Lord's joy is doubled, see John 15:11; that my joy may remain in you, and your joy be fulfilled.

(*) The master receiveth him into his house to give him part of his goods and commodities.

22 Also he that had received two talents, came, and said, Master, thou deliveredst unto me two talents; behold, I have gained two other talents more.

23 His Master said unto him, It is well done good servant, and faithful, Thou hast been faithful in little, I will make thee ruler over much; enter into thy master's joy.

24 Then he which had received the one talent, came, and said, Master, I knew that thou wast a hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not;

25 I was therefore afraid, and went, and hid thy talent in the earth; behold, thou hast thine own.

26 And his master answered, and said unto him, Thou evil servant, and (*) slothful, thou knewest that I reap where I sowed not, and gather where I strawed not.

(*) Or, lingerer.

27 Thou oughtest therefore to have put my money to the (e) exchangers, and then at my coming should I have received mine own with vantage.

(e) Table mates which have their shop bulks or tables set abroad, where they let out money so usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 (*) For unto every man that hath, it shall be given, and he shall have abundance, and (♣) from him that hath not, even that he hath shall be taken away.

(*) Matthew 13:12; Mark 4:25; Luke 8:18; Luke 19:26 .

(♣) The graces of God shall be taken away from him that doeth not bestow them to God's glory and his neighbors profit.

30 Cast therefore that unprofitable servant into utter (*) darkness; there shall be weeping and gnashing of teeth.

(*) Matthew 8:12; Matthew 22:13 .

31 ¶ (3) And when the Son of man cometh in his glory and all the holy Angels with him, then shall he sit upon the throne of his glory,

(3) A lively setting forth of the everlasting judgment which is to come.

32 And before him shall be gathered all nations, and he shall separate them one from another as a shepherd separateth the sheep from the goats.

33 And he shall set the sheep on his right hand, and the goats on the left.

34 Then shall the King say to them on his right hand, Come ye (f) (*) blessed of my Father, inherit ye the kingdom prepared for you from the (♣) foundation of the world.

(f) Blessed and happy, upon whom my Father hath most abundantly bestowed his benefits.

(*) For our salvation cometh of the blessing and favor of God.

(♣) Hereby God declareth the certainty of our predestination, whereby we are saved because we were chosen in Christ before the foundations of the world, knowing that we would accept Jesus as our Lord and Saviour beforehand, Ephesians 1:4 .

35 (*) For (♣) I was ahungered, and ye gave me meat; I thirsted, and ye gave me drink; I was a stranger, and ye took me in unto you;

(*) Isaiah 58:7; Ezekiel 18:7 .

(♣) Christ meaneth not that our salvation dependeth on our works or merits, but teacheth what it is to live justly according to godliness, and charity, and that God recompenseth his of his free mercy, likewise as he doeth elect them.

36 *I was* naked, and ye clothed me; I was (*) sick, and ye visited me; I was in prison, and ye came unto me.

(*) Or, infirm.

37 Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? Or athirst, and gave thee drink?

38 And when saw we thee a stranger, and took thee in unto us? Or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say unto them on the left hand, (*) Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels.

(*) Psalm 6:8; Matthew 7:23; Luke 13:27 .

42 For I was ahungered, and ye gave me no meat; I thirsted, and ye gave me no drink;

43 I was a stranger, and ye took me not in unto you; *I was* naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee ahungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, and say, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 (*) And these (♣) shall go into everlasting pain, and the righteous into life eternal.

(*) Daniel 12:2; John 5:29 .

(♣) We must therefore only do that, which God requireth of us, and not follow men's foolish fantasies.

Matthew 26

3 The consultation of the Priests against Christ. 6 His feet are anointed. 15 Judas selleth him. 26 The institution of the Supper. 34 Peter's denial. 36 Christ is heavy. 47 He is betrayed with a kiss. 57 He is led to Caiaphas. 64 He confesseth to be Christ. 67 They spit at him.

1 And (*) (1) it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

(*) Mark 14:8; Luke 22:1 .

(1) Christ witnesseth by voluntarily going to death, that he will make full satisfaction for the sin of Adam, by his obedience.

2 (2) Ye know that after two days is the Passover, and the Son of man shall be delivered to be crucified.

(2) God himself and not men, appointed the time that Christ should be crucified in.

3 (*) Then assembled together the chief Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas;

(*) John 11:47 .

4 And consulted how they might take Jesus by subtilty, and kill him.

5 But they said, Not on the (a) feast *day*, lest any uproar be among the people.

(a) By the word Feast, is meant the whole feast of unleavened bread; the first and eighth day of whereof were so holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwise; And yet it came to pass through God's providence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his everlasting sacrifice.

6 ¶ (*) (3) And when Jesus was in Bethany, in the house of Simon the leper,

(*) Mark 14:3; John 11:2 .

(3) By this sudden work of a sinful woman, Christ giveth the guests to understand of his death, and burial which was nigh; the favor whereof shall will bring life to all sinners which flee unto him. But Judas taketh an occasion hereby to accomplish his wicked purpose and counsel.

7 (b) There came unto him a woman, which had a (c) box of very costly ointment, and (*) poured it on his head, as he sat at the table.

(b) For these things were done before Christ came to Jerusalem; and yet some think that the Evangelists recite two histories.

(c) These boxes were of alabaster, which in old time men made hollow to put in ointments; for some write, that alabaster keepeth ointment without corruption, Pliny, book 13, chapter 1.

(*) He sheweth what occasion Judas took to commit his treason.

8 And when his (d) disciples saw it, they had (*) indignation, saying, What needed this (e) waste?

(d) This is a figure called Synecdoche; for it is said but of Judas that he was moved thereat, John 12:4 .

(*) This was through Judas' motion to whom they gave credit.

(e) Unprofitable spending.

9 For this ointment might have been sold for much, and been given to the poor.

10 (4) And Jesus knowing it, said unto them, **Why trouble ye the woman? For she hath wrought a good work upon me.**

(4) We ought not rashly to condemn that which is not orderly done.

11 (*) (5) **For ye have the poor always with you, but me shall ye not (♣) have always.**

(*) Deuteronomy 15:11 .

(5) Christ, who was once anointed in his own person, must always be anointed in the poor.

(♣) This fact was extraordinary, neither was it left as an example to be followed; also Christ is not present with us bodily or to be honored with any outward pomp.

12 **For (f) in that she poured this ointment on my body, she did it to (*) bury me.**

(f) In that she poured this ointment upon my body, she did it to bury me.

(*) To honor any burial withal.

13 Verily I say unto you, wheresoever this Gospel shall be preached throughout all the world, there shall also this that she hath done, be spoken of for a memorial of her.

14 ¶ (*) Then one of the twelve, called Judas Iscariot, went unto the chief Priests,

(*) Mark 14:10 .

15 And said, What will ye give me, and I will deliver him unto you, and they appointed unto him thirty (*) *pieces* of silver.

(*) Every one in value was about four pence half penny of old sterling.

16 And from that time, he sought opportunity to betray him.

17 ¶ (*) (6) Now (g) on the first *day* of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

(*) Mark 14:12; Luke 22:7 .

(6) Christ verily purposing to bring us into our country out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custom of the Jews; and there withal sheweth that all things shall so come to pass by the ministry of men, that secret counsel of God shall govern them.

(g) This was the fourteenth day of the first month; and the first day of unleavened bread should have been the fifteenth, but because this days evening (which after the manner of the Romans was referred to the day before) did belong by the Jews' manner to the day following, therefore it is called the first day of unleavened bread.

18 And he said, Go ye into the city to such a man, and say to him, The master saith, (*) My time is at hand; I will keep the Passover at thy house with my disciples.

(*) He maketh haste to a more worthy sacrifice, to wit, to that which the Passover signified.

19 And the disciples did as Jesus had given them charge, and made ready the Passover.

20 (*) So when the even was come, he (h) sat down with the twelve.

(*) Luke 22:14 .

(h) Because the Law appointed them to be shod, and have their staves in their hands, as though they were in haste, thereby it is to be gathered that they sat not down when they eat the Passover, but stood, for otherwise when they went to meat, they put off their shoes; therefore he speaketh here in this place, not of the Passover, but of the Supper, which was celebrated after that the Passover was solemnly done.

21 And as they did eat, he said, (*) Verily, I say unto you, that one of you shall betray me.

(*) Mark 14:18; John 13:21 .

22 And they were exceeding sorrowful, and began every one of them to say unto him, Is it I, Master?

23 And he answered and said, (*) **He that (i) (♣) dippeth his hand with me in the dish, he shall betray me.**

(*) Psalm 41:9 .

(i) That is to say, whom I vouchsafed to come to my table, alluding to the place. Psalm 41:10; which is not so to be understood, as though at the self same instant that the Lord spake these words, Judas had his hand in the dish (for that had been an undoubted token) but it meant of his tabling and eating with them.

(♣) He that is accustomed to eat with me daily at the table, Psalm 41:9 .

24 **Surely the Son of man goeth his way, (*) as it is written of him; but woe *be* to that man, by whom the Son of man is betrayed! It had been good for that man, if he had never been born.**

(*) To the intent his disciples might know that all this was appointed by the providence of God.

25 Then Judas (k) which betrayed him, answered and said, Is it I, Master? He said unto him, **Thou hast said it.**

(k) Whose head was about nothing then but to betray him.

26 ¶ (7) (*) And as they did eat, Jesus took the bread, and when he had (l) blessed, he brake it, and gave it to the disciples, and said, **Take, eat; (m) (♣) this is my body.**

(7) Christ minding forthwith to fulfill the promises of the old covenant, instituteth a new covenant with new signs.

(*) 1 Corinthians 11:24 .

(l) Mark saith, Had given thanks; and therefore blessing is not a consecrating, with a conjuring kind of murmuring and force of words; and yet the bread and the wine are changed, not in nature, but in quality, for they become undoubted tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ his institution, which must be recited and laid forth, that faith may find what to lay hold on, both in the word and in the elements.

(m) This figurative speech, which is called Metonymy; that is to say, the putting of one name for another; so calling the bread his body, which is the sign and sacrament of his body; and yet notwithstanding, it is so a figurative and changed kind of speech, that the faithful do receive Christ indeed with all his gifts (though by a spiritual mean) and become one with him.

(♣) That is, a true sign and testimony that my body is made yours, and by me your souls are nourished.

27 Also he took the cup, and when he had given thanks, he gave it to them, saying, **Drink ye (n) all of it;**

(n) Therefore they which took away the cup from the people, did against Christ his institution.

28 (o) For this is my (*) blood of the (p) New Testament that is shed for many, for the remission of sins.

(o) To wit, this cup or wine, is my blood Sacramentally, as in Luke 22:20 .

(*) The wine signifieth that our souls are refreshed and satisfied with the blood of Christ, spiritually received so that without him we have no nourishment.

(p) Or, covenant, that is to say, whereby the new league and covenant is made, for in making of leagues, they used the pouring of wine, and shedding of blood.

29 I say unto you that (*) I will not drink henceforth of this fruit of the vine until that day, when I shall drink it new with you in my Father's kingdom.

(*) You shall no more enjoy my body presence till we meet together in heaven.

30 And when they had sung (q) a Psalm, they went out into the mount of Olives.

(q) When they had made an end of their solemn singing, which some think was six Psalms, beginning at Psalm 112 to Psalm 117 .

31 ¶ (8) (*) Then said Jesus unto them, All ye shall be (♣) offended by me this night; for it is written, I (♣) will smite the shepherd, and the sheep of the flock shall be scattered.

(8) Christ being more careful of his disciples, than of himself, forewarneth them of their flight, and putteth them in better comfort.

(*) Mark 14:27; John 16:32; John 18:8 .

(♣) Shall turn back and be discouraged.

(♣) Zechariah 13:7 .

32 But (*) after I am risen again, I will go before you into Galilee.

(*) Mark 14:28; Mark 16:7 .

33 But Peter answered, and said unto him, (*) Though that all men should be offended by thee, yet will I never be offended.

(*) This declareth what danger it is to trust to much to our strength.

34 (*) Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

(*) John 13:38; Mark 14:30 .

35 Peter said unto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

36 ¶ (*) (9) Then went Jesus with them into a place which is called Gethsemane, and said unto his disciples, Sit ye here, while I go, and pray yonder.

(*) Luke 22:39 .

(9) Christ having regard to the weakness of his disciples, leaving all the rest in safety, taketh with him but three to be witnesses of his anguish, and goeth of purpose into the place appointed to betray him in.

37 And he took unto him Peter, and the two sons of Zebedee, and began to wax sorrowful, and (r) (*) grievously troubled.

(r) The word which he useth, signifieth great sorrow, and marvelous and deadly grief; which thing, as it betokeneth truth of man's nature, which shuneth death as a thing that entered in against nature, so it sheweth that though Christ were void of sin, yet he sustained this horrible punishment, because he felt the wrath of God kindled against us for sins, which he revenged and punished in his person.
(*) He feared not death of itself, but trembled for fear of God's anger towards sin, the burden whereof he bare our sakes.

38 (10) Then said Jesus unto them, **My soul is very heavy, even unto the (*) death; tarry ye here, and watch with me.**

(10) Christ a true man, going about to suffer the punishment which was due unto us, for forsaking God, is forsaken of his own; he hath a terrible conflict with the horror and fear of the curse of God; out of which he escaping as conqueror, causeth us not to be afraid any more of death.
(*) For he saw God's anger kindled towards us.

39 So he went a little further, and fell on his face, and prayed, saying, **O my Father, if it be possible, (s) let this (*) (t) cup (♣) pass from me; nevertheless, not as I will, but as thou wilt.**

(s) Let it pass me, and not touch me.
(*) That is, the anger of God for man's sins.
(t) That is, which is at hand, and is offered and prepared for me; a kind of speech which the Hebrews use, for the wrath of God, and the punishment he sendeth; Matthew 20:22.
(♣) He knew what his Father had determined, and therefore was ready to obey but he prayeth as the faithful do in their troubles without respect of the eternal counsel of God.

40 (11) After, he came unto the disciples, and found them asleep, and said to Peter, **What? Could ye not watch with me one hour?**

(11) An example of the carelessness of man.

41 **Watch, and pray, that ye enter not into temptation; the spirit indeed is ready, but the flesh is (*) weak.**

(*) And therefore we must continually fight against the flesh.

42 Again he went away the second time, and prayed, saying, **O my Father, if this cup cannot pass away from me, but that I must drink it, thy will be done.**

43 And he came and found them asleep again, for their eyes were heavy.

44 So he left them, and went away again, and prayed the third time, saying the same words.

45 Then came he to his disciples, and said unto them, (*) **Sleep henceforth, and take your rest; behold, the hour is at hand, and the Son of man is given into the hands of sinners.**

(*) He speaketh this in a contrary sense, meaning they should anon be well awakened.

46 (12) (*) **Rise, let us go; behold, he is at hand that betrayeth me.**

(12) Christ offereth himself willingly to be taken, that in so obeying willingly, he might make satisfaction for the willful fall of man.

(*) Christ died willingly, and therefore presented himself to his enemies.

47 (*) And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves, (u) from the high Priests and Elders of the people.

(*) Mark 14:43; Luke 22:47; John 18:3 .

(u) Sent from the high Priests.

48 Now he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that is he, lay hold on him.

49 And forthwith he came to Jesus, and said, (*) God save thee, Master, and kissed him.

(*) Or, Hail, rabbi.

50 (13) Then Jesus said unto him, (x) (*) **Friend wherefore art thou come?** Then came they, and laid hands on Jesus, and took him.

(13) Christ is taken that we might be delivered.

(x) Christ reprehendeth Judas tauntingly, and rebuketh him sharply, for he knew well enough for what cause he came.

(*) He rebuketh his unkindness under the cloak of pretended friendship.

51 And behold, one of them which were with Jesus, stretched out *his* hand, and drew his sword, and struck a servant of the high Priest, and smote off his ear.

52 (14) Then said Jesus unto him, **Put up thy sword into his (♣) place; (*) for all that (y) (♠) take the sword, shall perish with the sword.**

(14) Our vocation must be the rule of our zeal.

(♣) Or, sheath.

(*) Genesis 9:6; Revelation 13:10 .

(y) They take the sword to whom the Lord hath not given it, that is to say, they which use the sword, and are not called to it.

(♣) The exercising of the sword is forbidden to private persons, also he would have hindered by his indiscreet zeal the work of God.

53 (15) Either thinkest thou, that I cannot now pray to my Father, and he will give me more than twelve (*) legions of Angels?

(15) Christ was taken, because he was willing to be taken.

(*) Every legion contained communally 6000 footmen, and 732 horsemen, whereby here he meaneth an infinite number.

54 (z) How then should the (*) Scriptures be fulfilled, *which say*, that it must be so?

(z) By this questioning, he answereth a sly objection, for they might have asked him why he did not in this his great extremity of danger, call to his Father for aid; but to this he answereth by a question.

(*) Isaiah 35:10 .

55 The same hour said Jesus to the multitude, *Ye be come out as it were against a thief, with swords and staves to take me? I sat daily teaching in the Temple among you, and ye took me not.*

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. (*) Then all the disciples forsook him, and fled.

(*) Lamentations 4:20; Matthew 26:31 .

57 ¶ (*) (16) And they took Jesus, and led him to (a) Caiaphas the high Priest, where the Scribes and the Elders were assembled.

(*) Mark 14:53; Luke 22:54; John 18:14 .

(16) Christ being innocent is condemned of the high Priest for that wickedness whereof we are guilty.

(a) From Annas to Caiaphas, before whom the multitude was assembled; John 18:13 .

58 And Peter followed him afar off unto the high Priest's (b) hall, and went in and sat with the servants to see the end.

(b) The word here used, signifieth properly an open large room before a house, as we see in Kings' palaces and noble men's houses; we call it a court, for it is open to the air, and by a figure Synecdoche is taken for the house itself.

59 Now (*) the chief Priests and the Elders, and all the whole Council (♣) sought false witness against Jesus, to put him to death.

(*) Mark 14:55 .

(♣) He declareth how Jesus was wrongfully accused, to the end that we may know his innocency, and not that he suffered for him self, but for us.

60 But they found none, and though many false witnesses came, yet found they (*) none; but at the last came two false witnesses,

(*) Which could justly witness against him.

61 And said, This man said, (*) I can destroy the Temple of God, and build it in three days.

(*) John 2:19 .

62 Then the chief Priest arose, and said to him, Answerest thou nothing? (c) What is the matter that these men witness against thee?

(c) How cometh it to pass that these men witness against thee?

63 But Jesus (*) held his peace. Then the chief Priest answered, and said to him, I (♣) charge thee by the living God, that thou tell us, if thou be that Christ the Son of God.

(*) Christ did neglect their false reports and moreover he was not there to defend his cause, but to suffer condemnation.

(♣) Or, adjure thee by thine allegiance towards God.

64 (*) Jesus said to him, (♣) **Thou hast said it; nevertheless I say unto you, (d) Hereafter shall ye see the Son of man, sitting (e) at the right hand of the power of God, and come in the (f) clouds of the heaven.**

(*) Matthew 16:27; Romans 14:20; 1 Thessalonians 4:14 .

(♣) Christ confesseth that he is the Son of God.

(d) This word distinguisheth his first coming from the latter.

(e) Sitting with God in like and equal honor at the right hand of his power, that is, in greatest power; for the right hand signifieth among the Hebrews, that which is mighty and of great power.

(f) Clouds of heaven, look afore in Matthew 24:30 .

65 Then the high Priest (g) rent his (*) clothes, saying, He hath (♣) blasphemed, what have we any more need of witnesses? Behold, now ye have heard his blasphemy.

(g) This was a usual matter among the Jews; for so were they bound to do, when they heard any Israelite to blaspheme God, and it was a tradition of their Talmud in the book of the Magistrates, in the title, of the four kinds of death.

(*) This was one of their own traditions, if they had heard any Israelite blaspheme.

(♣) The enemies of God call a true confession blasphemy.

66 What think ye? They answered, and said, He is worthy to die.

67 (*) Then spat they in his face, and buffeted him, and (♣) others smote him with rods,

(*) Isaiah 50:6 .

(♣) The officers smite Christ with their rods or little staves.

68 Saying, (*) Prophecy to us, O Christ, Who is he that smote thee?

(*) They mocked him after this sort that he might not seem to be a Prophet, and so would turn the people's minds from him.

69 ¶ (*) (17) Peter (h) sat without in the hall, and a maid came to him, saying, Thou also wast with Jesus of Galilee.

(*) Mark 14:66; Luke 22:55; John 18:25 .

(17) Peter by the wonderful providence of God appointed to be a witness of all these things, is prepared to the example of singular constancy, by the experience of his own incredulity.

(h) That is, without the place where the Bishop sat, but not without the house, for afterward he went from thence into the porch.

70 But he denied before them all, saying, I (*) wot not what thou sayest.

(*) To know.

71 And when he went out into the porch, another *maid* saw him, and said unto them that were there, This man was also with Jesus of Nazareth.

72 And (*) again he denied with an oath, saying, I know not the man.

(*) An example of our infirmity that we may learn to depend upon God and not put our trust in ourselves.

73 So after a while, came unto him they that stood by, and said unto Peter, Surely thou art also one of them; for even thy speech bewrayeth thee.

74 Then began he to (i) curse *himself*, and to swear, saying, I know not the man. And immediately the cock crew.

(i) He swore and cursed himself.

75 Then Peter remembered the words of Jesus, which had said unto him, **Before the cock crow thou shalt deny me thrice**. So he went out, and (*) wept bitterly.

(*) He was lively touched with repentance by the motion of God's Spirit, who never suffereth his to perish utterly, though for a time they fall, to the intent they may feel their own weakness and acknowledge his great mercy.

Matthew 27

2 He is delivered to Pilate. 5 Judas hangeth himself. 19 Pilate's wife. 20 Barabbas is asked. 24 Pilate washed his hands. 29 Christ is crowned with thorns. 34 He is crucified. 40 Reviled. 50 He giveth up the Ghost. 57 He is buried. 62 The soldiers watch him.

1 When the (*) morning was come, all the chief Priests, and the Elders of the people took counsel against Jesus, to put him to death;

(*) Mark 15:1; Luke 22:66; John 18:28 .

2 And led him away bound, and (*) delivered him unto Pontius Pilate the governor.

(*) For they had no authority to condemn him or to put any to death.

3 ¶ (1) Then when Judas which betrayed him, saw that he was condemned, (*) he repented himself, and brought again the thirty *pieces* of silver to the chief Priests, and Elders,

(1) An example of the horrible judgment of God, as well against them which sell Christ, as against them which buy Christ.

(*) Over late repentance bringeth desperation.

4 Saying, I have (*) sinned, betraying the innocent blood. But they said, What is that to us? (♣) See thou to it.

(*) Although he abhor his sins, yet is he not displeased therewith, but despaireth in God's mercies, and seeketh his own destruction.

(♣) These hypocrites lay the whole fault upon Judas.

5 And when he had cast down the silver *pieces* in the Temple, he (a) departed, and went, (*) and hanged himself.

(a) Out of men's sights.

(*) Acts 1:18 .

6 And the chief Priests took the silver *pieces*, and said, It is not (*) lawful for us to put them into the (b) (♣) treasure, because it is the price (c) of blood.

(*) The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood they make nothing at it.

(b) The treasure of the Temple.

(♣) Or, corbana.

(c) Of life and death.

7 And they took counsel, and bought with them a potter's field, for the burial of (d) (*) strangers.

(d) Strangers and guests, whom the Jews could not abide to be joined unto, no not after they were dead.

(*) For the Jews thought it a great offence to be buried in the same place that the strangers were.

8 Wherefore that field is called, (*) The field of blood, until this day.

(*) Acts 1:19 .

9 (Then was fulfilled that which was spoken by (e) Jeremiah the Prophet, saying, (*) (f) And they took thirty silver *pieces*, the price of him that was valued, whom *they* of the children of Israel valued.

(e) Seeing this prophecy is read in Zechariah 11:12; it cannot be denied, but Jeremiah's name crept into the text, either through the Printer's fault, or some other ignorance; it may be also that it came out of the margin, by reason of the abbreviation on of the letters, the one being iou, and the other being zou, which are not much unlike; but in the Syrian text the Prophet's name is not set down at all.

(*) Zechariah 11:12 .

(f) The Evangelist doth not follow the Prophet's words, but his meaning, which he sheweth to be fulfilled.

10 And they gave them for the potter's field, as the Lord appointed me.)

11 ¶ (2) (*) And Jesus stood before the governor, and the governor asked him, saying, Art thou that King of the Jews? Jesus said unto him, **Thou sayest it.**

(2) Christ holdeth his peace when he is accused, that we may not be accused; acknowledging our guiltiness, and therewithal his own innocency.

(*) Mark 15:2; Luke 23:3; John 18:33 .

12 And when he was accused of the chief Priests, and Elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the governor marveled greatly.

15 (3) Now at the feast the governor was wont to (*) deliver unto the people a (♣) prisoner whom they would.

(3) Christ is first acquitted of the same Judge, before he be condemned, that we might see how the just dies for the unjust.

(*) Or, quit.

(♣) It was a tradition of the Jews to deliver a prisoner at Passover.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said unto them, Whether will ye that I let loose unto you Barabbas, or Jesus which is called Christ?

18 (For he knew well, that for envy they had delivered him.)

19 Also when he was set down upon the judgment seat, his wife sent to him, saying, (*) Have thou nothing to do with that just man; for I have suffered many things this day in a dream by reason of him.)

(*) This was to the greater condemnation of Pilate, whom neither his own knowledge could teach nor counsel of others, to defend Christ's innocence.

20 (*) But the chief Priests and the Elders had persuaded the people that they should ask Barabbas, and should destroy Jesus.

(*) Mark 15:11; Luke 23:18; John 18:40; Acts 3:14 .

21 Then the governor answered, and said unto them, Whether of the twain will ye that I let loose unto you? And they said, (*) Barabbas.

(*) The multitude prefer the wicked to the righteous.

22 Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said to him, Let him be crucified.

23 Then said the governor, But what evil hath he done? Then they cried the more, saying, Let him be crucified.

24 (4) When Pilate saw that he availed nothing, but that more tumult was made, he took water and (g) washed his hands before the multitude, saying, I am innocent of the (h) blood of this (*) just man; look you to it.

(4) Christ being quit by the testimony of the Judge himself, is not withstanding condemned by the same to quit us before God.

(g) It was a manner in old time, when any man was murdered, and in other slaughters, to wash their hands in water, to declare themselves guiltless.

(h) Of the murder; a Hebrew kind of speech.

(*) Pilate beareth witness that he is innocent, before he condemn him.

25 Then answered all the people, and said, (i) (*) His blood *be* on us, and on our children.

(i) If there be any offence committed in slaying him, let us and our posterity smart for it.

(*) If his death be not lawful, let the punishment fall on our heads and our children's; and as they wished, so this curse taketh place to this day.

26 Thus let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified.

27 ¶ (*) Then the soldiers of the governor took Jesus into the common hall, and gathered about him the whole band.

(*) Mark 15:16; John 19:2 .

28 (5) And they stripped him, and (k) put about him a (l) (*) scarlet robe.

(5) Christ suffereth that reproach which was due to our sins, notwithstanding in the mean time by the secret providence of God, he is entitled King by them which did him that reproach.

(k) They cast a cloak about him, and wrapped it around him, for it lacked sleeves.

(l) John and Mark make mention of a purple robe, which is also a very pleasant red. But these profane and male part fancy soldiers clad Jesus in this array, to mock him withal, who was indeed a true King.

(*) To deride him, because he called himself a King.

29 And platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God save thee King of the Jews;

30 And spitted upon him, and took a reed, and smote him on the head.

31 Thus when they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucify him.

32 (*) And as they came out, they found a man of Cyrene, named Simon; him they (m) compelled to bear his cross.

(*) Mark 15:21; Luke 23:26 .

(m) They compelled Simon to bear his burdensome cross, whereby it appeareth that Jesus was so sore handled before, that he fainted by the way, and was not able to bear his cross through; for John writeth that he did bear the cross, to wit, at the beginning.

33 (*) (6) And when they came unto the place called Golgotha, (that is to say, the place of *dead mens'* skulls.)

(*) Mark 15:22; John 19:17 .

(6) He is led out of the city, that we may be brought into the heavenly kingdom.

34 (7) They gave him (*) vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink.

(7) Christ found no comfort anywhere, that in him we might be filled with all comfort.

(*) It was a kind of drink to open the veins, and so hasten his death, which was given him upon the cross.

35 ¶ (8) And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, (*) They divided my garments among them, and upon my vesture did cast lots.

(8) He is made a curse, that in him we may be blessed; he is spoiled of his garments, that we might be enriched by his nakedness.

(*) Psalm 22:18; Mark 15:24 .

36 And they sat and watched him there.

37 ¶ (9) They set up also over his head his cause written, (*) THIS IS JESUS THE KING OF THE JEWS.

(9) He is pronounced the true Messiah, even of them of who he is rejected.

(*) The manner then was to set up a writing to signify wherefore a man was executed; but here God governed Pilate's hand to write otherwise than he thought.

38 ¶ (10) And there were two thieves crucified with him, one on the right hand, and another on the left.

(10) Christ began then to judge the world, when after his judgment he hung between two thieves.

39 (11) And they that passed by, reviled him, wagging their heads,

(11) To make full satisfaction for us, Christ suffereth and overcometh, not only the torments of the body, but also the most horrible torments of the mind.

40 And saying, (*) Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

(*) John 2:19 .

41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharisees, said,

42 He saved others, *but* he cannot save himself. If he be the King of Israel, let him now come down from the cross, and we will believe in him.

43 (*) He (♣) trusted in God, let him deliver him now, if he will have him, for he said, I am the Son of God.

(*) Psalm 22:9 .

(♣) This was a great tentation, to go about to take from him his trust in God, and so to bring him to despair.

44 The selfsame thing also the (n) (*) thieves which were crucified with him, cast in his teeth.

(n) This is spoken by the figure of Synecdoche, for there was but one of them that did revile him.
(*) Meaning by this Synecdoche the one of the thieves.

45 (12) Now from the (*) sixth hour was there darkness over all the (♣) land, unto the ninth hour.

(12) Heaven itself is darkened for very horror, and Jesus crieth out from the depth of hell, and in the mean while he is mocked.
(*) That was from noon till three of the clock.
(♣) Of Jewry and their country there about.

46 And about the ninth hour Jesus cried with a loud voice, saying, (*) **Eli, Eli, lama sabachthani?** That is, (♣) My God, my God, why hast thou (o) forsaken me?

(*) Psalm 22:1 .
(♣) Notwithstanding that he feeleth himself as it were wounded with God's wrath and forsaken for our sins, yet he ceaseth not to put his confidence in God and call upon him; which is written to teach us in all afflictions to trust still in God, be the assaults never so grievous to the flesh.
(o) To wit, in this misery; and this crying out is proper to his humanity, which notwithstanding was void of sin, but yet felt the wrath of God which is due to our sins.

47 And some of them that stood there, when they heard it, said, This man calleth (p) (*) Elijah.

(p) They allude to Elijah's name, not for want of understanding the tongue, but of a profane impudency and sauciness, and he repeated these words, to the end that this better harping upon the name might be understood.
(*) They mocked at Christ's prayer, as if it had been in vain.

48 And straightway one of them ran, and took (*) a sponge and filled it with vinegar, and put it on a (♣) reed, and gave him to drink.

(*) Psalm 69:21 .
(♣) Or, hyssop stalk.

49 Others said, Let be, let us see if Elijah will come and save him.

50 (13) Then Jesus cried again with a loud voice, and yielded up the (*) ghost.

(13) Christ after he had overcome other enemies, at length provoketh and setteth upon death itself.
(*) Voluntarily after he had obeyed his Father in all things.

51 (14) And behold, (*) the (q) (♣) veil of the Temple was rent in twain, from the top to the bottom, and the earth did quake, and the stones were (♣) cloven.

(14) Christ, when he is dead, sheweth himself to be God almighty, and even his enemies confessing the same.
(*) 2 Chronicles 3:13 .
(q) Which divided the holiest of all.
(♣) Which signified an end of all the ceremonies of the Law.
(♣) Or, split in two as a cloven foot of an animal.

52 And the (r) graves did open themselves, and many bodies of the Saints, which slept, arose,

(r) That is to say, the stones clave in sunder, and the graves did open themselves, to shew by this token, that death was overcome; and the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.

53 And came out of the graves after his resurrection, and went into the (*) holy city, and appeared unto many.

(*) Or, Jerusalem.

54 When the Centurion, and they that were with him, watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly (*) this was the Son of God.

(*) This judgment of a heathen man was sufficient to condemn the gross malice of the Jews.

55 ¶ And many women were there, beholding him afar off, which had followed Jesus from Galilee, ministering unto him.

56 Among whom was Mary Magdalene, and Mary the mother of James, and Josès, and the mother of Zebedee's sons.

57 ¶ (15) (*) And when the even was come, there came a (♣) rich man of Arimathea, named Joseph, who had also himself been Jesus' disciple.

(15) Christ is buried, not privily or by stealth, but with the governor's consent by a famous man, in a place not far distant, in a new sepulcher, so that it cannot be doubted of his death.

(*) Mark 15:43; Luke 23:50; John 19:38 .

(♣) Who was so much the more in danger by declaring himself to be Jesus' disciple.

58 He went to Pilate, and asked the body of Jesus. Then Pilate commanded the body to be delivered.

59 So Joseph took the body, and wrapped it in a clean linen cloth,

60 And put it in his new (*) tomb, which he had hewn out in a rock, and rolled a great stone to the door of the sepulcher, and departed.

(*) Christ's burying doeth so much more verify his death and resurrection.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.

62 ¶ (16) Now the next day that followed the (*) Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate,

(16) The keeping of the sepulcher is committed to Christ's own murderers, that there might be no doubt of his resurrection.

(*) Which was the day before the Sabbath. (Meaning that Jesus was crucified on a Wednesday, not a Friday.)

63 And said, Sir, we remember that that deceiver said, while he was yet alive, Within three days I will rise.

64 Command therefore, that the sepulcher be made sure until the third day, lest his Disciples come by night, and steal him away, and say unto the people, He is risen from the dead, so shall the last (*) error be worse than the first.

(*) More will follow his doctrine than did afore he was put to death.

65 Then Pilate said unto them, Ye have (*) a (s) watch; go, and make it sure as ye know.

(*) That is, men appointed for the keeping of the Temple.

(s) The soldiers of the garrison, which were appointed to keep the Temple.

66 And they went, and made the sepulcher (*) sure with the watch, and sealed the stone.

(*) The more that men go about to subdue Christ's power the more shew they their own malice, and procure to themselves the greater condemnation, for as much as God's glory the more appeareth thereby.

Matthew 28

1 The woman go to the sepulcher. 2 The Angel. 9 The woman see Christ. 18 He sendeth his Apostles to preach.

1 Now (*) in (1) the (a) (♣) end of the (♣) Sabbath, when the first day of the week (b) began to dawn, Mary Magdalene, and the other Mary, came to see the sepulcher,

(*) Mark 16:5; John 20:11 .

(1) Christ having put death to flight in the sepulcher, riseth by his own power, as straightway the Angel witnesseth.

(a) At the going out of the Sabbath, that is, about day break after the Roman account, which reckon the natural day, from the sun rising to the next sun rising; and not as the Hebrews, which count from evening to evening.

(♣) Or, evening.

(♣) Here the Evangelist reckoneth the natural day from the sun rising to his rising again, and not as the Jews did, which began to count at the first hour after the sunset

(b) When the morning after the first day of the Sabbath began to dawn; and that first day is the same, which we now call Sunday or the Lord's day.

2 And behold, there was a great earthquake, for the (*) Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

(*) There were two; but it is a manner of speech to use the singular number for the plural, and contrary.

3 And his (c) countenance was like lightning, and his raiment white as snow.

(c) The beams of his eyes, and by the figure of Synecdoche, for the countenance.

4 And for fear of him, the keepers were astonished, and became as dead men.

5 But the Angel answered, and said to the women, Fear (d) ye not; for I know that ye seek Jesus which was crucified;

(d) The word (Ye) is spoken with force to confirm the women, now that the soldiers were afraid.

6 He is not here, for he is risen, as he said. Come, see the place where the Lord was laid;

7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there ye shall see him; (*) lo, I have told you.

(*) He assureth them that it is so.

8 So they departed quickly from the sepulcher, with fear and great (*) joy, and did run to bring his disciples word.

(*) Their joy was mixed with fear, both because of the Angel's presence and also for that they were not assured.

9 (2) And as they went to tell his disciples, behold, Jesus also met them, saying, **God save you.** And they came, and took him by the feet, and worshipped him.

(2) Christ appeareth himself after his resurrection, and sending the women to his disciples, sheweth that he hath not forgotten them.

10 Then said Jesus unto them, **Be not afraid. Go, and tell my brethren, that they go into Galilee, and there shall they see me.**

11 ¶ (3) Now when they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done.

(3) The more the sun shineth, the more are the wicked blinded.

12 And they gathered them together with the Elders, and took counsel, and gave large money unto the soldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if the governor (e) hear of this, we will persuade him, and save you harmless.

(e) For it was to be feared, that it would be brought to the governor's ears.

15 So they took the money, and did as they were taught; and this (*) saying is noised among the Jews unto this day.

(*) An extreme vengeance of God, whereby the Jews were the more hardened, so that they cannot feel the profit of his death and resurrection.

16 ¶ (4) Then the eleven disciples went into Galilee, into a mountain, where Jesus had appointed them.

(4) Christ appeareth also to his Disciples, whom he maketh Apostles.

17 And when they saw him, they worshipped him; but some doubted.

18 And Jesus came, and spake unto them, saying, (*) All power is given unto me, in heaven, and in earth.

(*) Matthew 11:27; John 17:2; Hebrews 1:2 .

19 (*) (5) Go therefore, and teach all nations, baptizing them (f) in the Name of the Father, and the Son, and the holy Ghost,

(*) Mark 16:15 .

(5) The sum of the Apostleship is, the publishing of the doctrine received from Christ throughout all the world, and the ministering of the Sacraments; the efficacy of which things hangeth not of the ministers, but of the Lord.

(f) Calling upon the name of the Father, the Son, and the holy Ghost.

20 Teaching them to observe all things, whatsoever I (♣) have commanded you; and lo, (*) I am with you (g) alway, until the (♣) end of the world, Amen.

(♣) Men may not teach their own doctrine, but whatsoever Christ hath taught them: for he reserveth this authority to himself, to be the only teacher and author of the doctrine.

(*) John 14:16 .

- (g) Forever; and this place is meant of the manner of the presence of his Spirit, by means of whereof he maketh us partakers both of himself and of all his benefits, but is absent from us in body.
- ♣) By power, grace and virtue of the holy Ghost.

The Holy Gospel Of Jesus Christ, According To Mark

<i>Mark 1</i>	2
<i>Mark 2</i>	7
<i>Mark 3</i>	11
<i>Mark 4</i>	15
<i>Mark 5</i>	19
<i>Mark 6</i>	24
<i>Mark 7</i>	31
<i>Mark 8</i>	35
<i>Mark 9</i>	40
<i>Mark 10</i>	46
<i>Mark 11</i>	51
<i>Mark 12</i>	55
<i>Mark 13</i>	60
<i>Mark 14</i>	65
<i>Mark 15</i>	73
<i>Mark 16</i>	78

Mark 1

4 John baptizeth. 6 His apparel and meat. 9 Jesus is baptized. 12 He is tempted. 14 He preacheth the Gospel. 23 He healeth one that had a devil. 29 He teacheth the Synagogues. 32 Many diseased persons. 40 The Leper.

1 The (*) beginning of the Gospel of Jesus Christ, the Son of God.

(*) He sheweth that John Baptist was the first preacher of the Gospel.

2 (1) As it is written in the (a) Prophets, (*) Behold, (b) I send my (♣) messenger (c) before thy face, which shall prepare thy way before thee.

(1) John goeth before Christ, as it was forespoken by the Prophets.

(a) This is the figure Metonymy, whereby is meant the books of the Prophets, Malachi and Isaiah.

(*) Malachi 3:1 .

(b) The Prophet useth the present tense, when he speaketh of a thing to come, being as a sure of it, as if he saw it.

(♣) In Greek, Angel, or Ambassador.

(c) A metaphor taken from the usage of kings, which used to have ushers go before them.

3 (*) The voice of him that crieth in the wilderness, *is*, (♣) Prepare the way of the Lord, make his paths straight.

(*) Isaiah 40:3; Luke 3:4; John 1:15 .

(♣) Take away all lets, which might hinder Christ to come to you.

4 (2) (*) John did baptize in the wilderness, and (♣) preached the (d) baptism of amendment of life, for remission of sins.

(2) The sum of John's doctrine, or rather Christ's, is remission of sins and amendment of life.

(*) Matthew 3:1 .

(♣) He did both baptize and preach, but preached first, and after baptized, as appeareth by Matthew 3:1; so that the order is here inverted, which thing is common in the Scriptures.

(d) The Jews used many kinds of washings; but here is spoken of a peculiar kind of washing, which hath all the parts of true baptism, amendment of life, and forgiveness of sins.

5 And all the country of Judea, and they of Jerusalem went out unto him, and were all baptized of him in the river Jordan, confessing their sins.

6 (*) Now John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat (♣) (♣) locusts and wild honey,

(*) Matthew 3:4 .

(♣) Leviticus 11:22 .

(♣) Or, grasshoppers.

7 (*) (3) And preached, saying, A stronger than I cometh after me, whose shoes latchet I am not worthy to (e) stoop down, and unloose.

(*) Matthew 3:11; Luke 3:16; John 1:26; Acts 1:5; Acts 2:4; Acts 11:16; Acts 19:4 .

(3) John and all ministers cast their eyes upon Christ the Lord.

(e) The Evangelist, his meaning was to express the condition of the basest servant.

8 Truth it is, I have (f) baptized you with (*) water, but he will baptize you with the holy Ghost.

(f) He sheweth that all the force of baptism proceedeth from Christ, who baptizeth within.

(*) He declareth that he is but the minister of the outward sign, and that it is Jesus Christ that giveth the power and virtue.

9 ¶ (*) (4) And it came to pass in those days, that Jesus came from Nazareth, *a city* of Galilee, and was baptized of John in Jordan.

(*) Matthew 3:13; Luke 3:21; John 1:33 .

(4) Christ doth consecrate our baptism in himself.

10 (5) And as soon as (g) (*) he was come out of the water, *John* saw the heavens cloven in twain, and the (♣) holy Ghost descending upon him like a dove.

(5) The vocation of Christ from heaven, as head of the Church.

(g) John that went down into the water with Christ.

(*) Or, Jesus.

(♣) This was done for the confirmation of John and them that stood by.

11 Then there was a voice from heaven, *saying*, Thou art my beloved (*) Son, in whom I am (h) well pleased.

(*) The Father beareth witness that Christ is the very Son of God.

(h) See Matthew 3:17 .

12 (*) (6) And immediately the (♣) Spirit (i) driveth him into the wilderness.

(*) Matthew 4:1; Luke 4:1; Hebrews 2:18 .

(6) Christ being tempted, overcometh.

(♣) Or, the holy Ghost.

(i) Here is no violent and forcible driving out meant; but the divine power cladeth Christ (who had lived until this time as a private man) with a new person, and prepareth him to combat that was at hand, and to his ministry.

13 And he was there in the wilderness forty days, and was (*) tempted of Satan; he was also with the wild beasts, and the Angels ministered unto him.

(*) Christ would be tempted to persuade us, that he will help them that are tempted, Hebrews 2:18 .

14 ¶ (*) (7) Now after that John was committed *to prison*, Jesus came into Galilee, preaching (♣) the Gospel of the kingdom of God,

(*) Matthew 4:12; Luke 4:14; John 4:43 .
(7) After that John is taken, Christ sheweth himself fully.
(♣) By that which Gospel he will rule and reign over all.

15 And saying, **The time is fulfilled, and the kingdom of God is at hand; repent and believe the Gospel.**

16 ¶ (*) (8) And as he walked by the (♣) sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishers.)

(*) Matthew 4:18; Luke 5:2 .
(8) The calling of Simon and Andrew.
(♣) Or, lake.

17 Then Jesus said unto them, **Follow me, and I will make you to be (*) fishers of men.**

(*) To draw them from perdition.

18 And straightway they forsook their nets, and followed him.

19 (9) And when he had gone a little further thence, he saw James *the son of* Zebedee, and John his brother, as they were in the ship, mending their nets.

(9) The calling of James and John.

20 And anon he called them; and they left their father Zebedee in the ship with his hired servants, and went their way after him.

21 ¶ So (*) they entered into (k) Capernaum; and straightway on the Sabbath day he entered into the Synagogue, and taught.

(*) Matthew 4:13; Luke 4:31 .
(k) From the city Nazareth.

22 And they were astonished at his doctrine, (*) for he taught them as one that had authority, and (♣) not as the Scribes.

(*) Matthew 7:28; Luke 4:32 .
(♣) Whose doctrine was dead, and nothing favored of the spirit.

23 ¶ (10) And there was in their Synagogue a man (l) in whom was an unclean spirit, and he cried out,

(10) He preacheth the doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle.
(l) Word for word, a man in an unclean spirit, that is to say, possessed with an evil spirit.

24 Saying, Ah, what have we to do with thee, O (m) Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, *even* that (n) holy one of God.

(m) He was born in Bethlehem, but through the error of the people, he was called a Nazarene, because he was brought up in Nazareth.

(n) He alludeth to that name that was written in the golden plate which the high Priest wore; Exodus 28:36 .

25 And Jesus rebuked him, saying, (*) **Hold thy peace, and come out of him.**

(*) Christ would not suffer the father of lies to bear witness to the truth.

26 And the unclean spirit (o) tare him, and cried with a loud voice, and came out of him.

(o) Mark 9:20 .

27 And they were all amazed, so that they demanded (p) one of another, saying, What thing is this? What (*) new doctrine is this? For he (q) commandeth even the foul spirits with authority, and they obey him.

(p) As men amazed.

(*) They refer the miracle to the kind of doctrine, and so marvel at it, as a new and strange thing, and do not consider the power of Christ, who is the author of the one and the other.

(q) By his own authority, or as a Lord.

28 And immediately his fame spread abroad throughout all the region (r) bordering on Galilee.

(r) Not only into Galilee, but also into the countries bordering upon it.

29 ¶ (*) (11) And as soon as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with James and John.

(*) Matthew 8:13; Luke 4:38 .

(11) By healing divers diseases, he sheweth that he hath brought true life into the world.

30 And Simon's wife's mother in law lay sick of a fever, and anon they told him of her.

31 And he came and took her by the hand, and lifted her up, and the fever forsook her by and by, and she ministered unto them.

32 And when even was come, and the sun was down, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and he cast out many devils, and (s) (*) suffered not the devils to say that they knew him.

(s) For it belongeth not to the devils to preach the Gospel, Acts 16:18 .

(*) Christ would not have such witness to preach him and his Gospel, so Paul was offended that the Pythoness should testify of him, Acts 16:18 .

35 And in the morning very early (*) before day, *Jesus* arose and went out into a solitary place, and there prayed.

(*) Or, being yet nigh.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 Then he said unto them, **Let us go into the (t) next towns, that I may preach there also; for I came out for that purpose.**

(t) Villages which were as cities.

39 And he preached in their Synagogues, throughout all Galilee, and cast the devils out.

40 ¶ (*) (12) And there came a leper to him, beseeching him, and kneeled down unto him, and said to him, If thou wilt, thou canst make me clean.

(*) Matthew 8:2; Luke 5:12 .

(12) By healing the leprous, he sheweth that he came for this cause, to wipe out the sins of the world with his touching.

41 And Jesus had compassion, and put forth his hand, and touched him, and said to him, **I will; be thou clean.**

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was made clean.

43 And after he had given him a straight (*) commandment, he sent him away forthwith,

(*) Forbidding him to tell any man, because as yet his time was not come to be known.

44 (13) And said unto him, See thou say nothing to any man, but get thee hence, and shew thyself to (♣) the (u) (*) Priest, and offer for thy cleansing those things which Moses commanded, for a (♣) testimonial unto them.

(13) He witnesseth that he was not moved with ambition, but with the only desire for his Father's glory, and love toward poor sinners.

(♣) It belonged to the Priest to know if a man were healed of leprosy.

(u) All the posterity of Aaron might judge of a leper.

(*) Leviticus 14:4 .

(♣) To take all manner of excuse from them, and to condemn them of ingratitude.

45 But when he was departed, (*) he began to tell many things, and to publish the matter, so that Jesus (♣) could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

(*) Luke 5:15 .

(♣) The press was so great that he should have been thronged.

Mark 2

3 One sick with palsy, having his sins forgiven him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foretold. 23 The Disciples pluck the ears of corn. 26 The shewbread.

1 After (*) (1) a few days, he entered into Capernaum again, and it was noised that he was in the (a) house.

(*) Matthew 9:1; Luke 5:18 .

(1) Christ sheweth by healing this man, which was sick of the palsy, that men recover in him through faith only, all their strength which they have lost.

(a) In the house where he used to remain, for he chose Capernaum to dwell in, and left Nazareth.

2 And anon many gathered together, in so much, that the (b) places about the door could not receive any more; and he preached the word unto them.

(b) Neither the house nor the entry was able to hold them.

3 And there came unto him, that brought one sick of the palsy, borne of four men.

4 And because they could not come near unto him for the multitude, they uncovered the roof of the house where he was; and when they had broken it open, they (c) let down the (d) bed, wherein the sick of the palsy lay.

(c) They brake up the upper part of the house, which was plain, and let down the man that was sick of palsy, into the lower part where Christ preached, for they could not otherwise come into his sight.
(d) The word signifieth the worst kind of bed, whereupon men used to lay down themselves at noon tide, and such other times, to refresh themselves; we call it a couch.

5 Now when Jesus saw their faith, he said to the sick of the palsy, **Son, thy (*) sins are forgiven thee.**

(*) By these words Christ shewed that he was sent of his Father with authority to take away our sins.

6 And there were certain of the Scribes sitting there, and (e) reasoning in their hearts,

(e) In their minds disputing upon that matter, on both sides.

7 Why doeth this man speak such blasphemies? (*) Who can forgive sins, but God only?

(*) Job 14:4; Isaiah 43:25 .

8 And immediately, when Jesus perceived in his spirit, that thus they reasoned with themselves, he said unto them, **Why reason ye these things in your hearts?**

9 (*) **Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee? Or to say, Arise, and take up thy bed, and walk?**

(*) Christ speaketh according to their capacity, who were so blind that they would believe nothing, but that which they saw with their eyes, and therefore sheweth his authority over the soul by the power which he hath over the body.

10 **But that ye may know, that the Son of man hath authority in earth to forgive sins,** he said unto the sick of the palsy,

11 **I say unto thee, Arise, and take up thy bed, and get thee hence into thy own house.**

12 And by and by he arose, and took up his bed, and went forth before them all, in so much that they were all (f) amazed, and glorified God, saying, (*) We never saw such a thing.

(f) Word for word, past themselves, or cut of their wits.

(*) Their own consciences cause them to confess the truth.

13 ¶ (2) Then he went forth again toward the sea, and all the people resorted unto him, and he taught them.

(2) The Gospel offendeth the proud, and saveth the humble.

14 (*) And as Jesus passed by, he saw (g) Levi *the son* of Alphaeus sit at the receipt of custom, and said unto him, **Follow me.** And he arose and followed him.

(*) Matthew 9:9; Luke 5:27 .

(g) Matthew's other name.

15 ¶ And it came to pass, as Jesus sat at table in his house, many Publicans and sinners sat at table also with Jesus, and his disciples; for there were many that followed him.

16 And when the Scribes and Pharisees saw him eat with the Publicans and sinners, they said unto his disciples, How is it, that he eateth and drinketh with Publicans and sinners?

17 Now when Jesus heard it, he said unto them, **The whole have no need of the Physician, but the sick. (*) I came not to call the (♣) righteous, but the sinners to repentance.**

(*) 2 Timothy 1:13 .

(♣) He speaketh of such as persuade themselves to be just although they be nothing less.

18 (*) (3) And the disciples of John, and the Pharisees did fast, and came and said unto him, Why do the disciples of John, and of the Pharisees fast, and thy disciples fast not?

(*) Matthew 9:14; Luke 5:33 .

(3) The superstitious and hypocrites do rashly put the sum of godliness in things indifferent, and are here for three causes reprehended; First, for that not considering what every man's strength is able to bear, they rashly make all manner of laws concerning such things, without all discretion.

19 And Jesus said unto them, **Can the (*) children of the marriage chamber fast, whiles the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.**

(*) Christ sheweth that he will spare his and not burden them before it be necessary.

20 **But the days will come, when the bridegroom shall be taken from them, and then shall they fast in those days.**

21 **Also no man soweth a piece (*) of new cloth in an old garment; for else the new piece that filled it up, taketh away *somewhat* from the old, and the breach is worse.**

(*) The word properly signified new cloth which as yet hath not passed the hands of the fuller.

22 Likewise, no man putteth new wine into old vessels; for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost; but new wine must be put into new vessels.

23 ¶ (*) (4) And it came to pass as he went through the corn on the (h) Sabbath day, that his disciples, as they went on their way, began to pluck the ears of corn.

(*) Matthew 12:1; Luke 6:1 .

(4) Secondly, for that they make no difference between the laws which God made concerning the same things, and laws that are made of things which are utterly unlawful.

(h) Word for word, on the Sabbaths, that is, on the holy days.

24 And the Pharisees said unto him, Behold, why do they on the Sabbath day, that which is not lawful?

25 And he said to them, Have ye never read what (*) David did when he had need, and was ahungered, *both* he, and they that were with him?

(*) 1 Samuel 21:6 .

26 How he went into the house of God, in the days of (i) (*) Abiathar the high Priest, and did eat the shewbread, which were not lawful to eat, but for the (*) Priests, and gave also to them which were with him?

(i) In 1 Samuel 21:1; He is called Ahimelech and his son Abiathar, but by conference of other places it is plain, that both of them had two names. 1 Chronicles 24:6; 2 Samuel 8:17; 2 Samuel 15:29; 1 Kings 2:26; 2 Kings 25:18 .

(*) He was also called Ahimelech, as his father was, so that both the father and the son were called by both these names.

(*) Exodus 29:33; Leviticus 8:31; Leviticus 24:9 .

27 And he said to them, The Sabbath was (5) (*) made for man, and not man for the Sabbath.

(5) Saying the Sabbath was made for man's use, it was not mete it should be used to his hindrances and incommodity.

(*) Seeing the Sabbath was made for man's use, it was not meet it should be used to his hindrance and incommodity.

28 Wherefore the Son of man is Lord, even of the (k) Sabbath.

(k) Hath the Sabbath day in his power, and may rule as him listeth.

Mark 3

1 The withered hand is healed. 6 The Pharisees consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the devils fall down before him. 14 The twelve Apostles. 24 The kingdom divided against itself. 29 Blasphemy against the holy Ghost. 33 Christ's parents.

1 And (*) (1) he entered again into the Synagogue, and there was a man which had a (a) withered hand.

(*) Matthew 12:9; Luke 6:6 .

(1) Thirdly, for that they preferred the ceremonial Law (which was but an appendant to the moral Law) before the moral Law, whereas contrariwise, they should have learned out of this, the true use of the ceremonial Law.

(a) That is, unprofitable and dead.

2 And they watched him, whether he would heal him on the Sabbath day, that they might accuse him.

3 Then he said unto the man which had the withered hand, *Arise; stand forth in the midst.*

4 And he said to them, *Is it lawful to do a good deed on the Sabbath day, or to do evil? To save the (b) life, or to kill?* But they (*) held their peace.

(b) A figurative of speech, by the figure Synecdoche. For this kind of saying, To save the life, is as much, as to save the man.

(*) They held their tongues of malice; for they would neither confess nor deny.

5 Then he looked round about on them (c) (*) angrily, mourning also for the (d) hardness of their hearts, and said to the man, *Stretch forth thy hand.* And he stretched it out, and his hand was restored, as whole as the other.

(c) Men, when they have wrong done unto them, are angry, but not without vice, but Christ is angry without vice, neither is he sorry so much for the injury that is done to his own person, as for their wickedness; and therefore he had pity upon them, and for that cause is said to have mourned.

(*) Christ is in such sort angry with man, that he pitieth him and seeketh to win him.

(d) As though their heart had been so closed up, and grown together, that wholesome doctrine could prevail no more with them.

6 ¶ (2) And the Pharisees departed, and straightway gathered a council with the (e) (*) Herodians against him, that they might destroy him.

(2) The more the truth is kept under, the more it cometh out.

(e) Matthew 22:16 .

(*) Although they hated one another deadly, yet this hindered them, not to join their malice to resist Christ.

7 But Jesus avoided with his disciples to the sea; and a great multitude followed him from Galilee, and from Judea,

8 And from Jerusalem, and from Idumea, and (f) beyond Jordan, and they that dwelled about Tyre and Sidon, when they had heard what great things he did, came unto him in great number.

(f) Which Josephus calleth stony or rocky.

9 And he commanded his disciples, that a little ship should (g) wait for him, because of the multitude, lest they should throng him.

(g) Should always be ready for him.

10 For he had healed many, in so much that they pressed upon him to touch him, as many as had (h) (*) plagues.

(h) Diseases wherewith God scourgeth men as it were with whips.

(*) Or, scourges, meaning diseases.

11 And when the (i) unclean spirits saw him, they fell down before him, and cried, saying, Thou art the Son of God.

(i) In them whom they had entered into; or by the figure called Metonymy, for them which were vexed with unclean spirits.

12 And he sharply rebuked them, to the end they should not utter him.

13 ¶ (*) Then he went up into a mountain, and called unto him whom he would, and they came unto him.

(*) Mark 6:7; Matthew 10:1; Luke 9:1 .

14 (3) And he (k) appointed twelve, that they should be with him, and that he might send them to preach,

(3) The twelve Apostles are set apart to be trained up to the office of the Apostleship.

(k) Chose and appointed out twelve to be familiar and conversant with him.

15 And that they might have power to heal sicknesses, and to cast out devils.

16 And the first *was* Simon, and he named Simon, Peter;

17 Then James *the son* of Zebedee, and John James' brother (and surnamed them Boanerges, which is, The sons of thunder.)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphaeus, and (l) (*) Thaddaeus, and Simon the (♣) Canaanite,

(l) Whom Luke also calleth Judas; and for difference sake, the other Judas is called Iscariot.
(*) Or, Lebbaeus, or Judas.
(♣) Or, zealous.

19 And Judas Iscariot, who also betrayed him, and they came (m) (*) home.

(m) The disciples who Christ had taken to be of his train and to live with him, come home to his house, to be with him always after.
(*) The disciples were now conversant with Christ both at home and abroad.

20 And the multitude assembled again, so that they could not so much as eat bread.

21 (4) And when (*) his (n) kinsfolk's heard of it, they went out to lay (♣) hold on him; for they said that he was beside himself.

(4) None are worse enemies of the Gospel, than they that least ought.
(*) Or, they that were about him.
(n) Word for word, they that were of him, that is, his kinsfolks; for they that were mad, were brought to their kinsmen.
(♣) His kinsfolks would have shut him within doors, lest any harm should have come unto them, if any tumult had been made; for some would have made him a King, and the Pharisees with others sought his life, so that hereby they might have procured the hatred of Herod, and of the Pharisees and of the Romans.

22 ¶ (*) And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and through the prince of the devils he casteth out devils.

(*) Matthew 9:34; Matthew 12:24; Luke 11:15 .

23 But he called them unto him, and said unto them in parables, **How can Satan drive out Satan?**

24 **For if a kingdom be divided against itself, that kingdom cannot stand.**

25 **Or if a house be divided against itself, that house cannot continue.**

26 **So if (o) Satan make insurrection against himself, and be divided, he cannot endure, but is at an end.**

(o) Satan's imps or bid.

27 **No man can enter into a strong man's house, and take away his goods, except he first bind that strong man, and then spoil his house.**

28 ¶ (*) (5) Verily I say unto you, all sins shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme;

(*) Matthew 12:31; Luke 12:10; 1 John 5:16 .

(5) They only are without hope of salvation, which do maliciously oppugn Christ, whom they know.

29 But he that (*) blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternal damnation.

(*) Which is, when a man fighteth against his own conscience, and striveth against the truth which is revealed unto him; for such one is in a reprobate sense and cannot come to repentance.

30 (p) Because they said, He had an unclean spirit.

(p) These are the words of the Evangelist.

31 ¶ (*) Then came his (q) (♣) brethren and mother and stood without, and sent unto him, and called him.

(*) Matthew 12:46; Luke 8:19 .

(q) Under this name Brother, the Hebrews understand all that are of the same stock and kindred.

(♣) Or, cousins.

32 And the people sat about him, and they said unto him, Behold, thy mother, and thy brethren seek for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 (6) And he looked round about on them, which sat in compass about him, and said, Behold my mother and my brethren.

(6) The spiritual kindred is far otherwise to be accounted of, than the carnal or fleshly.

35 For whosoever doeth the will of God, he is my brother, my sister, and my mother.

Mark 4

4 The parable of the sower. 14 And the meaning thereof. 18 Thorns. 21 The candle. 26 Of him that sowed, and then slept. 31 The grain of mustard seed. 38 Christ sleepeth in the ship.

1 And (*) he began again to teach by the (a) seaside, and there gathered unto him a great multitude, so that he entered into a ship, and sat (b) in the sea, and all the people was by the sea side on the land.

(*) Matthew 13:1; Luke 8:4 .

(a) Seaside of Tiberias.

(b) In a ship which was launched into the sea.

2 And he taught them many things in parables, and said unto them in (*) (♣) his doctrine,

(*) It is called Christ's doctrine, either for that he was accustomed to speak unto them by similitudes; or else because it had that virtue and majesty that men could not deny but it came from heaven.

(♣) Or, as he taught.

3 (1) **Hearken; Behold, there went out a sower to sow.**

(1) The selfsame doctrine of the Gospel is sown everywhere, but it hath not like success indeed through the fault of man, but yet by the just judgment of God.

4 **And it came to pass as he sowed, that some fell by the wayside, and the fowls of the heaven came, and devoured it up.**

5 **And some fell on stony ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.**

6 **But as soon as the sun was up, it was burned up, and because it had not root, it withered away.**

7 **And some fell among the thorns, and the thorns grew up, and choked it, so that it gave no fruit.**

8 **Some again fell in good ground, and did yield fruit that sprung up, and grew, and it brought forth, some thirtyfold, some sixtyfold, and some a hundredfold.**

9 Then he said unto them, **He that hath (*) ears to hear, let him hear.**

(*) For God doeth not open all men's hearts to understand his mysteries.

10 And when he was (c) alone, they that were (d) about him with the twelve, asked him of the parable.

(c) Word for word, solitary.
(d) They that followed him at the heels.

11 And he said unto them, To (*) you it is given to know the mystery of the kingdom of God, but unto them that are (e) (♣) without, all things be done in parables,

(*) Which are led by the Spirit of God.
(e) That is to say, to strangers, and such as are none of ours.
(♣) And are not of the number of the faithful, neither attain to the pith and substance, but only stay in the outward rind and bark.

12 (*) That they seeing, may see, and not discern, and they hearing, may hear, and not understand, lest at any time they should turn, and their sins should be forgiven them.

(*) Isaiah 6:9; Matthew 13:14; Luke 8:10; John 12:40; Acts 28:26; Romans 11:8 .

13 Again he said unto them, Perceive ye not this parable? How then should ye understand all *other* parables?

14 The sower soweth the word.

15 And these are they that *receive the seed* by the wayside, in whom the word is sown; but when they have heard it, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And likewise they that receive the seed in stony ground, are they, which when they have heard the word, straightway receive it with gladness.

17 Yet have they no root in themselves, and endure but a time; *for* when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receive the seed among the thorns, are such as hear the word,

19 But the cares (f) of this world, and the (*) deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is unfruitful.

(f) Which pertain to this life.
(*) 1 Timothy 6:17 .

20 But they that have received seed in good ground, are they that hear the word, and receive it, and bring forth fruit, one *corn* thirty, another sixty, and some a hundred.

21 ¶ (2) Also he said unto them, (*) Is (♣) the candle (♣) light to be put under a bushel, or under the bed, and not to be put on a candlestick?

(2) Although the light of the Gospel be rejected of the world, yet it ought to be lighted, if it were for no other cause than this, that the wickedness of the world might be made manifest.

(*) Mark 5:15; Luke 8:16; Luke 11:33 .

(♣) Christ setteth before their eyes the true patron of a Christian life.

(♣) Or, brought.

22 (*) (♣) For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

(*) Matthew 10:26; Luke 8:17; Luke 12:2 .

(♣) We may not take occasion to do evil under color to hide our doings; for all shall be disclosed at the length.

23 If any man have ears to hear, let him hear.

24 (3) And he said unto them, Take heed what ye hear. (*) With (♣) what measure you mete, it shall be measured unto you; and unto you that hear, shall more be given.

(3) The more liberally that we communicate such gifts as God hath given us with our brethren, the more bountiful will God be toward us.

(*) Mark 7:2; Luke 6:38 .

(♣) If you do your endeavor faithfully, ye shall be recompensed justly.

25 (*) For unto him that hath, shall it be given, and from him that hath not, shall be taken away, (♣) even that he hath.

(*) Matthew 13:12; Matthew 25:29; Luke 8:18; Luke 19:26 .

(♣) That which he thinketh himself to have.

26 ¶ (4) Also he said, So is the (*) kingdom of God, as if a man should (♣) cast seed in the ground,

(4) The Lord soweth and reapeth after a manner unknown to men.

(*) These two similitudes following prove, that although the kingdom of God seemeth to have very little appearance or beginning, yet God doeth increase it above man's reason.

(♣) If the ministers do their duty, God will give the increase.

27 And (g) should sleep, and rise up night and day, and the seed should spring and grow up, he (h) not knowing how.

(g) That is, when he hath done sowing, should pass the time both day and night, nothing doubting, but that the seed would spring which groweth both day and night.

(h) It is the part of the ministers, to labor the ground with all diligence, and commend the success to God; for that mighty working whereby the seed cometh to blade and ear, is secret, and only known by the fruit.

28 For the earth bringeth forth fruit (i) of herself, first the blade, then the ears, after that full corn in the ears.

(i) By a certain power which moveth itself.

29 And as soon as the fruit sheweth itself, anon he putteth in the sickle, because the harvest is come.

30 ¶ (*) (5) He said moreover, Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it?

(*) Matthew 13:31; Luke 13:19 .

(5) God far otherwise than men use, beginneth with the least, and endeth with the greatest.

31 It is like a grain of mustard seed, which when it is sown in the earth, is the least of all seeds that be in the earth;

32 But after that it is sown, it groweth up, and is greatest of all herbs, and beareth great branches, so that the fowls of the heaven may build under the shadow of it.

33 And (*) with many such parables he preached the word unto them, (k) as they were able to hear it.

(*) Matthew 13:14 .

(k) According to the capacity of the hearers.

34 And without parables spake he nothing unto them; but he (l) expounded all things to his disciples apart.

(l) Word for word, Loosed, as you would say, read the hard riddles.

35 ¶ (*) Now the same day when even was come, he said unto them, Let us pass over unto the other side.

(*) Matthew 8:23; Luke 8:22 .

36 And they left the multitude, and (*) took him as he was in the ship; and there were also with him other little ships.

(*) And set forward.

37 (6) And there arose a great storm of wind, and the waves dashed into the ship, so that it was now full.

(6) They that sail with Christ, although he seems to sleep never so soundly when they are in danger, yet they are preserved of him in time convenient, being awaked.

38 And he was in the stern (*) asleep on a pillow; and they awoke him, and said to him, Master, carest thou not that we perish?

(*) Christ leaveth us oftentimes to ourselves, both as well that we may learn to know our own weakness, as his mighty power.

39 And he arose up, and rebuked the wind, and said unto the sea, **Peace, and be still.** So the wind ceased, and it was a great calm.

40 Then he said unto them, (m) **Why are ye so fearful?** (*) **How is it that ye have no faith?**

(m) How cometh it to pass that you have no faith?

(*) Or, have you not yet faith.

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and sea obey him?

Mark 5

2 One possessed is healed. 7 The devil acknowledgeth Christ. 9 A Legion of devils. 13 Entered into swine. 22 Jairus' daughter. 25 A woman is healed of a bloody issue. 26 Physicians. 34 Faith. 39 Sleep.

1 And (*) (1) they came over to the other side of the sea into the country of the (a) Gadarenes.

(*) Matthew 8:28; Luke 8:26 .

(1) Many have the virtue of Christ in admiration, and yet they will not redeem it with the loss of the least thing they have.

(a) Matthew 8:30 .

2 And when he was come out of the ship, there met him incontinently out of the graves, a man (b) which had an unclean spirit,

(b) Word for word, in an unclean spirit, now they are said to be in the spirit, because the spirit holdeth them fast looked up, and as it were bound.

3 Who had his abiding among the graves, and no man could bind him, no not with chains;

4 Because that when he was often bound with fetters and chains, he plucked the chains asunder, and brake the fetters in pieces, neither could any man tame him.

5 And always both night and day he cried in the mountains, and in the graves, and struck himself with stones.

6 And when he saw Jesus afar off, he ran, and worshipped him,

7 And cried with a loud voice, and said, (*) What have I to do with thee, Jesus the Son of the most high God? (♣) I (c) charge thee by (♣) God, that thou torment me not.

(*) The devil is constrained to confess Jesus Christ, and yet ceaseth not to resist him.

(♣) Or, adjure thee to swear by God.

(c) That is, assure me by an oath, that thou will not vex me.

(♣) He abuseth the Name of God, to maintain his tyranny.

8 (For he said unto him, **Come out of the man, thou unclean spirit.**)

9 And he asked him, **What is thy name?** And he answered, saying, My name is (*) Legion; for we are many.

(*) A Legion contained above 6000 in number, read Matthew 26:53 .

10 And he (d) prayed him instantly, that he would not send them away out of the country.

(d) That devil that played the messenger for his fellows.

11 Now there was there in the (e) mountains a great herd of swine, feeding.

(e) This whole country is for the greatest part of it very hilly, for the mountains of Galeed run through it.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And incontinently Jesus gave them leave. Then the unclean spirits went out and entered into the swine, and the herd ran (*) headlong from the high bank into

the (f) sea, (and there were about two thousand swine) and they were drowned in the (♣) sea.

(*) Or, ran with violence headlong.

(f) Strabo in the sixteenth book saith that in Gadaris there is a standing pool of very naughty water, which if beasts taste of, they shed their hair, nails, or hooves and horns.

(♣) Or, in the lake.

14 And the swineherds fled, and told it in the city, and in the country, and they came out to see what it was that was done.

15 And they came to Jesus, and saw him that had been possessed with the devil, and had the legion, sit both clothed, and in his right mind, and they were afraid.

16 And they that saw it, told them, what was done to him that was possessed with the devil, and concerning the swine.

17 Then (*) they began to pray him, that he would (♣) depart from their coasts.

(*) Mark how love of riches and worldly respects hinder men to receive Christ.

(♣) The worldlings more esteem their swine, than they do Jesus Christ.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus would not suffer him, but said unto him, **Go thy way home to thy friends, and (*) shew them what great things the Lord hath done unto thee, and how he hath had compassion on thee.**

(*) We must declare unto others the benefits which God sheweth towards us, that thereby they may give him praise and glory.

20 So he departed, and began to publish in (*) Decapolis, what great things Jesus had done unto him; and all men did marvel.

(*) Or, in the country of the ten cities.

21 ¶ And when Jesus was come over again by ship unto the other side, a great multitude gathered together to him, and he was near unto the sea.

22 (*) And (g) behold, there came one of the rulers of the Synagogue, whose name was Jairus; and when he saw him, he fell down at his feet,

(*) Matthew 9:18; Luke 8:41 .

(g) The whole company assembleth not disorderly, but in every Synagogue there were certain men which governed the people.

23 And besought him instantly, saying, My little daughter lieth at point of death; *I pray thee* that thou wouldest come and lay thy hands on her, that she may be healed, and live.

24 Then he went with him, and a great multitude followed him and thronged him.

25 (⁽²⁾ And there was a certain woman, which was diseased with an issue of blood twelve years,

⁽²⁾ Jesus being touched with true faith although it be but weak, doth heal us by his virtue.

26 And had suffered many things of many physicians, and had spent all that she had, and it availed her nothing, but she became much worse.

27 When she had heard of Jesus, she came in the press behind, and ^(*) touched his garment.

^(*) Her faith brought her to Christ and moved her to approach near unto him, and not a superstitious opinion, to attribute any virtue to his garment.

28 For she said, If I may but touch his clothes, I shall be whole.

29 And straightway ^(*) the course of her blood was dried up, and she ^(♣) felt in her body, that she was healed of that ^(♣) plague.

^(*) Or, fountain.

^(♣) Or, knew.

^(♣) Or, scourge.

30 And immediately when Jesus did know in himself the virtue that went out of him, he turned him round about in the press, and said, **Who hath touched my clothes?**

31 And his disciples said unto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled, for she knew what was done in her, and she came and fell down before him, and told him the whole truth.

34 And he said to her, **Daughter, thy faith hath made thee whole; go in peace, and be whole of thy ^(*) plague.)**

(*) Or, scourge.

35 While he yet spake, there came from the *same* ruler of the Synagogue's house *certain* which said, Thy daughter is dead; why diseasest thou the Master any further?

36 (3) As soon as Jesus heard that word spoken, he said unto the ruler of the Synagogue, **Be not afraid, only believe.**

(3) Fathers apprehend by faith the promises of life even for their children.

37 And he suffered no man to follow him save Peter and James, and John the brother of James.

38 So he came unto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and said unto them, **Why make ye this trouble, and weep? The child is not (*) dead, but sleepeth.**

(*) He meant, she was not dead to remain so because she should incontinently be restored again to life.

40 (4) And they (*) laughed him to scorn. But he put them all out, and took the father, and the mother of the child, and (♣) them (h) that were with him, and entered in where the child lay,

(4) Such as mock and scorn Christ, are unworthy to be witnesses of his goodness.

(*) For they had no hope to see her live again.

(♣) That is, his three disciples.

(h) The three disciples.

41 And took the child by the hand, and said unto her, **Talitha cumi**, which is by interpretation, Maiden, I say unto thee, arise.

42 And straightway the maiden arose, and walked, for she was of the age of twelve years, and they were astonished out of measure.

43 And he charged them straitly that no man should know of it, and commanded to give her meat.

Mark 6

2 Christ preaching in his country, his own contemn him. 6 The unbelief of the Nazarites. 7 The Apostles are sent. 13 They cast out devils; they anoint the sick with oil. 14 Herod's opinion of Christ. 18 The cause of John's imprisonment. 22 Dancing. 27 John beheaded. 29 Buried. 30 The Apostles return from preaching. 34 Christ teacheth in the desert. 37 He feedeth the people with five loaves. 48 The Apostles are troubled on the sea. 56 The sick that touch Christ's garment, are healed.

1 And (*) (1) he departed thence, and came into his own country, and his disciples followed him.

(*) Matthew 13:54; Luke 4:16 .

(1) The faithless world doeth no wit at all diminisheth the virtue of Christ, but willingly depriveth itself of the efficacy of it, being offered unto them.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and said, (*) From whence hath he these things? And what wisdom is this that is given unto him, that even (♣) such (a) great works are done by his hands?

(*) Christ is neglected of his own friends, and kinsfolk.

(♣) Or, miracles.

(a) The word signifieth powers, or virtues, whereby are meant those wonderful works that Christ did, which shewed and set forth the virtue and power of his Godhead to all the world; Matthew 7:22 .

3 Is not this that carpenter Mary's son, the (*) brother of James and Joses, and of Juda and Simon? And are not his (b) sisters here with us? And they were (♣) offended in him.

(*) Or, cousin.

(b) After the manner of the Hebrews, who by brethren and sisters, understand all their kinsfolks.

(♣) That which ought to move them to come to Christ, causeth them to go back from him, which cometh of their own wickedness.

4 Then Jesus said unto them, A (*) Prophet is not without (c) honor, but in his own country, and among his own kindred, and in his own house.

(*) Matthew 13:57; Luke 4:24; John 4:44 .

(c) Not only that hath that honor which of right is due to him taken from him, but also evil spoken of and misreported.

5 And (*) he (d) could there (♣) do no great works, save that he laid his hands upon a few sick folk, and healed *them*,

(*) That is, he would not.

(d) That is, he would not; for we must need to have faith, if we will receive the works of God.

(♣) Lack of faith maketh us unable to receive God's benefits.

6 And he marveled at their unbelief, (*) and went about by the towns on every side, teaching.

(*) Matthew 4:23; Luke 13:22 .

7 ¶ (*) (2) And he called unto him the twelve, and began to send them forth two and two, and gave them power over unclean spirits,

(*) Mark 3:14-15; Matthew 10:1; Luke 9:1 .

(2) The disciples are prepared to that general Apostleship, by a peculiar sending forth.

8 (3) And commanded them that they should take nothing for *their* journey, save a staff only; neither (*) scrip, neither bread, neither money in their (♣) girdles;

(3) Faithful Pastors ought not to have their minds set, no not on things that are necessary for this life, if they may be a hindrance unto them, be it never so little.

(*) Christ only forbiddeth them to carry anything, which might be burdensome, or hinder their message.

(♣) Or, purses.

9 But that they should be shod with (*) (e) (♣) sandals, and that they should not put on (f) two coats.

(*) Acts 12:8 .

(e) The word signifieth properly women's shoes.

(♣) Which were a kind of light shoes tied to the feet with strings.

(f) That is, they should take no change of garments with them, that they might be lighter for this journey, and make more speed.

10 And he said unto them, **Whosoever ye shall enter into a house, (g) there abide till ye depart (*) thence.**

(g) That is, change not your Inns in this short journey.

(*) He forbiddeth curiosity in changing their lodgings in this their speedy message.

11 ¶ (4) **And whosoever shall not receive you, nor hear you, when ye depart thence, (♣) (*) shake off the dust that is under your feet, for a witness unto them. Verily I say unto you, It shall be easier for Sodom, or Gomorrah at the day of Judgment, than for that city.**

(4) The Lord is a most severe revenger of his servants.

(♣) In token of execration, and of the horrible vengeance of God which shall light upon them.

(*) Matthew 10:14; Luke 9:5; Acts 13:51; Acts 18:6 .

12 ¶ And they went out, and preached, that *men* should amend their lives.

13 And they cast out many devils, and they (*) (h) anointed many that were sick, with (♣) oil, and healed *them*.

(*) James 5:14 .

(h) This oil was a token and a sign of his marvelous virtue; and seeing that the gift of healing is ceased a good while since, the ceremony which is yet resigned of some, is to no purpose.

(♣) The oil was a sign of this miraculous working, and not a medicine to heal diseases; so that the gift of miracles ceasing, the ceremony is to no use.

14 ¶ (*) (5) Then King Herod heard *of him* (for his name was spread abroad) and said, John Baptist is risen again from the dead, and therefore great (i) works are wrought by him.

(*) Matthew 14:1; Luke 9:7 .

(5) The Gospel confirmeth the godly, and vexeth the wicked.

(i) This word signifieth Powers, whereby is meant the power of working miracles.

15 Others said, It is Elijah. And some said, It is a Prophet, or as one of (k) the Prophets.

(k) Of the old Prophets.

16 (*) So when Herod heard it, he said, It is John whom (l) I beheaded, he is (♣) risen from the dead.

(*) Luke 9:19 .

(l) Commanded to be beheaded.

(♣) They had then this common error, that they thought the souls being departed out of one body went straight into another.

17 For Herod himself had sent forth, and had taken John, and bound him in prison for Herodias' sake, which was his brother Philip's wife, because he had married her.

18 For John said unto Herod, (*) It is not (♣) lawful for thee to have thy brother's wife.

(*) Leviticus 18:16; Leviticus 20:21 .

(♣) The liberty that John used to reprove vice without acception or person, declareth how the true ministers ought to behave themselves.

19 Therefore Herodias (m) laid wait against him, and would have killed him, but she could not;

(m) Sought all means to do him hurt.

20 For Herod feared John, knowing that he *was* a just man, and a holy, and revered him, and when he heard him, he did many things, and (*) heard him (n) gladly.

(*) Such is the nature of God's word, that it compelleth the very tyrants to reverence it; as no doubt the King had some good motions, but the seed fell in stony places and so took no root.
(n) The tyrant was very well content to hear sentence pronounced against him, but the seed fell upon stony places.

21 But the time being convenient, when Herod on his birthday made a banquet to his princes and captains, and chief estates of Galilee;

22 And the daughter (o) of the same Herodias came in, and (*) danced, and pleased Herod, and them that sat at table together, the King said unto the maid, Ask of me what thou wilt, and I will give it thee.

(o) Which the same Herodias had not by Herod Antipas, but by Philip and Josephus calleth her Salome.
(*) What inconvenience cometh by wanton dancing.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, *even* unto the half of my kingdom.

24 (*) So (p) she went forth, and said to her mother, What shall I ask? And she said, John Baptist's head.

(*) Matthew 14:8 .
(p) For women used not to sit at table with men.

25 Then she came in straightway with haste unto the King, and asked, saying, I would that thou shouldest give me even now in a charger the head of John Baptist.

26 Then the King was very sorry, *yet* for his oath's sake, and for their sakes which sat at table with him, he would not refuse her.

27 And immediately the King sent the (q) hangman, and gave charge that his head should be brought in. So he went and beheaded him in the prison,

(q) The word signifieth one that beareth a dart, and the king's guard was so called, because they did bear darts.

28 And brought his head in a charger, and gave it to the (*) maid, and the maid gave it to her mother.

(*) Joseph calleth her name Salomen, the daughter of Philip, and Herodias.

29 And when his disciples heard it, they came and took up his (*) body, and put it in a tomb.

(*) Or, carcass.

30 ¶ (*) And the Apostles gathered themselves together to Jesus, and (♣) told him all things, both what they had done, and what they had taught.

(*) Luke 9:10 .

(♣) The Apostles render count of their message, which is to declare their fidelity and obedience.

31 (6) And he said unto them, **Come ye apart into the wilderness, (*) and rest a while, for there were many comers and goers, that they had not leisure to eat.**

(6) Such as follow Christ shall want nothing, no not in the wilderness, but shall have abundance. And how wicked a thing is it, not to look for this transitory life at the hands, who giveth everlasting life?

(*) Christ beareth with the infirmity of his servants, and bringeth them to quietness, that he may instruct them and make them strong against troubles.

32 (*) So they went by ship out of the way into a desert place.

(*) Matthew 14:13; Luke 9:10 .

33 But the people saw them when they departed, and many knew him, and ran afoot thither out of all cities, and came thither before them, and assembled unto him.

34 (*) Then Jesus went out, and saw a great multitude, and had compassion on them, because they were like (♣) sheep which had no shepherd; (♣) and he began to teach them many things.

(*) Matthew 9:36; Matthew 14:14 .

(♣) This declareth that there is a horrible disorder among the people, where the true preaching of God's word wanteth.

(♣) Luke 9:12 .

35 (*) And when the day was now far spent, his disciples came unto him, saying, This is a desert place, and now the day is far passed.

(*) Matthew 14:15

36 Let them depart, that they may go into the country and towns about, and buy them bread, for they have nothing to eat.

37 But he answered, and said unto them, **Give ye them to eat.** And they said unto him, (r) Shall we go, and buy (s) (*) two hundred pennyworth of bread, and give them to eat?

(r) This declareth that there is a horrible disorder among the people, where the true preaching of God's word wanteth.

(s) Which is about five pounds sterling.

(*) Which is about five pounds sterling.

38 (*) Then he said unto them, **How many loaves have ye? Go and look.** And when they knew it, they said, Five, and two fishes.

(*) Matthew 14:17; Luke 9:13; John 6:9 .

39 So he commanded them to make them all sit down by (t) (*) companies upon the green grass.

(t) Word for word, by banquets, after the manner of the Hebrews, who have no distributives, Mark 6:7 . Now he calleth the rows of the sitters, banquets.

(*) Or, by tablefulls; for in every rank were as many as a table could hold.

40 Then they sat down by (u) rows, by hundreds, and by fifties.

(u) The Greek word signifieth such beds as are made in a garden, so that the company, which were there set, might seem as rows or orders of beds in a garden.

41 And he took the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eat, and were satisfied.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ (7) And straightway he caused his disciples to go into the ship, and to go before unto the other side unto Bethsaida, while he sent away the people.

(7) The faithful servants of God after their little labor, are subject to great tempest, which Christ doeth so moderate being present in power, although absent in body, that he bringeth them to a happy haven, at such time and by such means, as they looked not for; A lively image of the Church tossed to and fro in this world.

46 Then as soon as he had sent (x) them away, he departed into a mountain to pray.

(x) His disciples.

47 (*) And when even was come, the ship was in the midst of the sea, and he alone on the land.

(*) Matthew 14:23; John 6:15 .

48 And he saw them troubled in rowing, (for the wind was contrary unto them) and about the fourth (*) watch of the night, he came unto them, walking upon the sea, and would have passed by them.

(*) Which was about two or three hours before day.

49 And when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 For they all saw him, and were sore afraid. But anon he talked with them, and said unto them, Be (*) of good comfort; it is I, be not afraid.

(*) Christ assureth his and maketh them bold, both by his word and mighty power.

51 Then he went up unto them into the ship, and the wind ceased, and they were (y) sore amazed in themselves beyond measure, and marveled.

(y) They were so far from leaving to be amazed, when they knew that it was no spirit, that they were much more astonished than ever they were before, when they saw the wind and the seas obey his commandment.

52 (*) For they had not (z) considered *the matter* of the loaves, because their hearts were hardened.

(*) They had forgot the miracle which was wrought with the five loaves.

(z) Either they perceived not, or had not well considered that miracle of the five loaves, in so much that the virtue of Christ was no less strange to them, than if they had not been present at that miracle which was done but a little before.

53 ¶ (*) And they came over, and went into the land of Gennesaret, and arrived.

(*) Mark 14:34 .

54 (8) So when they were come out of the ship, straightway they knew him,

(8) Christ being rejected in his own country, and arriving upon a sudden amongst them of whom he was not looked for, is received to their profit.

55 And ran about throughout all that region round about, *and* began to carry hither and thither in beds all that were sick, where they heard that he was.

56 And whithersoever he entered into towns, or cities, or villages, they laid their sick in the (*) streets, and prayed him that they might touch at the least the (♣) edge of his garment. And as many as touched (a) him, were made whole.

(*) Or, markets.

(♣) Not for any such virtue that was in his garment, but for the confidence which they had in him.

(a) Or, the hem of the garment.

Mark 7

2 The Apostles are found fault with, for eating with unwashed hands. 4 The Pharisees' traditions about washings, hypocrites. 8 Men's traditions more set by than God's. 10 Parents must be honored. 21 The things that indeed defile a man. 25 The woman of Canaan. 32 The deaf dumb man is healed.

1 Then (*) (1) gathered unto him the Pharisees, and certain of the Scribes which came from Jerusalem.

(*) Matthew 15:1 .

(1) None do more resist the wisdom of God, than they that should be wisest, and that upon a zeal of their own traditions; for men do not please themselves more in anything than in superstition, that is to say, in a worship of God fondly devised of themselves.

2 And when they saw some of his disciples (a) eat meat with (b) (♣) common (*) hands, (that is to say, unwashen) they complained.

(a) Word for word, eat bread; a kind of speech which the Hebrews use, taking bread for all kind of food.

(b) For the Pharisees would not eat their meat with unwashed hands, because they thought that their hands were defiled with common handling of things; Matthew 15:11-12 .

(♣) Or, filthy.

(*) The Pharisees would not eat with unwashed hands because they thought that the common handling of things defiled them, so that they made holiness and religion to depend in hand washings.

3 (For the Pharisees, and all the Jews, except they wash their hands (*) oft, eat not, (c) holding the traditions of the Elders.

(*) Or, contentiously, striving to wash best.

(c) Observing diligently.

4 And *when they come* from the (d) market, except they wash, they eat not; and many other things there be, which they have taken upon them to observe, *as* the washing of cups, and (e) (*) pots, and of brazen vessels, and of tables.)

(d) That is to say, from civil affairs and worldly, they go not meat, unless they wash themselves first.

(e) By these words are understood all kind of vessels, which are appointed for our daily use.

(*) Little pots, somewhat more in quantity than a wine pint.

5 Then asked him the Pharisees and Scribes, Why (f) walk not thy disciples according to the tradition of the Elders, but eat (*) meat with unwashen hands?

(f) Why live they not? A kind of speech from the Hebrews; for amongst them, the way is taken for trade of life.

(*) Or, bread.

6 (2) Then he answered and said unto them, Surely (*) Isaiah hath prophesied well of you, hypocrites, as it is written, This people honoreth me with (♣) lips, but their heart is far away from me.

(2) Hypocrisy is always joined with superstition.

(*) Isaiah 29:14 .

(♣) With an outward shew.

7 (3) But they worship me in vain, teaching *for* doctrines the (*) commandments of men.

(3) The more earnest the superstitious are, the more they are mad, in promising themselves God's favor by their deserts.

(*) Whosoever teacheth any doctrine but God's word, is a false worshipper, and a seducer of the people, seem his doctrine never so probable to the judgment of man.

8 (4) For ye lay the commandment of God apart, and observe the tradition of men, *as* the washing of pots and of cups, and many other such like things ye do.

(4) The devices of superstitious men do not only not fulfill the Law of God (as they blasphemously persuade themselves) but also do utterly take it away.

9 (5) And he said unto them, Will ye reject the commandment of God, that ye may observe your own tradition.

(5) True Religion, which is clean contrary to superstition, consisteth in spiritual worship; and all enemies of true Religion, although they seem to have taken deep root, shall be plucked up.

10 For Moses said, (*) Honor thy father and thy mother; and (♣) Whosoever shall speak evil of father or mother, let him (g) die the death.

(*) Exodus 20:12, Deuteronomy 5:16; Ephesians 6:2 .

(♣) Exodus 21:17; Leviticus 20:9; Proverbs 20:20 .

(g) Without hope of pardon, he shall be put to death.

11 But ye say, If a man say to father or mother, Corban, *that is*, By the gift that is offered by me, thou mayest have profit, *he shall be free*.

12 So ye suffer him no more to do anything for his father or his mother.

13 Making the word of God of none authority, by your tradition which ye have ordained; and ye do many such like things.

14 (*) Then he called the whole multitude unto him, and said unto them, Hearken you all unto me, and understand.

(*) Matthew 15:10 .

15 There is (*) nothing without a man, that can defile him, when it entereth into him; but the things which proceed out of him, are they which defile the man.

(*) There is no outward or corporal thing, which entereth into a man, that can defile his meaning chiefly of meats, which if they be taken excessively, it cometh of the inordinate lust of the heart, and so the lust is evil.

16 If any have ears to hear, let him hear.

17 And when he came into a house, *away* from the people, his disciples asked him concerning the parable.

18 And he said unto them, What? Are ye without understanding also? Do ye not know that whatsoever thing from without entereth into a man, cannot defile him,

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught which is the (h) purging of all meats?

(h) For that which goeth into the draught, purgeth all meats.

20 Then he said, That which cometh out of man, that defileth man.

21 (*) For from within, *even* out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

(*) Genesis 6:5; Genesis 8:21 .

22 Thefts, (i) covetousness, wickedness, deceit, (*) uncleanness, a (k) (♣) wicked eye, backbiting, pride, foolishness.

(i) All kind of craftiness whereby men profit themselves by other men's losses.

(*) Or, wantonness.

(k) Cankered malice.

(♣) Or, envy.

23 All these evil things come from within, and defile a man.

24 ¶ (*) (6) And from thence he rose, and went into the (l) borders of Tyre and Sidon, and entered into a house, and would that no man should have known; but he could not be hid.

(*) Matthew 15:21 .

(6) That which the proud do reject when it is offered unto them, that same do the modest and humble sinners as it were violently wrung out.

(l) Into the uttermost coasts of Palestina, which were next to Tyre and Sidon.

25 For a certain woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feet,

26 (And the woman was a (m) Greek, a (n) Syrophenician by nation) and she besought him that he would cast out the devil out of her daughter.

(m) By profession, profane.
(n) Neighbor or near to Damascus.

27 But Jesus said unto her, **Let the (*) children first be fed, for it is not good to take the children's bread, and to cast it unto (o) (♣) whelps.**

(*) Meaning the Jews, to whom the promises were first made.
(o) He useth this word Whelps rather than the word Dogs, that he may seem to speak more contumaciously.
(♣) The Jews took strangers no better than the dogs, and therefore Christ speaketh according to their opinion.

28 Then she answered, and said unto him, (p) Truth, Lord, yet indeed the whelps eat under the table of the children's (*) crumbs.

(p) As if she said, It is as thou sayest Lord, for it is enough for the whelps, if they can but gather up the crumbs that are under the table; therefore I crave the crumbs, and not the children's bread.
(*) She asketh but the poor crumbs, and not the children's bread, wherein she declareth her faith and humility.

29 Then he said unto her, **For this saying go thy way; the devil is gone out of thy daughter.**

30 And when she was come home to her house, she found the devil departed, and her daughter lying on the bed.

31 ¶ (7) And he departed again from the coasts of Tyre and Sidon, and came unto the sea of Galilee, through the midst of the coasts of (q) Decapolis.

(7) As the Father created us to this life in the beginning in his only son, so doth he also in him alone renew us unto everlasting life.
(q) It was a little country, and so called of ten cities, which the four governments do run between and compass, Pliny, book 3, chapter 8 .

32 And they brought unto him one that was deaf and stammered in his speech, and prayed him to put his hand upon him.

33 Then he took him aside from the multitude, and put his fingers in his ears, and did spit, and touched his tongue.

34 And looking up to heaven, he (*) sighed, and said unto him, **Ephphatha**, that is, Be opened.

(*) Declaring by this sign the compassion that he hath upon man's miseries.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he commanded them that they should tell no man; but how much soever he forbade them, the more a great deal they published it,

37 And were beyond measure astonished, saying, (*) (♣) He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

(*) Genesis 1:31 .

(♣) As if they would say, besides all the miracles that he hath done, even this now declareth that whatsoever he doeth, is very well.

Mark 8

1 The miracle of the seven loaves. 11 The Jews seek signs. 15 To beware of the leaven of the Pharisees. 22 A blind man healed. 27 The peoples sundry opinions of Christ. 29 The Apostles acknowledge Christ. 31 He foretelleth his death. 33 Peter, Satan. 35 To save and loose the life. 38 To be ashamed of Christ.

1 In (*) those days, when there was a very great multitude, and had nothing to eat, Jesus called his disciples to him, and said unto them,

(*) Matthew 15:32 .

2 I have (*) compassion on the multitude, because they have now continued with me three days, and have nothing to eat.

(*) Christ provideth for his when they seem to be destitute and forsaken.

3 And if I send them away fasting to their own houses, they would (a) faint by the way; for some of them came from far.

(a) Word for word, they will fall in sunder, or be dissolved, for when men fall in a swoon, their sinews fall one from another.

4 Then his disciples answered him, (*) How can a man satisfy these (♣) with bread here in the wilderness?

(*) Or, whence.

(♣) If bread were so hard to come by, it seemed impossible to obtain other meat.

5 And he asked them, **How many loaves have ye?** And they said, Seven.

6 Then he commanded the multitude to sit down on the ground; and he took the seven loaves, and gave thanks, brake *them*, and gave to his disciples to set before *them*, and they did set *them* before the people.

7 They had also a few small fishes; and when he had given thanks, he commanded them also to be set before *them*.

8 So they did eat, and were sufficed, and they took up of the broken meat that was left, seven baskets full.

9 (And they that had eaten, were about four thousand) so he sent them away.

10 ¶ (*) And anon he entered into a ship with his disciples, and came into the parts of (♣) Dalmanutha.

(*) Matthew 15:39 .

(♣) Which was near to Bethsaida, between the lake of Gennesaret and mount Tabor.

11 (*) (1) And the Pharisees (b) came forth, and began to dispute with him, seeking of him a sign from heaven, and tempting him.

(*) Matthew 16:1 .

(1) The stubborn enemies of the doctrine of the Gospel, giving no credit to the miracles already done require new; but Christ being angry with them, doeth utterly forsake them.

(b) A common kind of speech, which the Hebrews use, whereby is meant that the Pharisees went from their houses to purpose, to encounter with them.

12 Then he (c) (*) sighed deeply in his spirit, and said, **Why doeth this (♣) generation seek a sign? Verily I say unto you, (d) (♣) (♦) a sign shall not be given unto this generation.**

(c) These sighs came even from the heart root, for the Lord was very much moved with these men's so great infidelity.

(*) Oh the incomprehensible love of Christ! How long shall we abuse his great mercies?

(♣) Christ goeth about by sharpness of speech to save them from willful destruction.

(d) Word for word, If a sign be given; It is a cutted kind of speech very common among the Hebrews; wherein some such words as these must be understood. Let me be taken for a liar, or some such like. And when they speak out the whole, they say, The Lord do thus and thus by me."

(♣) Or, if a sign be given.

(♦) As if he would say, if I shew them any sign, let me be a liar and deceiver.

13 ¶ So he left them, and went into the ship again, and departed to the other side.

14 ¶ (*) And they had forgotten to take bread, neither had they in the ship with them, but one loaf.

(*) Matthew 16:5 .

15 (2) And he charged them, saying, **Take heed and beware of the (*) leaven of the Pharisees, and of the leaven of Herod.**

(2) We must especially take heed of them which corrupt the word of God, what degree soever they be of, either in the Church, or in civil policy.

(*) He willeth them to beware contagious doctrine and such subtil practices as the adversaries used to suppress his Gospel.

16 (3) And they reasoned among themselves, saying, *It is*, because we have no bread.

(3) They that have their minds fixed on earthly things, are utterly blind in heavenly things, although they be never so plainly set forth unto them.

17 And when Jesus knew it, he said unto them, **Why reason you *thus*, because ye have no bread? Perceive ye not yet, neither understand? Have ye your hearts yet hardened?**

18 **Have ye eyes, and see not? And have ye ears, and hear not? And do ye not remember?**

19 (*) **When I brake the five loaves among five thousand, how many baskets full of broken meat took ye up?** They said unto him, Twelve.

(*) John 6:13 .

20 **And when *I brake* seven among four thousand, how many baskets full of the leavings of broken meat took ye up?** And they said, Seven.

21 Then he said unto them, (e) (*) **How *is it* that ye understand not?**

(e) How cometh it to pass, that you understand not these things which are so plain and evident?

(*) Christ reproveth them because their minds are as yet upon the material leaven notwithstanding they had proven by divers miracles that he gave them their daily bread.

22 (4) And he came to Bethsaida, and they brought a blind man unto him, and desired him to touch him.

(4) A true image of our regeneration, which Christ separating us from the world, worketh and accomplisheth by little and little in us.

23 Then he took the blind by the hand, and led him out of the town, and spit in his eyes, and put his hands upon him, and asked him, if he saw ought.

24 And he looked up, and said, I (f) see men, for I see them walking like trees.

(f) He perceived some moving of men, when he could not discern their bodies.

25 After that, he put his hands again upon his eyes, and made him (g) look again. And he was restored to his sight, and saw every man afar off clearly.

(g) He commanded him again, to try indeed, whether he could see well or not.

26 (5) And he sent him home to his house, saying, **Neither go into the town, nor tell it to any in the town.**

(5) Christ will not have his miracles to be separated from his doctrine.

27 ¶ (*) (6) And Jesus went out, and his disciples into the towns of Caesarea Philippi. And by the way he asked his disciples, saying unto them, **Whom do men say that I am?**

(*) Matthew 16:13; Luke 9:18 .

(6) Many praise Christ, who yet notwithstanding spoil him of his praise.

28 And they answered, *Some say, John Baptist; and some, Elijah; and some, one of the Prophets.*

29 And he said unto them, **But whom say ye that I am?** Then Peter answered, and said unto him, Thou art the (*) Christ.

(*) He that is the anointed of God and fulfilled with all grace for man's salvation.

30 (7) And he sharply (*) charged them, that concerning him they should tell no man.

(7) Christ hath appointed his times to the preaching of the Gospel; and therefore here defer it to a more commodious time, lest sudden haste should rather hinder than further the mystery of his coming.

(*) Differing it to a more commodious time, lest sudden haste should rather hinder than further the mystery of his coming.

31 (8) Then he began to teach them that the Son of man must suffer many things, and should be reprov'd of the Elders, and of the high Priests, and of the Scribes, and be slain, and within three days rise again.

(8) Christ suffered all that he suffered for us, not unwillingly neither unawares, but foreknowing it and willingly.

32 (9) And he spake that thing plainly. Then Peter took him aside, and began to rebuke him.

(9) None are more mad than they that are wise beside the word of God.

33 Then he turned back and looked on his disciples, and rebuked Peter, saying, Get thee behind me, (*) Satan; for thou (h) understandest not the things that are of God, but the things that are of men.

(*) This word signifieth, Adversary, or Enemy; and he calleth him so, because he did as much as in him lay, to pull him from obeying God.

(h) This is not godly, but worldly wisdom.

34 ¶ (10) And he called the people unto him with his disciples, and said unto them, (*) Whosoever will follow me, let him forsake himself, and take up his cross, and follow me.

(10) The disciples of Christ must bear stoutly what burden forever the Lord layeth upon them, and subdue the affections of the flesh.

(*) Matthew 10:38; Matthew 16:24; Luke 9:23; Luke 14:27 .

35 For whosoever will (*) save his life, shall lose it, but whosoever shall lose his life for my sake and the Gospel's, he shall (♣) save it.

(*) Matthew 10:39; Matthew 16:25; Luke 9:24; Luke 17:33 .

(♣) For mortality and corruption, he shall receive immortality and perfection.

36 (11) For what shall it profit a man, though he should win the whole world, if he lose his soul?

(11) They are the most foolish of all men which purchase the enjoying of this life with the loss of everlasting bliss.

37 Or what shall a man give for exchange of his soul?

38 (*) For whosoever shall be ashamed of me, and of my words among this adulterous and sinful generation, of him shall the Son of man be ashamed also, when he cometh in the glory of his Father with the holy Angels.

(*) Matthew 10:33; Luke 9:26; Luke 12:9 .

Mark 9

2 Christ's transfiguration. 7 Christ must be heard. 11 Of Elijah and John Baptist. 14 The possessed healed. 23 Faith can do all things. 31 Christ foretelleth his death. 33 Who is the greatest among the Apostles. 36 Christ taketh a child in his arms. 42 To offend. 50 Salt, Peace.

1 And (*) he said unto them, **Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the (a) (♣) kingdom of God come with power.**

(*) Matthew 16:28; Luke 9:27 .

(a) When he shall begin his kingdom through the preaching of the Gospel; that is to say, after the resurrection.

(♣) The preaching of the Gospel received and increased; he spake this to comfort them, and that they should not think they travailed in vain.

2 (*) (1) And six days after, Jesus took Peter, and James, and John, and brought them up into a high mountain out of the way alone, and he was transfigured before them.

(*) Matthew 17:1; Luke 9:28 .

(1) The heavenly glory of Christ, which should within a short space be abased upon the cross, is avouched by visible signs, by the presence and talk of Elijah and Moses, and by the voice of the Father himself, before three of his disciples, which are witnesses against whom lieth no exception.

3 And his raiment did (b) (*) shine, *and was* very white as snow, so white as no fuller can make upon the earth.

(b) Did sparkle as it were.

(*) Christ sheweth his majesty so far as their infirmity was able to comprehend it.

4 And there appeared unto them Elijah with Moses, and they were talking with Jesus.

5 Then Peter answered, and said to Jesus, Master, it is good for us to be here; let us make also three tabernacles, one for thee, and one for Moses, and one for Elijah.

6 (*) Yet he knew not what he said; for they were (c) afraid.

(*) Peter measured this vision according to his own capacity, not considering the end thereof.

(c) They were beside themselves for fear.

7 And there was a cloud that shadowed them, and a voice came out of the cloud, saying, (*) This is my beloved Son, (♣) hear him.

(*) Matthew 3:17; Matthew 17:5; Luke 3:22; Mark 1:11 .

(♣) Christ only must be the chief teacher and instructor of all them, which profess themselves to be his members, seeing that God the Father giveth him this authority and commandeth us this obedience.

8 And suddenly they looked round about, and saw no more any man save Jesus only with them.

9 (2) (*) And as they came down from the mountain, he charged them, that they should tell no man what they had seen, save when the Son of man were risen from the dead again.

(2) The Lord hath appointed his time for the publishing of the Gospel.

(*) Matthew 17:9 .

10 So they (d) kept that matter to themselves, and (e) demanded one of another, what the rising from the dead again should mean?

(d) Even very hardly as it were.

(e) They questioned not together touching the general resurrection which shall be in the latter day, but they understood not what he meant by that which he spake of his own peculiar resurrection.

11 (3) Also they asked him, saying, Why say the Scribes, that (*) Elijah (♣) must first come?

(3) The foolish opinion of the Rabbi's is here reselled touching Elijah's coming, which was that either Elijah should rise again from the dead, or that his soul should enter into some other body.

(*) Malachi 4:5 .

(♣) Their false opinion was that either Elijah should rise again from the dead, or that his soul should enter into some other body.

12 And he answered, and said unto them, **Elijah verily shall first come, and restore all things; and (*) as it is written of the Son of man, he must suffer many things, and be set at nought.**

(*) Isaiah 53:4 .

13 **But I say unto you, that (*) Elijah is come, (and they have done unto him whatsoever they would) as it is written of him.**

(*) That is, John Baptist.

14 ¶ (*) (4) And when he came to *his* (♣) disciples, he saw a great multitude about them, and the Scribes disputing with them.

(*) Matthew 17:14; Luke 9:38 .

(4) Christ sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

(♣) To the nine, which he left the day before.

15 And straightway all the people, when they beheld him, were amazed, and ran to him, and saluted him.

16 Then he asked the Scribes, **What dispute you (*) among yourselves?**

(*) Or, against them.

17 And one of the company answered, and said, Master, I have brought my son unto thee, which hath a dumb spirit;

18 And wheresoever he taketh him, he (f) (*) teareth him, and he foameth, and gnasheth his teeth, and pineth away; and I spake to thy disciples, that they should cast him out, and they could not.

(f) Vexed him inwardly, as the colic useth to do.

(*) When the spirit cometh upon him, he teacheth him with inward sorrow and pangs as in a colic, a man feeleth such grief, as if his bowels were rent asunder.

19 Then he answered him, and said, (*) **O faithless generation, how long now shall I be with you? How long now shall I suffer you? Bring him unto me.**

(*) It seemeth that this man deserved not so sharp an answer; but Christ speaketh in his person to the Pharisees, which were stubborn and desperate.

20 So they brought him unto him, and as soon as the spirit (g) saw him, he tare him, and he fell down on the ground wallowing and foaming.

(g) So soon as Jesus had looked upon the boy that was brought unto him, the devil began to rage after his manner.

21 Then he asked his father, **How long time is it since he hath been thus?** And he said, Of a child.

22 And oft times he casteth him into the fire, and into the water to destroy him; but if thou canst do anything, help us, and have compassion upon us.

23 And Jesus said unto him, **If (*) thou canst believe it, (h) all things are (♣) possible to him that believeth.**

(*) The Lord is ever ready to help us, for that we put him not back through our incredulity.

(h) There is nothing but Christ can and will do it, for them that believe in him.

(♣) All things that are agreeable to the will of God, shall be granted to him that believeth; for faith seeketh nothing, that is contrary to his will, or that is not revealed in his word.

24 And straightway the father of the child crying with tears, said, Lord, I believe; help my (*) unbelief.

(*) That is, the feebleness and imperfection of my faith.

25 When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, **Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.**

26 (5) Then *the spirit* cried, and rent him sore, and came out, and (*) he was as one dead, in so much that many said, He is dead.

(5) The nearer that the virtue of Christ is, the more outrageously doth Satan rage.

(*) Meaning, the child.

27 But Jesus took his hand, and lifted him up, and he arose.

28 (6) And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

(6) We have need of faith, and therefore of prayer and fasting, to cast Satan out of his old possession.

29 And he said unto them, **This kind can by no other means come forth, but by (*) prayer and fasting.**

(*) Meaning, that prayer which is surely grounded upon faith and hath fasting joined unto it as a profitable aid.

30 ¶ (*) And they departed thence, and (i) went together through Galilee, and he would not that any should have known it.

(*) Matthew 17:22; Luke 9:22 .

(i) He and his disciples together.

31 (7) For he taught his disciples, and said unto them, **The Son of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, he shall rise again the third day.**

(7) Christ forewarneth us with great diligence to the end we should not be oppressed with sudden calamities, but the slothfulness of man is wonderful.

32 But (*) they understood not that saying, and were afraid to ask him.

(*) Because they imagined that Christ should reign temporally, this matter of his death was so strange, that they could perceive nothing.

33 (*) (8) After, he came to Capernaum; and when he was in the (k) house, he asked them, **What was it that ye disputed among you by the way?**

(*) Matthew 18:1; Luke 9:46 .

(8) Only humility doth exalt.
(k) Where he was wont to make his abed.

34 And they held their peace, for by the way they reasoned among themselves, who *should be* the chiefest.

35 And he sat down and called the twelve, and said to them, **If any man desire to be first, the same shall be last of all, and servant unto all.**

36 And he took a little child, and set him in the midst of them, and took him in his arms, and said unto them,

37 **Whosoever shall receive one of such little children in my Name, receiveth me; and whosoever receiveth me, receiveth not (l) (*) me, but him that sent me.**

(l) He doth not only receive me, but also him that sent me.
(*) To wit, only as man, but as him in whom is all perfection and fullness of all graces and benefits.

38 ¶ (*) (9) Then John answered him, saying, Master, we saw one casting out devils by thy Name, which followeth not us, and we forbade him, because he followeth us not.

(*) Luke 9:49; 1 Corinthians 12:3 .
(9) God who is the author of an ordinary vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinary vocation is tried by the doctrine and the effects.

39 ¶ But Jesus said, **Forbid him not, for there is no man that can do a (*) miracle by my Name, that can lightly speak evil of me.**

(*) Or, any great work.

40 **For whosoever is not (*) against us, is on our part.**

(*) Although he shew not himself to be mine, yet in that he beareth reverence to my Name, it is enough for us.

41 (*) **And whosoever shall give you a cup of water to drink for my Name's sake, because ye belong to Christ, verily I say unto you, he shall not lose his reward.**

(*) Matthew 10:42 .

42 (*) (10) **And whosoever shall offend one of these little ones, that believe in me, it were better for him rather, that a millstone were hanged about his neck, and that he were cast into the sea.**

(*) Matthew 18:6; Luke 17:2 .
(10) God is so severe a revenger of offences, that it is better to suffer any loss, than to be an occasion of offence unto any.

43 (*) Wherefore if thy (♣) hand cause thee to offend, cut it off; it is better for thee to enter into life, maimed, than having two hands, to go into hell, into the fire that never shall be quenched,

(*) Matthew 5:29; Matthew 18:8 .

(♣) It is a manner of speech, which signifieth that we should cut off all things, which hinder us to serve Christ.

44 (*) Where their (m) (♣) worm dieth not, and the fire never goeth out.

(*) Isaiah 66:24 .

(m) Their worm which shall be cast into that flame.

(♣) These similitudes declare the pains, and eternal torments of the damned.

45 Likewise, if thy foot cause thee to offend, cut it off; it is better for thee to go halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched,

46 Where their worm dieth not, and the fire never goeth out.

47 And if thine eye cause thee to offend, pluck it out; it is better for thee to go into the kingdom of God with one eye, than having two eyes, to be cast into hell fire,

48 Where their worm dieth not, and the fire never goeth out.

49 (11) For every man shall be (n) (♣) salted with fire, and (*) every sacrifice shall be salted with salt.

(11) We must be seasoned and powdered by God, both that we may be acceptable sacrifices unto him, and also that we being knit together, may season one another.

(n) That is, shall be consecrated to God, being seasoned with the incorruptible word.

(♣) He teacheth that it is better to be sacrificed to God by salt and fire, that is, to be purged, and sanctified, than to be sent into hell fire.

(*) Leviticus 2:13 .

50 (*) Salt is good; but if the (♣) salt be unsavory, wherewith shall it be seasoned? Have salt in yourselves, and have peace one with another.

(*) Matthew 5:13; Luke 14:34 .

(♣) They which destroy the grace that they have received of God, are as a salt, which hath lost its savor and are worse than infidels.

Mark 10

9 The wife, only for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Jesus, how he may possess eternal life. 28 The Apostles forsook all things for Christ's sake. 33 Christ foresheweth his death. 35 Zebedee his sons request. 46 Blind Bartimaeus healed.

1 And (*) he (a) arose from thence, and went into the coasts of Judea by the far side of Jordan, and the people resorted unto him again, and as he was wont, he taught them again.

(*) Matthew 19:1 .

(a) That is to say, departed and went from thence; for in the Hebrew tongue, setting and dwelling are all one, and so are rising and going forth.

2 Then the Pharisees came and asked him, if it were lawful for a man to put away *his* wife, and tempted him.

3 And he answered, and said unto them, What did (*) Moses command you?

(*) Deuteronomy 24:1 .

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 (1) Then Jesus answered, and said unto them, For the hardness of your heart he wrote this (b) precept unto you.

(1) God did never allow those divorces, which the Law did tolerate.

(b) Look in Matthew 19; For Moses gave them no commandment to put away their wives, but rather made a good provision for the wives against the stubborn hardness of their husbands.

6 But at the (♣) beginning of the creation (*) God made them male and female;

(♣) A true way to amend abuses is to return to the institution of things, and to try them by God's word.

(*) Genesis 1:27; Matthew 19:4 .

7 (*) For this cause shall man leave his father and mother, and cleave unto his wife.

(*) Genesis 2:24; 1 Corinthians 6:16; Ephesians 5:31 .

8 And they twain shall be one (*) flesh; so that they are no more twain, but one flesh.

(*) Or, person.

9 (*) Therefore, what God hath coupled together, let not man separate.

(*) 1 Corinthians 7:10 .

10 And in the house his disciples asked him again of that matter.

11 And he said unto them, (*) Whosoever shall put away his wife and marry another, (♣) committeth adultery (c) against her.

(*) Matthew 5:32; Matthew 19:9; Luke 16:18 .

(♣) For the second is not his wife, but his harlot.

(c) Whom he putteth away, for he is an adulterer by keeping company with another.

12 And if a woman put away her husband, and be married to another, she committeth adultery.

13 ¶ (*) (2) Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

(*) Matthew 19:13; Luke 18:15 .

(2) God of his goodness is comprehendeth in the covenant not only the fathers, but the children also; and therefore he blesseth them.

14 But when Jesus saw it, he was displeased, and said to them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God (3) as (*) a little child, he shall not enter therein.

(3) We must in malice become children, if we will enter into the kingdom of heaven.

(*) We must be regenerate and void of all pride and concupiscence.

16 And he took them up in his arms, and put *his* hands upon them, and (*) blessed them.

(*) It was usual with the Jews that the greater should bless the inferior, Hebrews 7:7; therefore Christ, being head of his Church, did by a solemn kind of prayer offer up and consecrated the babes of God.

17 ¶ (4) And when he was gone out on the way, there came one (*) running, and kneeled to him, and asked him, Good Master, what shall I do, that I may possess eternal life?

(4) Two things are chiefly to be eschewed of them which earnestly seek eternal life; that is to say, an opinion of their merits or deservings, which is not only understood, but condemned by the due

consideration of the Law; and the love of riches, which turneth aside many from that race wherein they ran with a good courage.
(*) Matthew 19:16; Luke 18:18 .

18 Jesus said to him, **Why callest thou me good? There is none (*) good but one, even God.**

(*) Christ would shew that his goodness was far other ways than the goodness which is attributed to men which is full of vanity and hypocrisy.

19 **Thou knowest the commandments, (*) Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt (d) hurt no *man*. Honor thy father and mother.**

(*) Exodus 20:12-17 .
(d) Neither by force nor deceit, nor any other means whatsoever.

20 Then he answered, and said to him, Master, all these things I have observed from my youth.

21 And Jesus beheld him, and (*) loved him, and said unto him, **One thing is lacking unto thee. Go *and* (♣) sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me, and take up the cross.**

(*) That is, he approved certain good seed that was in him, which gave him a little motion.
(♣) He toucheth his malady and sore, which before he felt not.

22 But he was sad at that saying, and went away sorrowful, for he had great possessions.

23 And Jesus looked round about, and said unto his disciples, **How hardly do they that have riches, enter into the kingdom of God!**

24 And his disciples were astonished at his words. But Jesus answered again, and said unto them, **Children, how hard is it for them that trust in riches, to enter into the kingdom of God?**

25 **It is easier for a (*) camel to go through the eye of a needle, than for a (♣) rich man to enter into the kingdom of God.**

(*) Or, cable rope.
(♣) Which putteth his trust in riches.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Jesus looked upon them, and said, *With men it is impossible, but not with God; for with God (*) all things are possible.*

(*) For he can give grace to the rich to cause him to enjoy his riches, as if he had them not.

28 ¶ (*) (5) Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.

(*) Matthew 19:17; Luke 18:28 .

(5) To neglect all things in comparison of Christ, is a sure way unto eternal life, so that we fall not away by the way.

29 Jesus answered, and said, *Verily I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's,*

30 *But he shall receive a (e) hundredfold, now at this present, houses, and brethren, and sisters, and mothers, and children, and lands (f) with (*) persecutions, and in the world to come, eternal life.*

(e) A hundredfold as much, if we look to the true use and commodities of this life, so that we measure them after the will of God, and not after the wealth itself, and our greedy desire.

(f) Even in the midst of persecutions.

(*) We must not measure these promises by our own covetous desires, but refer the accomplishment to God's will, who even in our persecutions and afflictions performeth the same so far as they be expedient. Let us therefore learn to have enough and to want, that being tried, we may enjoy our treasures in heaven.

31 (*) *But many that are (♣) first, shall be last, and the last, first.*

(*) Matthew 19:30; Luke 13:30 .

(♣) He saith because they that are first called, should go still forward and not disdain others.

32 ¶ (*) (6) And they were in the way going up to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraid, and Jesus took the twelve again, and began to tell them what things should come unto him,

(*) Matthew 20:17; Luke 18:31 .

(6) The disciples are again prepared to patience, not to be overcome by the foretelling unto them of his death, which was at hand, and therewithal of life which should most certainly follow.

33 *Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the high Priests, and to the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles.*

34 *And they shall mock him, and scourge him, and spit upon him, and kill him, but the third day he shall rise again.*

35 ¶ (*) (7) Then James and John the sons of Zebedee came unto him, saying, Master, (g) we would that thou shouldest do for us that we desire.

(*) Matthew 20:20 .

(7) We must first strive, before we triumph.

(g) We pray thee.

36 And he said unto them, **What would ye I should do for you?**

37 And they said to him, Grant unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Jesus said unto them, **Ye know not what ye ask. Can ye (*) drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with?**

(*) Can you be partakers of my cross and afflictions?

39 And they said unto him, We can. But Jesus said unto them, **Ye shall drink indeed of the cup that I shall drink of, and be baptized with the baptism wherewith I shall be baptized;**

40 **But to sit at my right hand and at my left, is not (*) mine to give, but *it shall be given* to them for whom it is prepared.**

(*) I have not this commission for this time.

41 And when the ten heard that, they began to disdain at James and John.

42 (8) But Jesus called them unto him, and said to them, (*) **Ye know that (h) they which delight to bear rule among the Gentiles, have domination over them, and they that be great among them, exercise authority over them.**

(8) The Magistrates according to God's appointment, rule over their subjects; but the Pastors are not called to rule, but to serve, according to the example of the Son of God himself, who went before them, for so much as he also was a Minister of his Father's will.

(*) Luke 22:25 .

(h) They to whom it is decreed and appointed.

43 **But it shall (*) not be so among you; but whosoever will be great among you, shall be your servant.**

(*) Christ would not that his disciples and ministers should bear rule as worldly governors do.

44 **And whosoever will be chief of you, shall be the servant of all.**

45 For even the Son of man came not to be served, but to serve, and to give his life for the ransom of many.

46 ¶ (*) (9) Then they came to Jericho, and as he went out of Jericho with his disciples, and a great multitude, (♣) Bartimaeus the Son of Timaeus, a blind man, sat by the wayside, begging.

(*) Matthew 20:29; Luke 18:35 .

(9) Christ only, being called upon by faith, healeth our blindness.

(♣) The other Evangelists mention two, but Mark nameth him that was most known.

47 And when he heard that it was Jesus of Nazareth, he began to cry, and to say, Jesus the Son of David, have mercy on me.

48 And many rebuked him, because he should hold his peace, but he (*) cried much more, O Son of David have mercy on me.

(*) The more that Satan resisteth us, the more our faith ought to increase.

49 Then Jesus stood still, and commanded him to be called, and they called the blind, saying unto him, Be of good comfort, arise, he calleth thee.

50 So he threw away his cloak, and rose, and came to Jesus.

51 And Jesus answered, and said unto him, **What wilt thou that I do unto thee?** And the blind said unto him, Lord, that I may receive sight.

52 Then Jesus said unto him, **Go thy way; thy faith hath saved thee.** And by and by he received *his* sight, and followed Jesus in the way.

Mark 11

1 Christ entereth into Jerusalem riding on an ass. 13 The fruitless fig tree is cursed. 15 Sellers and buyers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers' offenses must be pardoned. 27 The Priest's ask by what authority he wrought those things that he did. 30 Whence John's baptism was.

1 And (*) (1) when they came near to Jerusalem, to Bethphage and Bethany unto the mount of Olives, he sent forth two of his disciples,

(*) Matthew 21:1; Luke 19:29 .

(1) A lively image of the spiritual kingdom of Christ on earth.

2 And said unto them, (*) **Go your ways into that town that is over against you, and as soon as ye shall enter into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.**

(*) Christ sheweth by this poor entry the state of his kingdom, and it is not like to the great magnificence of this world.

3 **And if any man say unto you, Why do ye this? Say that the Lord hath need of him, and straightway he will send him hither.**

4 And they went their way, and found a colt, tied by the door without, in a place where two ways met, and they loosed him.

5 Then certain of them, that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them, as Jesus had commanded them, So they let them go.

7 ¶ (*) And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

(*) John 12:14 .

8 And (*) many spread their garments in the way, others cut down branches off the trees, and strawed them in the way.

(*) Every one shewed some sign of honor and reverence.

9 And they that went before, and they that followed, cried, saying, (*) Hosanna; (a) *blessed be* he that cometh in the Name of the Lord.

(*) Or, save, I pray thee.

(a) Well be it to him that cometh to us from God, or that is sent of God.

10 (b) *Blessed be* the kingdom that cometh in the (*) Name of the Lord of our father (♣) David; Hosanna, *O thou which art* in the highest heavens.

(b) Happy and prosperous.

(*) Many came in their own name, but Christ came in the Name of the Lord.

(♣) Because the promise was made to him.

11 (*) So Jesus entered into Jerusalem, and into the Temple; and when he had looked about on all things, and now it was evening, he went forth unto Bethany with the twelve.

(*) Matthew 21:16; Luke 19:45 .

12 (*) And on the morrow when they were come out from Bethany, (♣) he was hungry.

(*) Matthew 21:19 .

(♣) Christ was subject to our infirmities.

13 (2) And seeing a fig tree afar off, that had leaves, he went *to see* if he might find anything thereon, but when he came unto it, he found nothing but leaves, for the time of figs was not yet.

(2) An example of that vengeance which hangeth over the heads of hypocrites.

14 Then Jesus answered and said to it, (*) **Never man eat fruit of thee hereafter while the world standeth;** and his disciples heard it.

(*) This was to declare how much they displease God which have but an outward shew and appearance without fruit.

15 ¶ (3) And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

(3) Christ sheweth indeed, that he is the true King and high Priest, and therefore the revenger of the divine service of the Temple.

16 Neither would he suffer that any man should carry a (c) vessel through the Temple.

(c) That is, any profane instrument, of which those fellows had a number, that made the court of the Temple a marketplace.

17 And he taught, saying unto them, **Is it not written, (*) My house shall be (d) called the house of prayer unto all nations? (♣) But you have made it a den of thieves.**

(*) Isaiah 56:7 .

(d) Shall openly be so accounted and taken.

(♣) Jeremiah 7:11 .

18 And the Scribes and high Priests heard it, and sought how to (*) destroy him; for they feared him, because the whole multitude was astonished at his doctrine.

(*) For neither could they suffer reprehension, nor that their profit should be hindered.

19 But when even was come, *Jesus* went out of the city.

20 (*) (4) And in the morning as they passed by, they saw the fig tree dried up from the roots.

(*) Matthew 21:19 .

(4) The force of faith is exceeding great, and charity is ever joined with it.

21 Then Peter remembered, and said unto him, Master, behold, the fig tree which thou cursedst, is withered.

22 And *Jesus* answered, and said unto them, **Have (e) (*) faith of God.**

(e) The faith of God is that assured faith and trust which we have in him.

(*) Christ taketh occasion to instruct them of the virtue of faith.

23 **For verily I say unto you, that whosoever shall say unto this mountain, Take thyself away, and cast thyself into the sea, and shall not waver in his heart, but shall believe that those things which he saith, shall come to pass, whatsoever he saith, shall be *done* to him.**

24 (*) Therefore I say unto you, (♣) **Whatsoever ye desire when ye pray, believe that (f) ye shall have it, and it shall be *done* unto you.**

(*) Matthew 7:7; Luke 11:9 .

(♣) He teacheth us not hereby to ask whatsoever seemeth good in our fantasies; for our prayer must be grounded on faith, and our faith upon the word of God.

(f) Word for word, that you receive it speaking in the time that now is, to shew the certainty of the thing and the performance indeed.

25 (*) **But when (g) ye shall stand, and pray, forgive, if ye have anything against any man, that your Father also which is in heaven, may forgive you your trespasses.**

(*) Matthew 6:14 .

(g) When you shall appear before the altar.

26 **For if you will not forgive, your Father which is in heaven, will not pardon you your trespasses.**

27 ¶ (*) (5) Then they came again to Jerusalem; and as he walked in the Temple, there came to him the high Priests, and the Scribes, and the Elders,

(*) Matthew 21:23; Luke 20:1 .

(5) The Gospel hath been assaulted long time since, under the pretence of an ordinary succession.

28 And said unto him, By what authority doest thou these things? And who gave thee this authority, that thou shouldest do these things?

29 Then Jesus answered, and said unto them, **I will also ask you a certain thing, and answer ye me, and I will tell you by what authority I do these things.**

30 **The (*) baptism of John, was it from heaven, or of men? Answer me.**

(*) He comprehendeth his whole office and ministry.

31 And they thought with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 (6) But if we say, Of men, we fear the people, for all men counted John that he was a Prophet indeed.

(6) A reward of an evil conscience to be afraid of those, of whom they should and might have been feared.

33 Then they answered, and said unto Jesus, We cannot tell. And Jesus answered, and said unto them, (*) **Neither will I tell you by what authority I do these things.**

(*) They came of malice, and not to learn, therefore Christ thought them unworthy to be taught.

Mark 12

1 Of the vineyard. 10 Christ the stone refused of the Jews. 12 Of tribute to be given to Caesar. 18 The Sadducees denying the resurrection. 28 The first commandment. 31 To love God and the neighbor is better than sacrifices. 36 Christ David's son. 38 To beware of the Scribes and Pharisees. 42 The poor widow.

1 And (1) he began to speak unto them in (a) parables, (*) **A certain man planted a vineyard, and compassed it with a hedge, and dug a pit for the (♣) winepress, and built a tower in it, and let it out to husbandmen, and went into a strange country.**

(1) The calling of God is not tied either to place, person, or time, without exception.

(a) This word Parable, which the Evangelists use, doth not only signify a comparing of things together, but also dark speeches and allegories.

(*) Isaiah 5:1; Jeremiah 2:21; Matthew 21:33; Luke 20:9 .

(♣) The Greek word signifieth the vessel or fat, which standeth under the winepress to receive the juice or liquor.

2 (b) And at the time, he sent to the husbandmen a servant, that he might receive of the husbandmen of the fruit of the vineyard.

(b) When the fruits of the ground used to be gathered.

3 But they took him, and beat him, and sent him away empty.

4 And again he sent unto them another servant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And again he sent another, and him they slew, and many others, beating some, and killing some.

6 Yet had he one son, his dear beloved; him also he sent the last unto them, saying, They will reverence my son.

7 But the husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 So they took him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard do? He (*) will come and destroy these husbandmen, and give the vineyard to others.

(*) He sheweth the plague that shall befall these ambitious and covetous rulers, whose hearts are hardened against Christ.

10 Have ye not read so much as this Scripture? (*) The stone which the builders did refuse, is made the head of the corner.

(*) Psalm 118:22; Isaiah 28:16; Matthew 21:42; Acts 4:11; Romans 9:33; 1 Peter 2:8 .

11 This (*) was done of the Lord, and it is marvelous in our eyes.

(*) It is the ordinance of God that it should be so, which most commonly is contrary to man's reason; and thus that which was spoken figuratively of David, is fulfilled in Christ, read Matthew 22:16 .

12 Then they (c) went about to take him, but they feared the people, for they perceived that he spake that parable against them, therefore they left him, and went their way.

(c) They were greedy and very desirous.

13 ¶ (*) (2) And they sent unto him certain of the Pharisees, and of the Herodians, that they might take him in *his* talk.

(*) Matthew 22:15; Luke 20:20 .

(2) The Gospel joineth the authority of the Magistrate with the service of God.

14 And when they came, they said unto him, Master, we know that thou art true, and carest for no man; for thou (d) considerest not the (*) person of men, but teachest the (e) (♣) way of God truly, Is it lawful to give tribute to Caesar, or not?

(d) Thou doest not so judge by outward appearance, that the truth is thereby darkened any whit at all.

(*) As the qualities of the mind or body, or of outward things.

(e) The way whereby we come to God.

(♣) As godly manners, agreeable to God's Law.

15 Should we give it, or should we not give it? But he knew their hypocrisy, and said unto them, (*) **Why tempt ye me? Bring me a penny, that I may see it.**

(*) He gave them to understand that he knew their malicious intent.

16 So they brought it, and he said unto them, **Whose is this image and superscription?** And they said unto him, Caesar's.

17 Then Jesus answered, and said unto them, (*) **Give to Caesar the things that are Caesar's, and to God, those that are God's.** And they marveled at him.

(*) Romans 13:7 .

18 ¶ (3) (*) Then came the Sadducees unto him, (which say, there is no resurrection) and they asked him, saying,

(3) The resurrection of the body is avouched against the foolish ignorance and malice of the Sadducees.

(*) Matthew 22:23; Luke 20:27 .

19 Master, (*) Moses wrote unto us, If any man's brother die, and leave *his* wife, and leave no children, that (♣) his brother should take his wife, and raise up seed unto his brother.

(*) Deuteronomy 25:5; Matthew 22:24 .

(♣) This was a politic law given for a time for the preservation of families, read Matthew 22:24 .

20 There were seven brethren, and the first took a wife, and when he died, left no issue.

21 Then the second took her, and he died, neither did he yet leave issue, and the third likewise;

22 So those seven had her, and left no issue, last of all the wife died also.

23 In the resurrection then, when they shall rise again, whose wife shall she be of them? For seven had her to wife.

24 Then Jesus answered and said unto them, *Are ye not therefore deceived, because ye know not the Scriptures, neither the power of God?*

25 *For when they shall rise again from the dead, neither men marry, nor wives are married, but are (*) as the Angels which are in heaven.*

(*) Not as touching the spiritual nature, but concerning the state of incorruption, and immortality, so that then there shall need no more marriage.

26 *And as touching the dead, that they shall rise again, have ye not read in the book of Moses how in the bush God spake unto him, saying, I (*) am the God of Abraham, and the God of Isaac, and the God of Jacob?*

(*) Exodus 3:6; Matthew 22:32 .

27 *He is not the God of the dead, but the God of the (*) living. Ye are therefore greatly deceived.*

(*) Then it followeth that they live, although they be deceased only of this life.

28 ¶ (*) (4) Then came one of the Scribes that had heard them disputing together, *and* perceiving that he had answered them well, he asked him, Which is the first commandment of all?

(*) Matthew 22:35 .

(4) Sacrifices and outward worship, never pleased God, unless such necessary duties as we owe to God and our neighbors went afore.

29 Jesus answered him, *The first of all the commandments is, (*) Hear, Israel, The Lord our God is the only Lord.*

(*) Deuteronomy 6:4 .

30 *Thou shalt therefore love the Lord thy God with all thy heart, and with all thy soul, and with all thy (*) mind, and with all thy strength; this is the first commandment.*

(*) Or, thought.

31 And the second is (♣) like, that is, (*) Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

(♣) That is, dependeth on the first and proceedeth of the love of God.
(*) Leviticus 19:18; Matthew 22:39; Romans 13:9; Galatians 5:14; James 2:8 .

32 Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt (*) offerings and sacrifices.

(*) He meaneth all the ceremonies of the Law, wherein the hypocrites put great holiness.

34 Then when Jesus saw that he answered discreetly, he said unto him, **Thou (*) art not far from the kingdom of God.** And no man after that durst ask him any question.

(*) Because he shewed himself willing to be taught and well perceived the difference between our outward profession, and that which God doeth principally require of us.

35 ¶ (*) (5) And Jesus answered and said teaching in the Temple, **How say the Scribes that Christ is the son of David?**

(*) Matthew 22:42; Luke 20:41 .
(5) Christ proveth his Godhead even out of David himself, of whom he came according to the flesh.

36 **For David himself said by (f) (♣) the holy Ghost, (*) The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.**

(f) Word for word, in the holy Ghost, and there is a great force in this kind of speech, whereby is meant that it was not so much David, as the holy Ghost that spake, who did in a manner possess David.
(♣) Inspired by the holy Ghost and by the Spirit of prophecy.
(*) Psalm 110:1 .

37 **Then David himself calleth him Lord; by what means is he then his son? And much people heard him gladly.**

38 (*) (6) Moreover he said unto them in (g) his doctrine, **Beware of the Scribes which love to go in (h) long (♣) robes, and love salutations in the markets,**

(*) Matthew 23:6; Luke 11:43; Luke 20:46 .
(6) The manners of ministers are not rashly to be followed as an example.
(g) While he taught them.
(h) The word is a stole, which is a kind of woman's garment, long even down to the heels, and is taken generally, for any garment made for comeliness, but in this place it seemeth to signify that fringed garment mentioned in Deuteronomy 22:12 .

(♣) He condemneth not their apparel, but their vain ostentation and outward shew of holiness, whereby they deceived the simple people.

39 And the chief seats in the Synagogues, and the first rooms at feasts,

40 Which (*) devour widows' houses, (♣) even under a color of long prayers. These shall receive the greater damnation.

(*) Matthew 23:14; Luke 20:47 .

(♣) Or, under the pretence, pray long.

41 (7) (*) And as Jesus sat over against the treasury, he beheld how the people cast (i) money into the treasury, and many rich men cast in much.

(7) The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart.

(*) Luke 21:1 .

(i) Money of any kind of metal, as the Romans used, who in the beginning did stamp or coin brass, and after used it for current money.

42 And there came a certain poor widow, and she threw in two mites, which make a (*) quadrin.

(*) Which is about half a farthing.

43 Then he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast (*) more in, than all they which have cast into the treasury.

(*) Our Saviour esteemeth our gifts by our affections and ready wills.

44 For they all did cast in of their superfluity, but she of her poverty did cast in all that she had, even all her living.

Mark 13

1 Of the destruction of Jerusalem. 9 Persecutions for the Gospel. 10 The Gospel must be preached to all nations. 26 Of Christ's coming to judgment. 33 We must watch and pray.

1 And (*) (1) as he went out of the Temple, one of his disciples said unto him, Master, see what manner stones, and what manner buildings *are here*.

(*) Matthew 24:1; Luke 21:5 .

(1) The destruction of the Temple, city, and whole nation is foretold, and the troubles of the Church, but yet there are annexed many comforts, and last of all, the end of the world is described.

2 (*) Then Jesus answered, and said unto him, **Seest thou these great buildings? There shall not be left one stone upon a stone, that shall not be thrown down.**

(*) Luke 19:43 .

3 And as he sat on the mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him secretly,

4 Tell us, when shall these things be? And what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answered them, and began to say, (*) (♣) **Take heed lest any man deceive you.**

(*) Ephesians 5:6; 2 Thessalonians 2:3 .

(♣) He doeth answer them of things that were more necessary for them to know than the things that they demanded.

6 **For many shall come in my Name, saying, I (*) am Christ, and shall deceive many.**

(*) Usurping the authority of Christ.

7 **Furthermore when ye shall hear of wars, and rumors of wars, be ye not troubled, for *such things* must needs be; but the end *shall not be* yet.**

8 **For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers quarters, and there shall be famine and troubles; these *are* the beginnings of sorrows.**

9 **But take ye heed to yourselves; for they shall deliver you up to the Councils, and to the Synagogues, ye shall be beaten, and brought before rulers and kings for my sake, for a (a) (*) testimonial unto them.**

(a) The hearing of you preaching shall be a most evident witness against them, so that they shall not be able to pretend ignorance.

(*) That they may be inexcusable.

10 **And the Gospel must first be published among all nations.**

11 (*) But when they lead you, and deliver you up, (b) take ye no (♣) thought beforehand, neither (c) premeditate (♣) what ye shall say, but whatsoever is given you at the same time, that speak; for it is not ye that speak, but the holy Ghost.

(*) Matthew 10:19; Luke 12:11; Luke 21:14 .

(b) We are not forbidden to think beforehand, but pensive carefulness whereby men discourage themselves, which proceedeth from distrust, and want of confidence and sure hope of God's assistance; that carefulness we are willed to beware of, Matt 6:27 .

(♣) He only forbiddeth that care which cometh of distrust.

(c) By any kind of artificial and cunning kind of tale what to speak.

(♣) This is not to make them negligent, but to assure them that he will assist them and instruct them sufficiently with answers, so that they may hereby perceive that their defence standeth not in their own wisdom, or eloquence.

12 Yea, and the brother shall deliver the brother to death, and the father the son, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men (d) for my Name's sake, but whosoever shall endure unto the end, he shall be saved.

(d) For me.

14 (*) Moreover, when ye shall see the abomination of desolation (spoken of by (♣) Daniel the Prophet) (e) (♣) (♦) standing where it ought not, (let him that readeth, consider it) then let them *that be* in Judea, flee into the (♥) mountains;

(*) Matthew 24:15; Luke 21:20 .

(♣) Daniel 9:27 .

(e) When the heathen and profane people shall not only enter into the Temple, and defile both it and the city, but also clean destroy it.

(♣) This is meant of that time that the Romans should profane the Temple.

(♦) Or, belong.

(♥) Because the destruction shall be most extreme and cruel.

15 And let him that is upon the house, not come down into the house, neither enter therein, to fetch anything out of his house.

16 And let him that is in the field, not turn back again unto the things which he left behind him, to take his garment.

17 Then woe *shall be* to them that are with (*) child, and to them that give suck in those days.

(*) For they shall not be able to flee.

18 (*) Pray therefore that your flight be not in the winter.

(*) That you have no let to hinder you when you should escape.

19 For (f) there shall be in those days such tribulation, as was not from the beginning of the creation which God created unto this time, neither shall be.

(f) This is a kind of speech which the Hebrews use, and it hath a great force in it, for it giveth us to understand that in all that time one misery shall so follow upon another, as if the time itself were very misery itself. So the Prophet Amos saith (Amos 5:20), that the day of the Lord shall be darkness.

20 And except that the Lord had shortened those days, no (*) flesh should be saved; but for the elect's sake, which he hath chosen, he hath shortened those days.

(*) Or, man.

21 Then (*) if any man say to you, Lo, here is Christ, or lo, *he is* there, believe it not.

(*) Matthew 24:23; Luke 21:8 .

22 For false Christs shall rise, and false prophets, and shall shew signs and wonders, to deceive if it were (*) possible the very elect.

(*) The elect may waver and be troubled, but they cannot utterly be deceived, and overcome.

23 But take ye heed; behold, I have shewed you all things (*) before.

(*) Wherefore he that suffereth himself now to be seduced, hath no excuse.

24 ¶ Moreover in those days, after that tribulation, (*) the sun shall wax dark, and the moon shall not give her light,

(*) Isaiah 13:10; Ezekiel 32:7; Joel 2:10; Joel 3:15 .

25 And the (*) stars of heaven shall fall, and the powers which are in heaven, shall shake.

(*) This teacheth that there shall be a change of the whole order of nature.

26 And then shall they see the Son of man, coming in the clouds, with great power and glory.

27 (*) And he shall then send his Angels, and shall gather together his elect from the four winds, *and* from the utmost part of the earth to the utmost part of heaven.

(*) Matthew 24:31 .

28 Now learn a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaves, ye know that summer *is* near.

29 So in like manner, when ye see these things come to pass, know that *the kingdom of God* is near, *even* at the doors.

30 Verily I say unto you, that this (*) generation shall not pass, till all these things be done.

(*) The word signifieth the space of a hundred years; albeit this came to pass before fifty years.

31 Heaven and earth shall pass away, but my words shall not pass away.

32 (2) But of that (*) day and hour knoweth no man, no, not the Angels which are in heaven, neither the (♣) Son himself, but the Father.

(2) The latter day is not curiously to be searched for which the Father alone knoweth; but let us rather take heed, that it come not upon us unaware.

(*) When the destruction of Jerusalem, the persecutions and illusions shall come; but chiefly these are understood of the second coming of Christ.

(♣) In that he is man and mediator.

33 (*) Take heed, watch, and pray; for ye know not when the time is.

(*) Matthew 24:13 .

34 *For the Son of man* is as a man going into a strange country, and leaveth his house, and giveth authority to his servants, and to every man his work, and commandeth the porter to watch.

35 (*) Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cock crowing, or in the dawning,)

(*) For of the coming we are most assured; but of the time, the year, the day or hour, we are ignorant, and therefore must watch continually.

36 Lest if he come suddenly, he should find you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

Mark 14

1 The Priests' conspiracy against Christ. 3 The woman pouring oil on Christ's head. 12 The preparing of the Passover. 22 The institution of the Supper. 41 Christ delivered into the hands of men. 43 Judas betrayeth him with a kiss. 53 Christ is before Caiaphas. 66 Peter's denial.

1 And (*) (1) two days after followed *the feast* of the Passover, and of unleavened bread; and the high Priests, and Scribes sought how they might take him by craft, and put him to death;

(*) Matthew 26:2; Luke 22:1 .

(1) By the will of God, against the counsel of men, it came to pass that Christ should be put to death upon the solemn day of the Passover, that in all respects the truth might agree to the figure.

2 But they said, Not in the feast *day*, lest there be any tumult among the people.

3 (*) And when he was in Bethany in the house of Simon the leper, as he sat at table, there came a woman having a box of ointment of (♣) Spikenard, very costly, and she brake the box, and poured it on his head.

(*) Matthew 26:6; John 12:2 .

(♣) Or, of pure nard and faithfully made.

4 (2) Therefore (*) some disdained among themselves, and said, To what end is this waste of ointment?

(2) Rash judgments are frustrate before God.

(*) As Judas who caused this murmuring.

5 For it might have been sold for more than (a) three hundred pence, and been given unto the poor, (*) and they murmured against her.

(a) Which is about six pounds English, or six pounds sterling.

(*) To wit, Judas, who was offended therewith, and therefore made a business.

6 But Jesus said, **Let her alone; Why trouble ye her? She hath wrought a good work on me.**

7 (3) **For ye have the poor with you always, and when ye will, ye may do them good, but me ye shall not have always.**

(3) Christ suffered himself to be anointed once or twice for certain considerations; but his will is to be daily anointed in the poor.

8 (4) **She hath done that she could; she came aforehand to anoint my body to the burying.**

(4) This woman is the secret instinct of the Spirit, anointing Christ, setteth before men's eyes, his death and burial which were at hand.

9 Verily I say unto you, whosoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 ¶ (*) (5) Then Judas Iscariot, one of the twelve, (♣) went away unto the high Priests, to betray him unto them.

(*) Matthew 26:14; Luke 22:4 .

(5) Covetousness cloaked with a zeal of charity, is an occasion to betray and crucify Christ.

(♣) He took occasion by this ointment as of a thing evil done.

11 And when they heard it, they were glad, and promised that they would give him money; therefore he sought how he might conveniently betray him.

12 ¶ (*) (6) Now the first day of unleavened bread, (b) when (c) they sacrificed the (d) Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover?

(*) Matthew 26:17; Luke 22:8 .

(6) Christ being made subject to the Law for us, doeth celebrate the Passover according to the Law; and therewithal by a miracle sheweth that notwithstanding he in the flesh shall straightway suffer, yet that he is God.

(b) That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth, Matthew 26:17 .

(c) They used to sacrifice.

(d) This is spoken thus, by the figure Metonymy, which is usual in Sacraments, and by the Passover is meant the Paschal lamb.

13 Then he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall a man meet you bearing a pitcher of water; follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The Master saith, Where is the lodging where I shall eat the Passover with my disciples?

15 And he will shew you an (e) upper chamber *which is large, trimmed and prepared*; there make it ready for us.

(e) The Greek word signifieth that part of the house that is highest from the ground, to what use forever it be put, but because they used to sup in that part of the house, they called it a supping chamber.

16 So his disciples went forth, and came to the city, and found as he had said unto them, and made ready the Passover.

17 ¶ And at even he came with the twelve.

18 (*) (7) And as they sat at table and did eat, Jesus said, **Verily I say unto you, that one of you shall betray me, which eateth with me.**

(*) Psalm 41:10; Matthew 26:20-23; Luke 22:14; John 13:18-21 .

(7) The figure of the law, which is by and by to be fulfilled, is abrogated; and in place thereof are put figures of the new covenant answerable unto them, which shall continue to the world's end.

19 Then they began to be sorrowful and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, **It is one of the twelve that (f) (*) dippeth with me in the platter.**

(f) That useth to eat meat with me.

(*) To dip the hand, is as much to say, as he that is accustomed to eat with me.

21 Truly the Son of man goeth his way, as it is (♣) written of him; (*) but woe be to that man, by whom the Son of man is betrayed! It had been good for that man, if he had never been born.

(♣) This declareth that nothing can be done without God's providence.

(*) Acts 1:16 .

22 (*) And as they did eat, Jesus took the bread, and when he had given thanks, he brake it and gave it to them, and said, **Take, eat, this is my body.**

(*) Matthew 26:26; 1 Corinthians 11:24 .

23 Also he took the cup, and when he had (*) given thanks, gave it to them, and they all drank of it.

(*) The Greek word is to bless, which is here taken only to give thanks as Luke and Paul interpreted it, and Mark also so speaking of the cup.

24 And he said unto them, **This is my blood of the New Testament which is shed for many.**

25 **Verily I say unto you, I will drink no more of the fruit of the vine until that day, that I drink it new in the kingdom of God.**

26 And when they had sung a Psalm, they went out to the mount of Olives.

27 ¶ (*) (8) Then Jesus said unto them, **All ye shall be (♣) offended by me this night, for it is written, (♣) I will smite the shepherd, and the sheep shall be scattered.**

(*) John 16:23 .

(8) Christ foretellet how he shall be forsaken of his, but yet he will never forsake them.

(♣) That is, turned from me, because of the persecution.

(♣) Zechariah 13:7 .

28 But after that I am risen, I will go into (*) Galilee before you.

(*) Mark 16:7 .

29 (9) And Peter said unto him, Although all men should be offended, yet would not I.

(9) Here is set forth in an excellent person, a most sorrowful example of man's rashness and weakness.

30 Then Jesus said unto him, Verily I say unto thee, this day, *even* in this night before the cock crow twice, thou shalt deny me thrice.

31 But he said (g) more earnestly. If I should die with thee, I will not deny thee. Likewise also said they all.

(g) That doubling of words, setteth out more plainly Peter's vehement affirmation.

32 ¶ (*) (10) After, they came into a place named Gethsemane; then he said to his disciples, Sit ye here, till I have prayed.

(*) Matthew 26:36; Luke 22:39 .

(10) Christ suffering for us in that flesh which he took upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his Father's hands, which he being just, doeth straightway drink of for the unjust.

33 And he took with him Peter, and James, and John, and he began (*) to be troubled, and in great heaviness,

(*) His divinity was as it were hid, and his humanity shewed itself fully.

34 And said unto them, My soul is very heavy, *even* unto the death; tarry here, and watch.

35 So he went forward a little, and fell down on the ground, and prayed, that if it were possible, that hour might pass from him.

36 And he said, (h) (*) Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not that I will, but that thou (♣) wilt, be done.

(h) This doubling of thy word was used in those days, when their languages were so mixed together; for this word, Abba, is a Syrian word.

(*) Ab in Hebrew, and Abba in the Syrian tongue signifieth the Father.

(♣) He standeth not so to his own will, but that willingly he offereth himself to obey God.

37 (11) Then he came, and found them sleeping, and said to Peter, **Simon, sleepest thou? Couldst not thou watch one hour?**

(11) A horrible example of the sluggishness of men, even in the disciples whom Christ had chosen.

38 ¶ **Watch ye, and pray, that ye enter not into temptation; the spirit indeed is ready, but the flesh is weak.**

39 And again he went away, and prayed, and spake the same words.

40 And he returned, and found them asleep again, for their eyes were heavy; neither knew they what they should answer him.

41 And he came the third time, and said unto them, (*) **Sleep henceforth, and take your rest, it is enough; the hour is come; behold, the Son of man is delivered into the hands of sinners.**

(*) He meaneth that the house will come when they shall be kept from sleeping.

42 **Rise up, let us go; lo, he that betrayeth me, is at hand.**

43 (*) (12) And immediately while he yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves from the high Priests, and Scribes, and Elders.

(*) Matthew 26:47; Luke 22:47; John 18:3 .

(12) As men did willingly spoil God their Creator of his praise in forsaking and betraying him; so Christ willingly going about to make satisfaction for this ruin, is forsaken for his own, and betrayed by one of his familiars as a thief, that the punishment might be agreement to the sin, and we who are traitors, forsakers, and sacrilegers might be delivered out of the devil's snare.

44 And he that betrayed him, had given them a token, saying, Whomsoever (*) I shall kiss, he it is; take him and lead him away (i) safely.

(*) It was the fashion then to greet with kissing at their meetings, and also at their departure.

(i) So diligently, that he escape not out of your hands.

45 And as soon as he was come, he went straightway to him, and said, (*) Master, master; and kissed him.

(*) He repeateth it twice, as if he had been moved with a certain pity in taking his last leave.

46 Then they laid their hands on him, and took him.

47 And (k) one of them that stood by, drew out a sword, and smote a (*) servant of the high Priest, and cut off his ear.

(k) That is, Peter.
(*) Called Malchus.

48 And Jesus answered, and said to them, **Ye are come out as against a thief, with swords and with staves, to take me.**

49 **I was daily with you, teaching in the Temple, and ye (*) took me not; but *this is done* that the Scriptures should be fulfilled.**

(*) Which declareth that no man can do anything contrary to God's ordinance.

50 Then they (l) all forsook him, and fled.

(l) All his disciples.

51 (13) And there followed him a certain young man, clothed in (m) linen upon his bare *body*, and the young men caught him.

(13) Under pretence of godliness, all things are lawful to such as do violence against Christ.
(m) Which he cast about him, when he hearing that slur in the night suddenly ran forth; whereby we may understand with how great licentiousness these villains violently set upon him.

52 But he left his linen cloth, and fled from them naked.

53 (*) So they led Jesus away to the high Priest, and to him came (n) together all the (♣) high Priests, and the Elders, and the Scribes.

(*) Matthew 26:57; Luke 22:54; John 18:24 .
(n) The highest council was assembled, because Christ was accused as a blasphemer and a false prophet; for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that means to condemn him.
(♣) That is, they which had chiefest authority among the Priests.

54 And Peter followed him (*) afar off, even into the hall of the high Priest, and sat with the servants, and warmed *himself* at the (♣) fire.

(*) Which signified that his hot zeal began now to be abated.
(♣) Or, light.

55 (14) And the (*) high Priests, and all the Council sought for witness against Jesus, to put him to death, but found none.

(14) Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his father, condemned of impiety before the high Priest; that we, who denied God and were indeed wicked, might be quit before God.
(*) Matthew 26:59 .

56 For many bare false witness against him, but their witness (*) agreed not together.

(*) Or, were not like.

57 Then there arose certain, and bare false witness against him, saying,

58 We heard him say, (*) I (♣) will destroy this Temple made with hands, and within three days I will build another, made without hands.

(*) John 2:19 .

(♣) These two witnesses dissented, in that the one reported that Christ said he could destroy the Temple, (as Matthew writeth) and the others said, that he heard him say, that he would do it as is here noted.

59 But their witness yet agreed not together.

60 Then the high Priest stood up amongst them, and asked Jesus, saying, Answerest thou nothing? What is the matter that these bear witness against thee?

61 But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou that Christ the Son of the (o) Blessed?

(o) That is, of God, who is worthy of all praise; the which word in their language the Jews when they spake of God, use commonly in their writings even to this day.

62 And Jesus said, *I am he, (*) and ye shall see the (♣) Son of man sit at the right hand of the power of God, and come in the clouds of heaven.*

(*) Matthew 24:30 .

(♣) Whom they now condemned in this base estate, they should see appear at the last day with majesty and glory.

63 Then the high Priest rent his clothes, and said, What have we anymore need of witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him to be worthy of death.

65 (15) And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Prophecy. And the (*) sergeants smote him with *their* rods.

(15) Christ suffering all kind of reproach for our sakes, getteth everlasting glory to them that believe in him.

(*) This declareth the wickedness and insolency of the governors, and rulers, seeing their officers contrary to all justice, thus raged and tormented him, that was innocent.

66 (*) (16) And as Peter was beneath in the hall, there came one of the maids of the high Priest.

(*) Matthew 26:69; Luke 22:55; John 18:25 .

(16) A heavy example of the frailness of man, together with a most comfortable example of the mercy of God, who giveth the spirit of repentance and faith to his elect.

67 And when she saw Peter warming *himself*, she looked on him, and said, Thou wast also with Jesus of Nazareth.

68 But (*) he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the (♣) (♣) porch, and the cock crew.

(*) We ought to consider our own infirmity, that we may learn only to trust in God, and not in our own strength.

(♣) Or, entry.

(♣) Peter prepareth himself to flee if he were further laid unto.

69 (*) Then (p) a maid saw him again, and began to say to them that stood by, This is *one* of them.

(*) Matthew 26:71; Luke 22:56; John 18:25 .

(p) If we compare the Evangelists diligently together, we shall perceive that Peter was known of many through the maiden's report; yea, in Luke, when the second denial is spoken of, there is a man servant mentioned, and not a maid.

70 But he denied it again. And anon after, they that stood by, said again to Peter, Surely thou art *one* of them, for thou art of Galilee, and thy speech is like.

71 And he began to curse, and swear, *saying*, I know not this man of whom ye speak.

72 (*) Then the second time the cock crew, and Peter remembered the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me thrice, and (♣) weighing that with himself, he wept.

(*) Matthew 26:75; John 13:38 .

(♣) Or, rushed out the doors and wept.

Mark 15

1 Of the things that Christ suffered under Pilate. 11 Barabbas is preferred before Christ. 15 Pilate delivereth Christ to be crucified. 17 He is crowned with thorns. 19 They spit on him, and mock him. 21 Simon of Cyrene carrieth Christ's cross. 27 Christ is crucified between two thieves. 29 He is railed at. 37 He giveth up the ghost. 43 Joseph burieth him.

1 And (*) (1) anon in the dawning, the high Priests held (♣) a Council with the Elders, and the Scribes, and the whole Council, and bound Jesus, and led him away, and (a) delivered him to Pilate.

(*) Matthew 27:1; Luke 22:66; John 18:19 .

(1) Christ being bound before the judgment seat of an earthly judge, in open assembly is condemned as guilty unto the death of the cross, not for his own sins, (as appeareth by the Judge's own words) but for all ours, that we most guilty creatures being delivered from the guiltiness of our sins, might be quitted before the judgment seat of God, even in the open assembly of the Angels.

(♣) For the Romans gave them no authority to put any man to death.

(a) It was not Lawful for them to put any man to death, for all causes of life and death were taken away from them, first by Herod the great, and afterward by the Romans, about forty years before the destruction of the Temple, and therefore they deliver Jesus to Pilate.

2 Then Pilate asked him, Art thou the King of the Jews? And he answered, and said unto him, **Thou sayest it.**

3 And the high Priests accused him of many things.

4 (*) Wherefore Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

(*) Matthew 27:12; Luke 23:3; John 18:35 .

5 But Jesus answered (*) no more at all, so that Pilate marveled.

(*) He would not defend his cause, but presented himself willingly to be condemned.

6 Now at the feast, Pilate did (b) deliver a prisoner unto them, whomsoever they would desire.

(b) Used Pilate to deliver.

7 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

8 And the people cried aloud, and began to desire *that he would do as he had* (*) ever done unto them.

(*) The people always maintain their customs, although they be worth nothing.

9 Then Pilate answered them, and said, Will ye that I let loose unto you the King of the Jews?

10 For he knew that the high Priests had delivered him of envy.

11 But the high Priests had moved the people *to desire* that he would rather deliver Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I do *with him*, whom ye call the King of the Jews?

13 And they cried again, Crucify him.

14 Then Pilate said unto them, But what evil hath he done? And they cried the more fervently, Crucify him.

15 So Pilate (*) willing to content the people, loosed them Barabbas, and delivered Jesus, when he had scourged him, that he might be crucified.

(*) When a judge hath respect to men, he quit forgetteth justice.

16 Then the soldiers led him away into the hall, which is the (*) common hall, and called together the whole band,

(*) Pretory.

17 (2) And clad him with purple, and platted a crown of thorns, and put it about *his head*,

(2) Christ going about to take away the sins of men, who went about to usurp the throne of God himself, is condemned as one that hunted after the kingdom, and mocked with a false shew of a kingdom, that we on the other side, who shall indeed be eternal kings, might receive the crown of glory at God's own hand.

18 And began to salute him, *saying*, Hail, King of the Jews.

19 And they smote him on the head with a (*) reed, and spat upon him, and bowed the knees, *and* did him reverence.

(*) Or, stalk.

20 And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucify him.

21 (*) And they (3) (♣) compelled one that passed by, *called* Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to bear his cross.

(*) Matthew 27:32; Luke 23:26 .

(3) The rage of the wicked hath no measure, but in the mean season, even the weakness of Christ, being in pain under the heavy burden of the cross, doeth manifestly shew that a lamb is led to be sacrificed.

(♣) It was the custom to make him that was condemned, to carry his cross, but Jesus was not able for weakness.

22 (*) (4) And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens'* skulls.

(*) Matthew 27:33; Luke 23:33; John 19:17 .

(4) Christ is led out of the walls of the earthly Jerusalem, into a foul place of dead men's carcasses, as a man most unclean, not touching himself, but touching our sins, which were laid upon him, to the end that we being made clean by his blood, might be brought into the heavenly Sanctuary.

23 And they gave him to drink wine mingled (*) with myrrh; but he received it not.

(*) Which was to hasten his death; but he would not drink it, because he would wait for the hour that his Father had appointed, that he might render unto him perfect obedience.

24 (*) (5) And when they had crucified him, they parted his garments, casting lots for them, what every man should have.

(*) Luke 23:34 .

(5) Christ hangeth naked upon the cross, and as the wickedest caitiff that ever was, most vilely reprov'd; that we being clothed with his righteousness, and blessed with his curses, and sanctified by his only oblation, may be taken up into heaven.

25 And it was (*) the third hour when they crucified him.

(*) The Jews divided their day into four parts, so that by the third hour is here meant the third part of the day, which was from six o'clock to nine, at what time Matthew saith he was crucified.

26 And the title of his cause was written above, THE KING OF THE JEWS.

27 They crucified also with him two thieves, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, (*) And he was counted among the wicked.

(*) Isaiah 53:12 .

29 And they that went by, railed on him, wagging their heads, and saying, (*) Hey, thou that destroyest the Temple, and buildest it in three days,

(*) John 2:19 .

30 Save thyself, and come down from the cross.

31 Likewise also even the high Priests mocking, said among themselves with the Scribes, He saved other men, himself he cannot save.

32 Let Christ the King of Israel now come down from the cross, that we may see, and believe. (*) They also that were crucified with him, reviled him.

(*) Meaning the one of them that were crucified.

33 ¶ Now when the sixth hour was come, (6) darkness arose over (c) (*) all the land until the ninth hour.

(6) How angry God was against our sin, which he punished in our surety, his son, it appeareth by this horrible darkness.

(c) By this word, land, he meaneth Palestina; so that the strangeness of the wonder, is so much the more set forth in that, at the feast of the Passover, and in the full moon, when the Sun shined over all the rest of the world and at midday that corner of the world, wherein so wicked an act was committed, was over covered with most gross darkness.

(*) Because this darkness was only over the land of Canaan, when the rest of the world was light, the miracle is greater.

34 And at the (7) (♣) ninth hour Jesus cried with a loud voice, saying, (*) Eloi, Eloi, lama sabachthani? Which is by interpretation, My God, my God, why hast thou forsaken me?

(7) Christ striving mightily with Satan, with sin, and with death, all three armed with the horrible curse of God, grievously tormented in body hanging upon the cross, and in soul plunged into the depth of hell, yet he riddeth himself, crying with a mighty voice; and notwithstanding the wound which he received of death in that which he died, yet by smiting both things above and things beneath, by renting of the veil of the Temple, and by the testimony wrung out of them which murdered him, he sheweth evidently unto the rest of his enemies which are as yet obstinate, and mock at him, that he shall be known out of hand to be conqueror and Lord of all.

(♣) Which was the third part of the day, and about three o'clock afternoon.

(*) Psalm 22:1; Matthew 27:46 .

35 And some of them that stood by, when they heard it, said, (*) Behold, he calleth Elijah.

(*) This was spoken mockingly.

36 And one ran, and filled a (*) sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let him alone, let us see if Elijah will come, and take him down.

(*) Psalm 69:21 .

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the veil of the Temple was rent in twain, from the top to the bottom.

39 Now when the (*) Centurion, which stood over against him, saw that he thus crying gave up the ghost, he said, Truly this man was the Son of God.

(*) Who had charge over a hundred men.

40 ¶ (8) There were also women which beheld afar off, among whom was Mary Magdalene, and Mary (the mother of James the less, and of Joses), and Salome,

(8) Christ to the great shame of men which forsook the Lord, chose women for his witnesses, which beheld all this whole action.

41 Which also when he was in Galilee, (*) followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.

(*) Luke 8:2 .

42 (*) And now when the night was come (because it was the day of the preparation that is before the Sabbath)

(*) Matthew 27:57 .

43 (*) Joseph of Arimathea, an (d) (♣) honorable counselor, which also looked for the kingdom of God, came, and went in (e) (♣) boldly unto Pilate, and asked the body of Jesus.

(*) Luke 23:50; John 19:38 .

(d) A man of great authority, of the council of the Sanhedrin, or else taken into counsel by Pilate.

(♣) A grave man and of great authority.

(e) If we consider what danger Joseph cast himself into, we shall perceive how bold he was.

(♣) This man shewed his faith boldly when the danger seemed to be most perilous.

44 And Pilate marvelled, if he were already dead, and called unto him the Centurion, and asked of him whether he had been any while dead.

45 And when he knew *the truth* of the Centurion, he gave the body to Joseph.

46 Who bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb that was hewn out of a rock, and rolled a stone unto the door of the sepulcher;

47 And Mary Magdalene, and Mary Joses' *mother*, beheld where he should be laid.

Mark 16

1 Of Christ's resurrection. 9 He appeareth to Mary Magdalene and others. 15 He sendeth his Apostles to preach. 19 His ascension.

1 And (*) when the Sabbath day was past, Mary Magdalene, and Mary the *mother* of James and Salome, bought sweet ointments, that they might come and anoint him.

(*) Luke 24:1; John 20:1 .

2 Therefore early in the morning, the first day of the week, they came unto the sepulcher, when the sun was now risen.

3 And they said one to another, Who shall roll us away the stone from the door of the sepulcher?

4 And when they (a) looked, they saw that the stone was rolled away (for it was a very great one.)

(a) When they cast their eyes toward the sepulcher.

5 (*) So they went into the (b) sepulcher, and saw (♣) a young man sitting at the right side, clothed in a long white robe; and they were afraid.

(*) Matthew 28:1; John 20:12 .

(b) Into the cave where the sepulcher was cut out.

(♣) The Angel of God in the likeness of a young man.

6 But he said unto them, Be not so afraid, ye seek Jesus of Nazareth, which hath been crucified: he is risen, he is not here; behold the place where they put him.

7 But go your way, and tell his disciples, and (♣) Peter, that he will go before you into Galilee; there shall ye see him (*) as he said unto you.

(♣) He especially maketh mention of Peter to comfort him, because he had fallen into greater danger than the rest.

(*) Mark 14:28; Matthew 26:32 .

8 And they went out quickly, and fled from the sepulcher, for they trembled, and were amazed; neither said they anything to any man, for they were afraid.

9 ¶ (1) And when Jesus was risen again, early the first day of the week, he appeared first to Mary Magdalene, (*) out of whom he had cast seven devils;

(1) Christ himself appeareth to Mary Magdalene to upbraid the disciple's incredulity.

(*) John 20:16; Luke 8:2 .

10 And she went and told them that had been with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they (*) believed it not.

(*) They had soon forgotten that which Christ had foretold them of his resurrection.

12 ¶ (*) (2) After that, he appeared unto two of them in another form, as they walked and went into the country.

(*) Luke 24:13 .

(2) Christ appeareth to two other disciples, and at length to the eleven.

13 And they went and told it to the remnant, but they believed them not.

14 ¶ (*) (c) Finally, he appeared unto the eleven as they (♣) sat together, and reproached them for their unbelief and hardness of heart, because they believed not them which had seen him, being risen up again.

(*) Luke 24:36; John 20:19 .

(c) The Evangelist considered not the order of time, but the course his history, which he divided into three parts; The first sheweth how he appeared to the women, the second, to his Disciples, the third, to his Apostles, and therefore he saith, Finally.

(♣) Mourning and praying.

15 (3) And he said unto them, (*) **Go ye into all the world, and preach the Gospel to (d) (♣) every creature.**

(3) The Apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, having besides power to do miracles.

(*) Matthew 28:19 .

(d) Not to the Jews only, nor in Judea only, but to all men, and everywhere; and so must all the Apostles do.

(♣) As well Gentile as Jew.

16 He that shall believe and be baptized, shall be saved; (*) but he that will not believe, shall be damned.

(*) John 12:48 .

17 And these (♣) tokens shall follow them that believe, (*) In my Name they shall cast out devils, and (♣) shall speak with (e) (♦) new tongues,

(♣) This gift was but for a time to cause men the more willingly to receive the Gospel which as yet was not evidently known.

(*) Acts 16:18 .

(♣) Acts 2:4; Acts 10:46 .

(e) Strange tongues, such as they knew not before.

(♦) With other and divers, as Luke saith.

18 (*) And shall take away serpents, and if they shall drink any deadly thing, it shall not hurt them; (♣) they shall lay their hands on the sick, and they shall recover.

(*) Acts 28:5 .

(♣) Acts 28:8 .

19 (*) (4) So after the Lord had spoken unto them, he was received into heaven, and sat at the right hand of God.

(*) Luke 24:51 .

(4) Christ, having accomplished his office on earth, ascendeth into heaven, from whence (the doctrine of his Apostles being confirmed with signs) he will govern his Church, unto the world's end.

20 And they went forth, and preached everywhere. And the (*) Lord wrought with them, and confirmed (f) the word with (♣) signs that followed. Amen.

(*) Hebrews 2:4 .

(f) To wit, the doctrine; therefore doctrine must go before, and signs must follow after.

(♣) The miracles and signs follow the doctrine, as certain seals, so that if the doctrine be false, the miracles can be no better, Deuteronomy 13:3 .

The Holy Gospel Of Jesus Christ, According To Luke

<i>Luke 1</i>	2
<i>Luke 2</i>	12
<i>Luke 3</i>	18
<i>Luke 4</i>	22
<i>Luke 5</i>	28
<i>Luke 6</i>	32
<i>Luke 7</i>	38
<i>Luke 8</i>	44
<i>Luke 9</i>	50
<i>Luke 10</i>	58
<i>Luke 11</i>	63
<i>Luke 12</i>	70
<i>Luke 13</i>	77
<i>Luke 14</i>	82
<i>Luke 15</i>	85
<i>Luke 16</i>	89
<i>Luke 17</i>	93
<i>Luke 18</i>	97
<i>Luke 19</i>	102
<i>Luke 20</i>	108
<i>Luke 21</i>	113
<i>Luke 22</i>	117
<i>Luke 23</i>	125
<i>Luke 24</i>	131

Luke 1

1 Luke's Preface. 5 Zacharias and Elizabeth. 15 What a one John should be. 20 Zacharias stricken dumb, for his incredulity. 26 The Angel saluteth Mary, and foretelleth Christ's nativity. 39 Mary visited Elizabeth. 46 Mary's song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of John.

1 Forasmuch as (1) many have (a) taken in hand to set forth the story of those things, whereof we are fully persuaded,

(1) Luke commendeth the witness that saw this history.

(a) Many took it in hand, but did not perform; Luke wrote his Gospel before Matthew and Mark.

2 (b) (*) As they have delivered them unto us, which from the beginning saw them theirselves, and were ministers of the (♣) word,

(b) Luke was not an eye witness, and therefore it was not he to whom the Lord appeared when Cleopas saw him; and he was taught not only by Paul, but by others of the Apostles also.

(*) Meaning the Apostles with whom he was conversant.

(♣) Or of the thing; and it may be referred either to Christ or to the Gospel and hereby is meant that they were the ministers of Christ who is called the word; or ministers of that word, that is to say, of the Gospel; and this commendeth the authority of his doctrine, seeing he received it of the Apostles.

3 It seemed good also to me ((c) most noble Theophilus) as soon as I had searched out perfectly all things (d) from the beginning, to write unto thee thereof from point to point,

(c) It is most mighty, and therefore Theophilus was a very honorable man, and in a place of great dignity.

(d) Luke began his Gospel a great deal farther off, than the others did.

4 That thou mightest (e) acknowledge the certainty of those things, whereof thou hast been instructed.

(e) Have fuller knowledge of those things, which before thou knewest but meanly.

5 In (2) the (f) time of (g) (♣) Herod King of Judea, there *was* a certain Priest named Zacharias, of the (*) (h) course of Abia; and his wife *was* of the (♣) daughters of Aaron, and her name *was* Elizabeth.

(2) John who was another Elijah, and appointed to be herald of Christ, coming of the stock of Aaron, and of two famous and blameless parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.

(f) Word for word, in the days; so speak the Hebrews, giving us to understand, how short and frail a thing the power of prince's is.

(g) Herod the great.

(♣) The son of Antipater.

(*) 1 Chronicles 24:10 .

(h) For the posterity of Aaron was divided into courses.

(*) By her father; for by her mother's line she was of the house of David.

6 Both were (i) (*) just before God, and (k) walked in all the (l) commandments and (♣) ordinances of the Lord, (m) without reproof.

(i) The true mark of righteousness is, to be liked and allowed of in the judgment of God.

(*) This perfection or justice is judged by the fruits and outward appearance, and not by the cause; which only cometh of God's free mercy through Christ.

(k) Lived, so speak the Hebrews; for our life is as a way, wherein we must walk, until we come to the mark.

(l) In all the moral and ceremonial law.

(♣) The Greek word signifieth justifications, whereby is meant the outward observation of the ceremonies commanded by God.

(m) Whom no man could justly reprove; now so it is, that the fruits of justification are set forth here, and not the cause, which is faith only, and nothing else.

7 And they had no child, because that Elizabeth was barren, and both were well stricken in age.

8 And it came to pass, as he executed the Priest's office before God, as his course came in order,

9 (*) According to the custom of the Priest's office, his lot was to (♣) burn incense, when he went into the (n) (♣) Temple of the Lord.

(*) Exodus 30:7 .

(♣) That is, the evening and morning sacrifice according to the Law.

(n) The Temple was one, and the Court another; for Zacharias went out of the Court or outward room, where all the people were, and therefore are said to be without, into the Temple.

(♣) The Temple was divided into three parts: the first was the body of the Temple called Atrium, where the people were; the second called Sanctum, where the Priests and Levites were; and the third Sanctum Sanctorum, into the which the high Priest entered once a year to sacrifice.

10 And the whole multitude of the people were without in prayer, (*) while the incense was burning.

(*) Exodus 30:7; Leviticus 16:17 .

11 Then appeared unto him an Angel of the Lord, standing at the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the Angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name (*) John.

(*) Which signifieth the grace of the Lord.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the (o) sight of the Lord, and shall neither drink wine, nor (p) (*) strong drink, and he shall be filled with the holy Ghost, even from his mother's womb.

(o) So speak the Hebrews when it signifieth a rare kind of excellency; so is it said of Nimrod, Genesis 10:9 . He was a valiant hunter before God.

(p) Any drink that may make drunk.

(*) The word signifieth all manner of drink which maketh men drunk.

16 (*) And many of the children of Israel shall he (q) turn to their Lord God.

(*) Malachi 4:5 .

(q) Shall be a means to bring many to repentance, and turn themselves to the Lord from whom they fell.

17 (*) For he shall go (r) (♣) before him (s) in the spirit and power of Elijah, to turn the (t) hearts of the (♣) fathers to the children, and the disobedient to the (u) wisdom of the just men, to make ready a people prepared for the Lord.

(*) Matthew 11:14 .

(r) As they use to go before kings, and when you see them, you know the king is not far off.

(♣) As a King in his royalty hath one to go before him, who signifieth the King to be at hand.

(s) This is spoken by the figure Metonymy, taking the spirit, for the gift of the spirit, as you would say, the cause, for that which cometh of the cause.

(t) By this figure Synecdoche, he sheweth that he shall take away all kinds of enmities, which use to breed great troubles and turmoils amongst men.

(♣) When Christ saith he came to set the father against the son, he meaneth the success which cometh of the Gospel through the malice of men; but here he speaketh of the true end and prosperity of the Gospel.

(u) Wisdom and goodness are two of the chiefest causes which make men reverence and honor their fathers.

18 Then Zacharias said unto the Angel, Whereby shall I know this? For I am an old man, and my wife is of a great age.

19 And the Angel answered, and said unto him, I am (*) Gabriel (x) that stand in the presence of God, and am sent to speak unto thee, and to shew thee these good tidings.

(*) Which signifieth, the strength or sovereignty of God.

(x) That appear, for so the Hebrews use this word (to stand) meaning that they are ready to do his commandment.

20 And behold, thou shalt be dumb, and not be able to speak, until (*) the day that these things be done, because thou believedst not my words, which shall be fulfilled in their season.

(*) We must not measure God's promises by our weak senses.

21 Now the people waited for Zacharias, and marveled that he tarried so long in the Temple.

22 And when he came out, he could not speak unto them; then they perceived that he had seen a vision in the Temple; for he made signs unto them, and remained dumb.

23 And it came to pass, when the days of his office were fulfilled, that he departed (*) to his own house.

(*) Whiles their course endured to sacrifice, they might not lie with their wives, nor drink any liquor that might make one drunk.

24 And after those days, his wife Elizabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on *me*, to take from me (*) my rebuke among men.

(*) For the barren women enjoyed not the promise which God made to them that were married, to have issue; but principally they were deprived of that promise which God made to Abraham, that he would increase his seed.

26 ¶ (3) And in the sixth month, the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

(3) The Angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Son of the most high promised to David, is conceived by the virtue of the holy Ghost.

27 (*) To a virgin affianced to a man whose name *was* Joseph, of the (y) house of David, and the virgin's name *was* Mary.

(*) Matthew 1:18 .

(y) As much is to be said of Mary, otherwise Christ had not have been of the stock, not the son of David.

28 And the Angel went in unto her, and said, (*) Hail thou *that art* (z) (♣) freely beloved, the Lord *is* with thee; (a) blessed *art* thou among women.

(*) Or, gladness be to thee.

(z) It might be rendered word for word, full of favor and grace, and he sheweth straight after, laying out plainly unto us, what that favor is, in that he saith, the Lord is with thee.

(♣) Or, received into favor.

(a) Of God.

29 And when she saw *him*, she was (b) troubled at his saying, and thought what manner of salutation that should be.

(b) Moved at the strangeness of the matter.

30 Then the Angel said unto her, Fear not, Mary; for (*) thou hast (c) found favor with God.

(*) Not for her merits, but only through God's free mercy, who loved us when we were sinners, that whosoever rejoiceth, should rejoice in the Lord.

(c) So speak the Hebrews, saying, that men have found favor, which are in favor.

31 (*) For lo, thou shalt conceive in thy womb, and bear a son, (♣) and shalt call his name JESUS.

(*) Isaiah 7:14 .

(♣) Luke 2:21; Matthew 1:21 .

32 He shall be great, and shall be (d) called the Son (*) of the most High, and the Lord God shall give unto him the throne of his father David.

(d) He shall be declared so to be, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.

(*) Because he is the true Son of God, begotten from before all beginning, and manifested in flesh at the determinate time.

33 (*) And he shall reign over the house of Jacob forever, and of his kingdom shall be none end.

(*) Daniel 7:14-27, Micah 4:7 .

34 Then said Mary unto the Angel, (e) (*) How shall this be, seeing (f) I know not a man?

(e) The greatness of the matter causeth the Virgin to ask this question, not that she distrusteth any whit at all, for she asketh only of the manner of the conceiving, so that it is plain she believed all the rest.

(*) She would be resolved of all doubts to the end that she might more surely embrace the promise of God.

(f) So speak the Hebrews, signifying by this modest kind of speech the company of man and wife together, and this is the meaning of it; how shall this be, foreseeing, I shall be Christ his mother, I am very sure I shall not know any man; for the godly virgin had learned by the Prophets, that the Messiah should be born of a Virgin.

35 And the Angel answered, and said unto her, The holy Ghost (g) shall come upon thee, and the power of the most High shall (*) overshadow thee; therefore also that (h) (♣) holy thing which shall be born of thee, shall be (i) called the Son of God.

(g) That is, the holy Ghost shall cause thee to conceive by his mighty power.

(*) It shall be a secret operation of the holy Ghost.

(h) That pure thing and void of all spot of uncleanness; for he that was to take away sin, must needs be void of sin.

(♣) He must be pure and without sin, which must take away the sins of the world.

(i) Declared and shewed to the world, to be the Son of God.

36 And behold, thy (k) (*) cousin, Elizabeth, she hath also conceived a son in her old age; and this is her (l) sixth month, which was called barren.

(k) Though Elizabeth were of the tribe of Levi, yet she might be Mary's cousin; for whereas it was forbidden by the Law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe; for the Levites had no portion allotted them, when the land was divided among the people.

(*) Notwithstanding that Elizabeth was married to one of the tribe of Levi, yet she was Mary's cousin which was of the stock of David. For the law which forbade marriage out of their own tribe, was only that the tribes should not be mixed and confounded, which could not be in marrying with the Levites; for they had no portion assigned unto them.

(l) This is now the sixth month from the time when she conceived.

37 For with God shall nothing be impossible.

38 Then Mary said, Behold the servant of the Lord; be it unto me according to thy word. So the Angel departed from her.

39 ¶ (4) And Mary arose in those days, and went into the (m) hill *country* with haste to a (n) (*) city of Judah,

(4) Elizabeth being great with child of John, and Mary with Christ, by the inspiration of the holy Ghost, do rejoice each for other.

(m) Which is on the Southside of Jerusalem.

(n) That is to say, Hebron; which was in times past called Kirjatharba, which was one of the towns, that was given to the Levites, in the tribe of Judah, and is said to be in the mountains of Judah; Joshua 14:15; Joshua 21:11 .

(*) Which was also called, Kirjath-arba or Hebron, Joshua 14:15; Joshua 21:11 .

40 And entered into the house of Zacharias, and saluted Elizabeth.

41 And it came to pass, as Elizabeth heard the salutation of Mary, the babe (o) (*) sprang in her belly, and Elizabeth was filled with the holy Ghost.

(o) This was no ordinary nor usual kind of moving.

(*) This moving was extraordinary and not natural, which was to commend the miracle.

42 And she cried with a loud voice, and said, Blessed art thou among women, because (p) the (*) fruit of thy womb is blessed.

(p) Christ is blessed in respect of his humanity.

(*) He sheweth the cause why Mary was blessed.

43 And whence cometh this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in my ears, the babe sprang in my belly for joy,

45 And blessed is she that believed, for those things shall be performed, which were told her (*) from the Lord.

(*) By the message of the Angel.

46 (5) Then Mary said, My (*) soul magnifieth the Lord,

(5) Christ the redeemer of the afflicted, and revenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

(*) The soul, and spirit signify the understanding and affection, which are the two principal parts of the soul.

47 And my spirit rejoiceth in God my Saviour.

48 For he hath (q) looked on the (r) (*) poor degree of his servant; for behold, from henceforth shall all ages call (♣) me blessed,

(q) Hath freely and graciously loved.

(r) Word for word, My baseness, that is, my base estate, so that the Virgin vaunteth not her deserts, but the grace of God.

(*) Or, low estate.

(♣) This favor that God hath shewed me, shall be spoken of forever.

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his (*) mercy is from generation to generation on them (s) that fear him.

(*) According to the promise made to Abraham that he would be his God, and the God of his seed forever.

(s) To them that live godly and religiously, so speak the Hebrews.

51 (*) He hath shewed strength with his (t) arm; (♣) he hath (u) scattered the proud in the (x) (♣) imagination of their hearts.

(*) Isaiah 51:9; Psalm 33:10 .

(t) That is, a heaping up of words more than needs, which the Hebrews use very much, and the arm is taken for strength.

(♣) Isaiah 29:15 .

(u) Even as the wind doth the chaff.

(x) He hath scattered them, and the imagination of their hearts; or by and through the imagination of their own hearts; so that their wicked counsel turned to their own destruction.

(♣) The wicked lay snares for others, wherein they themselves are taken.

52 (*) He hath (y) put down the mighty from their seats, and exalted them of (z) low degree.

(*) 1 Samuel 2:6 .

(y) The mighty and rich men.

(z) Such as none account is made of, who are vile in men's eyes, which are indeed the poor in spirit, that is, such as challenge nothing to themselves in the sight of God.

53 (*) He hath filled the (a) hungry with good things, and sent away the rich empty.

(*) Psalm 34:10 .
(a) Them that are brought to extreme poverty.

54 (b) (*) He hath upholden Israel his servant to be mindful of his mercy.

(b) He has helped up Israel with his arm, being clean cast down.
(*) Isaiah 30:18; Isaiah 41:8; Isaiah 54:5; Jeremiah 31:5 .

55 ((*) As he hath (c) spoken to our fathers, *to wit*, to Abraham, and his (♣) seed) forever.

(*) Genesis 17:19; Genesis 22:17; Psalm 132:12 .
(c) Promised.
(♣) Or, posterity.

56 ¶ And Mary abode with her about three months, after, she returned to her own house.

57 ¶ (6) Now Elizabeth's time was fulfilled, that she should be delivered, and she brought forth a son.

(6) John's nativity is set out with new miracles.

58 And her neighbors, and cousins heard tell how the Lord had shewed his great mercy upon her, and they (*) rejoiced with her.

(*) Luke 1:14 .

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called John.

61 And they said unto her, There is none of thy kindred, that is named with this name.

62 Then they made signs to his father, how he would have him called.

63 So he asked for writing tablets, and wrote, saying, His name is John, and they marveled all.

64 And his mouth was opened immediately, and his tongue *loosed*, (*) and he (♣) spake and praised God.

(*) Was restored to it's former state, is read in some copies.

(♣) Not only for his benefit in pardoning his fault, but also to shew that he was justly punished for his incredulity.

65 Then fear came on all them that dwelt near unto them, and all (d) these words were noised abroad throughout all the hill *country* of Judea.

(d) All this that was said and done.

66 And all they that heard them, (e) laid *them* up in their hearts, saying, What manner child shall this be? And the (f) (*) hand of the Lord was with him.

(e) Thought upon them diligently and earnestly, and as it were, printed them in their hearts.

(f) That is, the present favor of God, and a singular kind of virtue appeared in him.

(*) The mighty power of God and his grace which declared that he should be an excellent person.

67 (7) Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

(7) John scarce born, by the authority of the holy Ghost, is appointed to his office.

68 Blessed *be* the Lord God of Israel, because he hath (g) (♣) visited (*) and (h) redeemed his people,

(g) That he hath shewed himself mindful of his people, insomuch that he came down from heaven himself, to visit us in person, and to redeem us.

(♣) In declaring himself mindful of his people, and therefore is come from heaven to visit and redeem them.

(*) Luke 2:30; Matthew 1:21 .

(h) Hath paid the ransom, that is to say, the price of our redemption.

69 (*) And hath raised up the (i) (♣) horn of salvation unto us, in the house of his servant David,

(*) Psalm 132:17 .

(i) This word Horn in the Hebrew tongue signifieth might, and it is a Metaphor, taken from beasts, that fight with their horns; and by raising up the might of Israel, is meant, that the kingdom of Israel was defended, and the enemies thereof laid on the ground, even then when the strength of Israel seemed to be utterly decayed.

(♣) When the promises of God seemed to have failed, and the state of Israel to have perished, then sent he his Christ who by his invincible strength, as with a strong horn overthrew his enemies.

70 (*) As he spake by the mouth of his holy Prophets, which were since the world began, *saying*,

(*) Jeremiah 23:6; Jeremiah 30:10 .

71 *That he would send us* deliverance from our enemies, and from the hands of all that hate us,

72 That he might shew (*) mercy towards our fathers, and (k) remember his holy covenant,

(*) He declareth the cause and fountain of our redemption.

(k) Declared indeed that he was mindful.

73 (*) *And* the oath, which he sware to our father Abraham.

(*) Genesis 22:16; Jeremiah 31:33; Hebrews 6:13-17 .

74 *Which was,* that he would grant unto us, that we being delivered out of the hands of our enemies, should (*) serve him without fear,

(*) This is the end of our redemption.

75 All the days of our life, in (*) holiness and righteousness (l) (♣) before him.

(*) 1 Peter 1:13 .

(l) To God's good liking.

(♣) To whom no hypocrite can be acceptable.

76 And thou, (m) babe, shalt be called the Prophet of the most High; for thou shalt go before the face of the Lord, to prepare his ways,

(m) Though thou be at this present never so little.

77 *And* to (n) give knowledge of salvation unto his people, by the (o) (*) remission of their sins,

(n) Open the way.

(o) Forgiveness of sins, is the means whereby God saveth us; Romans 4:7 .

(*) He sheweth that our salvation consisteth in the remission of sins, which is the principal part of the Gospel.

78 Through the tender mercy of our God, whereby (*) the (p) (♣) dayspring from on high hath visited us,

(*) Zechariah 3:8; Zechariah 6:12; Malachi 4:2 .

(p) Or, bud, or branch, he alludeth unto the places in Jeremiah 23:5. Zechariah 3:8 and Zechariah 6:12; and he is called a bud from on high, that is, sent from God unto us, and not as other buds which bud out of the earth.

(♣) Or, branch of a tree, meaning the Messiah, who is the son of righteousness which shineth from heaven.

79 To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of (q) (*) peace.

(q) Into the way which leadeth us to true happiness.
(*) That is, of all felicity.

80 And the child grew, and waxed strong in spirit, and was in (*) the wilderness, till the day came that he should shew himself unto Israel.

(*) He meaneth that part of Judea which was least inhabited where also the gross and rude people dwelled.

Luke 2

1 Augustus Caesar taxeth all the world. 7 Christ is born. 13 The Angel's song. 21 Christ is circumcised. 22 Mary purified. 28 Simeon taketh Christ in his arms. 29 His song. 36 Anna the Prophetess. 40 The child Christ. 46 Jesus disputeth with the doctors.

1 And (1) it came to pass in those days, that there came a decree from Augustus Caesar, that all the (a) world should be (b) (*) taxed.

(1) Christ the Son of God, taking upon him the form of a servant, and making himself of no reputation, is poorly born in a stable; and by the means of Augustus the mightiest prince in the world (thinking nothing less) hath his cradle prepared in Bethlehem, as the Prophets forewarned.
(a) So far as the Empire of the Romans did stretch.
(b) That is, the inhabitants of every city should have their names taken, and their goods rated it a certain value, that the Emperor might understand, how rich every country, city, family, and house was.
(*) Or, put in writing.

2 (This first (*) taxing was made when Cyrenius was governor of Syria.)

(*) Whereby the people were more charged and oppressed.

3 Therefore went all to be taxed, every man to his own city.

4 And (♣) Joseph also went up from Galilee out of a city called Nazareth, into Judea, unto the (c) city of (*) David, which is called Bethlehem (because he was of the house and lineage of David,)

(♣) He sheweth by what occasion Jesus was born in Bethlehem.
(c) Which David was born, and brought up in.
(*) John 7:42 .

5 To be taxed with Mary that was given him to wife, which was with child.

6 ¶ And so it was, that while they were there, the days were accomplished that she should be delivered,

7 And she brought forth her (*) first begotten son, and wrapped him in swaddling clothes, and laid him in a (♣) crèche, because there was no room for them in the Inn.

(*) Read Matthew 1:25 .

(♣) Whereby appeared his poverty, and their cruelty which would not pity such a woman in such case.

8 ¶ (2) And there were in the same country shepherds, (d) abiding in the field, and keeping watch by night over their flock.

(2) The Angels themselves declare to poor shepherds (nothing regarding the pride of the mighty) the Godhead and office of the child lying in the crib.

(d) Lodging without doors, and open in the air.

9 And lo, the Angel of the Lord (e) came upon them, and the glory of the Lord shone about them, and they were sore afraid.

(e) Came suddenly upon them, when they thought of no such matter.

10 Then the Angel said unto them, Be not afraid; for behold, I bring you glad tidings of great joy, that shall be to all the people,

11 *That is*, that unto you is born this day in the city of (*) David, a Saviour, which is Christ the Lord.

(*) Which was Bethlehem.

12 And (*) this *shall be* a sign unto you, Ye shall find the babe swaddled, and laid in a crèche.

(*) Because they should not be offended with Christ's poor estate, the Angel preventeth this doubt, and sheweth in what sort they should find him.

13 And straightway there was with the Angel (f) a multitude of heavenly soldiers, praising God, and saying,

(f) Whole armies of Angels, which compass the Majesty of God round about, as it were soldiers.

14 Glory *be* to God in the high *heavens*, and peace in earth, and towards men (g) (*) good will.

(g) God's ready, good, infinite, and gracious favor towards men.

(*) The free mercy and good will of God, which is the fountain of our peace and felicity, and is chiefly declared to the elect.

15 And it came to pass when the Angels were gone away from them into heaven, that the shepherds said one to another, Let us go then unto Bethlehem, and see this thing that is come to pass, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Joseph and the babe laid in the crèche.

17 And when they had seen it, they published abroad the thing which was told them of that child.

18 And all that heard it, wondered at the things which were told them of the shepherds.

19 But Mary kept all those sayings, and pondered *them* in her heart.

20 And the shepherds returned glorifying and praising God, for all that they had heard and seen, as it was spoken unto them.

21 ¶ (*) (3) And when the eight days were accomplished, that they should circumcise the child, his name was then called (♣) JESUS, which was named of the Angel, before he was conceived in the womb.

(*) Genesis 17:12; Leviticus 12:3; John 7:22 .

(3) Christ the head of the Church, made subject to the Law, to deliver us from the curse of the Law, (as the Name of Jesus doth well declare) being circumcised, doeth ratify and seal in his own flesh, the circumcision of the fathers.

(♣) Luke 1:31; Matthew 1:21 .

22 (*) (4) And when the days of (h) (♣) her purification, after the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,

(*) Leviticus 12:6 .

(4) Christ, upon whom all our sins were laid, being offered to God, according to the Law, doth purify both Mary and us all in himself.

(h) This is meant, for the fulfilling of the Law; for otherwise the virgin was not defiled, nor unclean, by the birth of this child.

(♣) Or, their.

23 (As it is written in the Law of the Lord, (*) Every man child (♣) that *first* openeth the womb, shall be called holy to the Lord)

(*) Exodus 13:2; Numbers 8:16 .

(♣) Or, that is first born.

24 And to give an oblation, (*) as it is commanded in the Law of the Lord, (♣) a pair of turtle doves, or two young pigeons.

(*) Leviticus 12:6 .

(♣) Which offering was appointed to them which were so poor that they were not able to offer a lamb.

25 (5) And behold, there was a man in Jerusalem, whose name was Simeon; this man *was* just, and feared God, and waited for the consolation of Israel, and the (i) (*) holy Ghost was upon him.

(5) Simeon doth openly in the Temple foretell the death, of the coming of Messiah, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.

(i) He was endued with the gifts of the holy Ghost, and this is spoken by the figure Metonymy.

(*) The Spirit of prophecy.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seen the Lord's (*) Christ.

(*) Or, Messiah.

27 And he came (*) by *the motion* of the Spirit into the Temple, and when the (k) parents brought in the child Jesus, to do for him after the custom of the Law,

(*) Greek, in the Spirit.

(k) Joseph and Mary; and so he speaketh, as it was commonly taken.

28 Then he took him in his arms, and praised God, and said,

29 Lord, (*) now (l) lettest thou thy servant depart in peace, according to thy (m) word,

(*) Simeon declareth himself to die willingly since he hath seen the Messiah which was promised.

(l) Lettest me depart out of this life, to be joined to my fathers.

(m) As thou promisedst me.

30 For (n) mine eyes have seen thy (o) (*) salvation,

(n) That is, for I have seen with my very eyes; for he saw before in mind, as it is said of Abraham, He saw my day, and rejoiced.

(o) That, wherein thy salvation is contained.

(*) The mean and substance of salvation.

31 Which thou hast prepared (p) before the face of all people,

(p) As a sign set up in a high place, for all men to look upon.

32 A light to (*) be revealed to the Gentiles, and the glory of thy people Israel.

(*) Or, for the revelation of.

33 And Joseph and his mother marveled at those things, which were spoken touching him.

34 And Simeon (♣) blessed them, and said unto Mary his mother, Behold, this *child* is (q) appointed for the (*) (r) (♣) fall and rising again of many in Israel, and for a (s) sign which shall be spoken against,

(♣) That is, prayed to God for them, and for the prosperity of Christ's kingdom.

(q) Is appointed and set of God for a mark.

(*) Isaiah 8:14; Romans 9:32; 1 Peter 2:8 .

(r) Fall of the reprobate, which perish through their own default; and for the rising of the elect, unto whom God shall give faith to believe.

(♣) To be the fall of the reprobate which perish through their own default, and raising up of the elect to whom God giveth faith.

(s) That is, a mark, which all men shall strive earnestly to hit.

35 (Yea and a (*) sword shall (t) pierce through thy soul) that the (♣) thoughts of many hearts may be opened.

(*) That is, sorrows should pierce her heart, as a sword.

(t) Shall wound and grieve most sharply.

(♣) This chiefly appeareth when the cross is laid upon us, whereby men's hearts are tried.

36 (6) And there was a Prophetess, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had (*) lived with a husband seven years from her virginity,

(6) Another witness beside Simeon, against whom no exception may be brought, inviting all men to the receiving of the Messiah.

(*) She was seven years married.

37 And she *was* widow about fourscore, and four years, and went (*) not out of the Temple, but served *God* with fastings and prayers night and day.

(*) She was continually in the Temple.

38 She then coming at the same instant upon them, (*) confessed likewise the Lord, and spake of him to all that looked for redemption in Jerusalem.

(*) Or, praised.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galilee to their own city Nazareth.

40 And the child grew, and waxed strong in Spirit, (u) and was filled with wisdom, and the grace of God was with him.

(u) As Christ grew up in age, so the virtue of his Godhead shewed itself more and more.

41 ¶ (7) Now his parents went to Jerusalem every year, (*) at the feast of the Passover.

(7) The Scribes and Pharisees are stirred up to hear the wisdom of Christ in his time, by an extraordinary deed.
(*) Deuteronomy 16:1 .

42 And when he was twelve years old, and they were come up to Jerusalem, after the custom of the feast,

43 And had finished the days *thereof*, as they returned, the child Jesus remained in Jerusalem, and Joseph knew not, nor his mother,

44 But they supposing that he had been in the company, went a days journey, and sought him among *their* kinsfolk, and acquaintances.

45 And when they found him not, they turned back to Jerusalem, and sought him.

46 And it came to pass three days after, that they found him in the Temple, sitting in the midst of the (*) doctors, both hearing them, and asking them questions.

(*) Or, learned men.

47 And all that heard him, were astonished at his understanding and answers.

48 (8) So when they saw him, they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee with very heavy hearts.

(8) All duties which we owe to men as they were not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.

49 Then said he unto them, **How is it that ye sought me? (*) Knew ye not that I must go about my Father's business?**

(*) Our duty to God is to be preserved before the father and mother.

50 But they (*) understood not the word that he spake to them.

(*) For his vocation was not yet manifestly known.

51 (9) Then he went down with them, and came to Nazareth, and was subject to them; and his mother kept all these sayings in her heart.

(9) Christ very man is made like unto us in all things, except sin.

52 And Jesus increased in wisdom, and stature, and in favor with God and men.

Luke 3

4 John exhorteth to repentance. 15 His testimony of Christ. 20 Herod putteth him in prison. 21 Christ is baptized. 23 His pedigree.

1 Now (1) in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and (*) Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Ituraea, and of the country of Trachonitis, and Lysanias the Tetrarch of Abilene,

(1) John cometh at the time foretold of the Prophets, and layeth the foundation of the Gospel which is exhibited unto us, setting forth the true observing of the Law, and free mercy in Christ, which cometh after him, using also baptism the effectual sign both of regeneration and also forgiveness of sins.
(*) This was the son of Herod called the great.

2 ((*) When (a) Annas and Caiaphas were the high (♣) Priests) the word of God came unto John, the son of Zacharias in the wilderness.

(*) Acts 4:6 .
(a) Josephus calleth him Ananus.
(♣) There could be by God's Law but one sacrificer at once; but because of the troubles that then reigned, the office was so mangled by reason of ambition and bribery, that both Caiaphas and Annas his father in law had it divided between them.

3 ((*) And he came into all the coasts about Jordan, preaching the baptism of repentance for the remission of sins,

(*) Matthew 3:2; Mark 1:4 .

4 As it is written in the book of the sayings of Isaiah the Prophet, which saith, (*) The voice of him that crieth in the wilderness *is*, Prepare ye the way of the Lord, make his paths straight.

(*) Isaiah 40:3; John 1:23 .

5 Every (*) valley shall be filled, and every mountain and hill shall be brought low, and crooked things shall be made straight, and the rough ways *shall be made* smooth.

(*) All impediments shall be taken away, which should hinder the way of God or of salvation, so that the way shall be plain by Christ to lead us unto God.

6 And (*) all flesh shall see the (♣) salvation of God.

(*) Or, every man.

(♣) That is, the Messiah shall be revealed to the world.

7 Then said he to the people that were come out to be baptized of him, (*) (♣) O generations of vipers, who hath forewarned you to flee from the wrath to come?

(*) Matthew 3:7 .

(♣) Or, viper's broods.

8 Bring forth therefore fruits worthy amendment of life, and begin not to say with yourselves, We have Abraham to *our* father, for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 Now also is the (*) axe laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.

(*) The vengeance of God is at hand.

10 ¶ Then the people asked him, saying, What shall we do then?

11 And he answered, and said unto them, (*) He (♣) that hath two coats, let him part with him that hath none; and he that hath meat, let him do likewise.

(*) James 2:15; 1 John 3:17 .

(♣) He willeth that the rich help the poor according to their necessity.

12 Then came there (*) Publicans also to be baptized, and said unto him, Master, what shall we do?

(*) Whose office was to receive the tribute and tolls.

13 And he said unto them, Require no more than that which is (b) appointed unto you.

(b) Require no more than that sum that is appointed for the tribute money.

14 The soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your (c) wages.

(c) Which was paid to them partly in money, and partly in victual.

15 (2) As the people waited, and all men mused in their hearts of John, if he were not the Christ,

(2) If we will rightly, and fruitfully receive the sacraments, we must neither rest in the signs, neither in him that ministereth the signs, but lift up our eyes to Christ, who is the author of the sacraments, and the giver of that which is represented by the sacraments.

16 John answered, and said to them all, (*) Indeed I (♣) baptize you with water, but one stronger than I, cometh, whose shoe's latchet I am not worthy to unloose; he will baptize you with the holy Ghost, and (♠) with fire.

(*) Matthew 3:11; Mark 1:8; John 1:26; Acts 1:5; Acts 8:4; Acts 11:16; Acts 19:4 .

(♣) The virtue and force of baptism standeth in Jesus Christ, and John was but the minister thereof.

(♠) That is, with a mighty and vehement Spirit; whose property is to consume and purge our filth as fire doeth the metals.

17 (*) (3) Whose fan *is* in his hand, and he will make clean his floor, and will gather the wheat into his (♣) garner, but the chaff will he burn up with fire that never shall be quenched.

(*) Matthew 3:12 .

(3) The Gospel is the fan of the world.

(♣) A granary, or a building or place where grain is stored for preservation.

18 Thus then exhorting with many other things, he preached unto the people.

19 (*) (4) But when (♣) Herod the Tetrarch was rebuked of him, for Herodias his brother Philip's wife, and for all the evils which Herod had done,

(*) Matthew 14:8; Mark 6:17 .

(4) John's preaching is confirmed with his death.

(♣) Named Antipas.

20 He added yet this above all, that he shut up John in prison.

21 (*) (5) Now it came to pass, as all the people were baptized, and that Jesus was baptized and did pray, that the heaven was opened,

(*) Matthew 3:13; Mark 1:9; John 1:32 .

(5) Our baptism is sanctified in the head of the Church, and Christ also is pronounced, by the voice of the Father, to be one everlasting King, Priest, and Prophet.

22 And the holy Ghost came down in a bodily shape like a dove, upon him, and there was a voice from heaven, saying, Thou art my beloved Son, in thee I am well pleased.

23 ¶ (6) And Jesus himself began to be about thirty years of age, being as men supposed the son of (*) Joseph, *which was the son of Eli,*

(6) The stock of Christ according to the flesh, is brought order even to Adam, and so to God, that it might appear, that he only it was, whom God promised to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all sorts of men.

(*) Luke ascendeth from the last father to the first, and Matthew descendeth from the first to the last. Matthew extendeth not his rehearsal further then to Abraham, which is for the assurance of the promise for the Jews. Luke referreth it even to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam; Matthew counteth by the legal descent, and Luke by the natural; finally both two speaking of the same persons apply unto them divers names.

24 *The son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,*

25 *The son of Mattathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge,*

26 *The son of Maath, the son of Mattathias, the son of Semei, the son of (*) Joseph, the son of Judah,*

(*) Or, Joseph.

27 *The son of Joanna, the son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri,*

28 *The son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,*

29 ¶ *The son of Jose, the son of Eliezer, the son of Jorim, the son of (*) Matthat, the son of Levi,*

(*) Or, Mattha.

30 *The son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim,*

31 *The son of Melea, the son of (*) Mainan, the son of Mattatha, the son of Nathan, the son of David,*

(*) Or, Menna.

32 *The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Naasson,*

33 *The son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Judah,*

34 *The son of Jacob, the son of Isaac, the son of Abraham, the son of Thara, the son of Nachor,*

35 *The son of Saruch, the son of Ragau, the son of Phalec, the son of Eber, the son of Sala,*

36 *The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,*

37 *The son of Methuselah, the son of Enoch, the son of Jared, the son of Maleleel, the son of Cainan,*

38 *The son of Enos, the son of Seth, the son of Adam, the son (*) of God.*

(*) Not that Adam was the son of God by generation, but by creation, in the which sense God also calleth himself father; Deuteronomy 32:6; Deuteronomy 32:18-19 .

Luke 4

1 Of Christ's temptation, and fasting. 16 He teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his own country is contemned. 33 One possessed of the devil is cured. 38 Peter's mother in law is healed. 40 And divers sick persons are restored to health. 41 The devil's acknowledge Christ.

1 And (1) Jesus full of the holy Ghost returned from Jordan, and was led by that Spirit into the wilderness,

(1) Christ being carried away (as it were out of the world, into the desert) after the fast of forty days, and the overcoming of Satan thrice, coming as it were suddenly from heaven, beginneth his office.

2 (*) And was *there* forty days tempted of the devil, and in those days (♣) he did eat nothing, but when they were ended, he afterward was hungry.

(*) Matthew 4:1; Mark 1:12 .

(♣) This fast was miraculous, to confirm the gospel, and ought no more of men to be followed than the other miracles that Christ did.

3 (2) Then the devil said unto him, If thou be the Son of God, command this stone, that it be made bread.

(2) Christ being stirred up of Satan, first to distrust in God, secondly to one desire of riches and honor, and lastly to a vain confidence of himself, overcometh him thrice by the word of God.

4 But Jesus answered him, saying, **It is written, (*) That man shall not live by bread only, but by every (♣) word of God.**

(*) Deuteronomy 8:3; Matthew 4:4 .

(♣) That is, by the ordinance, and providence of God.

5 Then the devil took him up into a high mountain, and shewed him all the kingdoms of the world, (*) in the twinkling of an eye.

(*) Greek, in a moment of time.

6 And the devil said unto him, All this (a) power will I (*) give thee, and the glory of those *kingdoms*; for that is (b) delivered to me, and to whomsoever I will, I give it.

(a) By this word power, are the kingdoms themselves meant, which have the power; and so it is spoken by the figure Metonymy.

(*) Satan promiseth that, which he can not give, thinking thereby that he might deceive the more craftily; for he is but prince of the world by permission, and hath his power limited.

(b) That is sure so, for he is prince of the world yet not absolutely, and as the sovereign over it, but by sufferance, and way of entreaty, and therefore he saith not true, that he can give it to whom he will.

7 If thou therefore wilt (*) worship me, they shall be all (c) thine.

(*) Or, fall down before me.

(c) Out of a high place, which had a goodly champion country underneath it, he shewed him the situation of all countries.

8 But Jesus answered him, and said, **Hence from me, Satan, for it is written, (*) Thou shalt worship the Lord thy (♣) God, and him alone thou shalt serve.**

(♣) Christ sheweth that all creatures ought only to worship and serve God.

(*) Deuteronomy 6:13; Deuteronomy 10:20 .

9 Then he brought him to (*) Jerusalem, and set him on a pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thyself down from hence,

(*) This declareth how hard it is to resist the temptations of Satan; for he giveth not over twice or thrice putting back.

10 For it is written, (*) That he will give his Angels charge over thee to keep thee,

(*) Psalm 91:11-12 .

11 And with *their* hands they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone.

12 And Jesus answered, and said unto him, **It is said, (*) Thou shalt not tempt the Lord thy God.**

(*) Deuteronomy 6:16 .

13 And when the devil had ended all the temptation, he departed from him (*) for a little season.

(*) It is not enough, twice or thrice to resist Satan; for he never ceaseth to tempt; or if he relent a little, it is to the end that he may renew his force and assail us more sharply.

14 ¶ And Jesus returned by the power of the spirit into Galilee, and there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honored of all men.

16 (*) (3) And he came to Nazareth where he had been brought up, and (as his custom was) went into the Synagogue on the Sabbath day, and stood up to read.

(*) Matthew 13:54; Mark 6:2; John 4:43 .

(3) Who Christ is, and wherefore he came, he sheweth out of the Prophet Isaiah.

17 And there was delivered unto him the book of the Prophet Isaiah. And when he had (d) opened the book, he found the place, where it was written,

(d) Their books in those days were rolled up as scrolls upon a ruler; and so Christ unrolled, or unfolded it, which is here called opened.

18 (*) **The Spirit of the Lord is upon me, because he hath (♣) anointed me, that I should preach the Gospel to the poor, he hath sent me, that I should heal the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty them that are bruised,**

(*) Isaiah 61:1 .

(♣) That is, endued with grace.

19 **And that I should preach the (*) acceptable year of the Lord.**

(*) He alludeth to the year of Jubilee, which is mentioned in the Law, whereby this great deliverance was figured.

20 And he closed the book, and gave it again to the minister, and sat down; and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say unto them, **This day is the Scripture fulfilled in your ears.**

22 (4) And all (e) (*) bare him witness, and (f) wondered at the (g) gracious words, which proceeded out of his mouth, and said, Is not this Joseph's son?

(4) Familiarity causeth Christ to be contemned, and therefore he often times goeth to strangers.

(e) Approved those things, which he spake, with common consent and voice; for the word, witness, signifieth in this place and many other to allow and approve a thing with open confession.

(*) These approved and commended whatsoever he said.

(f) Not only the doctors but also the common people were present at this conference of the Scriptures; and besides that their mother tongue was used, for else how else how could the people have wondered? Paul appointed the same order in the Church at Corinth; 1 Corinthians 14 .

(g) Words full of the mighty power of God, which appeared in all his doings as well, and allured men marvelously unto him, Psalm 45:2; grace is poured into thy lips.

23 Then he said unto them, **Ye will surely say unto me this proverb, Physician, (*) heal thyself; whatsoever we have heard done in Capernaum, do it here likewise in thy own country.**

(*) Bestow thy benefits upon them which appertain more unto thee.

24 And he said, **Verily I say unto you, (*) No (♣) Prophet is accepted in his own country.**

(*) John 4:44 .

(♣) Their infidelity stayed Christ from working miracles.

25 **But I tell you of a truth, many widows were in Israel in the days of (*) Elijah, when heaven was shut three years and six months, when great famine was throughout all the (h) land;**

(*) 1 Kings 17:9; James 5:17 .

(h) Land of Israel.

26 **But unto none of them was Elijah sent, save into Sarepta, a city of Sidon, unto a (*) certain widow.**

(*) He sheweth by examples that God oft times preferreth the strangers to them of the household.

27 **Also many lepers were in Israel, in the time of (*) Elisha the Prophet; yet none of them was made clean, saving Naaman the Syrian.**

(*) 2 Kings 5:14 .

28 (5) Then all *that were* in the Synagogue, when they heard it, were (*) filled with wrath,

(5) The more sharply the world is rebuked, the more it rageth openly; but the life of the godly is not simply subject to the pleasure of the wicked.

(*) Because they perceived that the grace of God should be taken from them and given to others.

29 And rose up, and thrust him out of the city, and led him unto the edge of the hill, whereon their city was built, to cast him down headlong.

30 But he passed (*) through the midst of them, and went his way,

(*) And escaped miraculously out of their hands; for his hour was not yet come.

31 ¶ (*) And came down into Capernaum a city of Galilee, and there taught them on the Sabbath days.

(*) Matthew 4:13; Mark 1:21 .

32 (*) And they were astonished at his doctrine, for his word was with (♣) authority.

(*) Matthew 7:29; Mark 1:22 .

(♣) Full of dignity and majesty, which touched the heart of the auditors and caused them to bear reverence to his words.

33 (*) And in the Synagogue there was a man which had a (♣) spirit of an unclean devil, which cried with a loud voice,

(*) Mark 1:23 .

(♣) That is, the motion of the devil, or that was tormented with a very devil.

34 (6) Saying, Oh, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know who thou art, *even* the Holy one of God.

(6) Christ astonisheth not only men, be they never so blockish, but even the devils also, whether they will or no.

35 And Jesus rebuked him, saying, **Hold thy peace, and come out of him.** Then the devil throwing him in the midst *of them*, came out of him, and hurt him not.

36 So fear came on them all, and they spake among themselves, saying, What thing is this? For with authority and power he commandeth the foul spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the country round about.

38 ¶ (*) (7) And he rose up, and came out of the Synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever, and they required him for her.

(*) Matthew 8:14; Mark 1:29 .

(7) In that which Christ healeth the diseases of the body with his word only, he proveth that he is God Almighty, sent for man's salvation.

39 Then he stood over her, and rebuked the fever, and it left her, and immediately she arose, and ministered unto them.

40 Now at the sun setting, all they that had sick *folks* of divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them.

41 (*) (8) And devils also came out of many, crying, and saying, (♣) Thou art the Christ the Son of God; but he rebuked them, and suffered them not to say that they knew him to be the Christ.

(*) Mark 1:39 .

(8) Satan, who is a continual enemy to the truth, ought not to be heard, no not then, when he speaketh the truth.

(♣) The devils are constrained to confess Christ to be the Son of God, and yet it doeth nothing avail them because it cometh not of faith.

42 (9) And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

(9) No color of zeal ought to hinder us in the race of our vocation.

43 But he said unto them, Surely I must also preach the kingdom of God to other cities, for therefore am I sent.

44 And he preached in the Synagogues of Galilee.

Luke 5

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sick of palsy. 27 Levi the Publican. 34 The fastings and afflictions of the Apostles after Christ's ascension. 36 Faint hearted and weak disciples are likened to old bottles and worn garments.

1 Then (1) (*) it came to pass, as the people (a) pressed upon him to hear the word of God, that he stood by the lake of Gennesaret,

(1) Christ adviseth the four disciples which he had taken unto him, of the office of the Apostleship, which should hereafter be committed unto them.

(*) Matthew 4:18; Mark 1:16 .

(a) Did as it were lie upon him, so desirous they were to see him, and hear him, and therefore he taught them out of a ship.

2 And saw two ships stand by the lakeside, but the fishermen were gone out of them, and were washing their nets.

3 And (*) he entered into one of the ships, which was Simon's, and required him that he would thrust off a little from the land, and he sat down, and taught the people out of the ship.

(*) To the intent that he might not be thronged of the press, and also that he might the better be heard.

4 ¶ Now when he had left speaking, he said unto Simon, **Launch out into the deep, and let down your nets to make a draught.**

5 Then Simon answered, and said unto him, (b) Master, we have travailed sore all night, and have taken nothing, nevertheless at thy (*) word I will let down the net.

(b) The word signifieth him that hath rule over anything.

(*) He sheweth his prompt obedience to Christ's commandment.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckoned to their partners, which were in the other ship, that they should come and help them, who came then, and filled both the ships, that they did (*) sink.

(*) They were so laden that they almost sunk.

8 Now when Simon Peter saw it, he fell down at Jesus' knees, saying, Lord, go from me, for I am a sinful man.

9 For he (*) was utterly astonished, and all that were with him, for the draught of fishes which they took.

(*) The feeling of God's presence maketh affrayed.

10 And so was also James and John the sons of Zebedee, which were companions with Simon. Then Jesus said unto Simon, **Fear not, from (*) henceforth thou shalt catch men.**

(*) He appointeth him to the office of an Apostle.

11 And when they had brought the ships to land, they forsook all, and followed him.

12 ¶ (*) (2) Now it came to pass, as he was in a certain city, behold, *there was* a man full of leprosy, and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

(*) Matthew 8:2; Mark 1:40 .

(2) Christ by healing the leper with his only touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom, apprehended by faith, all we which are unclean, according to the Law, by the witness of God himself, are pronounced to be pure and clean.

13 So he stretched forth his hand, and touched him, saying, **I will, be thou clean.** And immediately the leprosy departed from him.

14 And he commanded him that he should tell it no man, but **Go, saith he, and shew thyself to the (♣) Priest, and offer for thy cleansing, as (*) Moses hath commanded, for a witness unto them.**

(♣) Hereby he sheweth them that he would not transgress the Law, and that they should be inexcusable, who seeing the miracle wrought, would not believe Christ.

(*) Leviticus 14:4 .

15 (3) But so much more went there a fame abroad of him, and great multitudes came together to hear, and to be healed of him of their infirmities.

(3) Christ had rather to be famous by his doctrine, than by miracles, and therefore he departeth from them that seek him, as a physician of the body, and not as the author of salvation.

16 But he kept himself apart in the wilderness, and prayed.

17 ¶ (4) And it came to pass, on a certain day, as he was teaching, that the Pharisees and doctors of the Law sat by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord (c) *was in him*, to heal them.

(4) Christ in healing him that was sick of the palsy, sheweth the cause of all diseases, and the remedy.
(c) The mighty power of Christ's Godhead shewed itself in him, at that time.

18 (*) Then behold, men brought a man lying in a bed, which was taken with a palsy, and they sought means to bring him in, and to lay him before him.

(*) Matthew 9:2; Mark 2:3 .

19 And when they could not find by what way they might bring him in, because of the press, they went up on the house, and let him down through the tiling, bed and all, in the midst before Jesus.

20 And when he saw their faith, he said unto him, **Man, thy (*) sins are forgiven thee.**

(*) Christ toucheth the principal cause of all our evils.

21 Then the Scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God only?

22 But when Jesus perceived their thoughts, he answered, and said unto them, **What reason ye in your hearts?**

23 **Whether is easier to say, Thy (*) sins are forgiven thee, or to say, Rise and walk?**

(*) For as much as his divinity was sufficiently shewed by this miracle, he gave them hereby to understand that he had power to forgive sins.

24 **But that ye may know that the Son of man hath authority to forgive sins in earth,** (he said unto the sick of the palsy) **I say to thee, Arise, take up thy bed, and go to thy house.**

25 And immediately he rose up before them, and took up *his bed* whereon he lay, and departed to his own house, praising God.

26 And they were all amazed, and praised God, and were filled with fear, saying, Doubtless we have seen (*) strange things today.

(*) Or, above our expectations.

27 ¶ (*) (5) And after that, he went forth and saw a Publican named (♣) Levi, sitting at the receipt of custom, and said unto him, **Follow me.**

(*) Matthew 9:9; Mark 2:14 .

(5) The Church is a company of sinners through the grace of Christ repentant, which banquet with him, to the great offence of the proud and envious worldlings.
(♣) Or, Matthew.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his own house, where there was a great company of Publicans, and of others that sat at table with them.

30 But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why eat ye and drink ye with Publicans and sinners?

31 Then Jesus answered, and said unto them, **They that are whole, need not the Physician, but they that are sick.**

32 (*) **I came not to call the (♣) righteous, but sinners to repentance.**

(*) 1 Timothy 1:15 .
(♣) Which seem to be righteous and yet are but hypocrites.

33 (*) (6) Then they said unto him, Why do the disciples of John fast often, and (♣) pray, and the *disciples* of the Pharisees also, but thine eat and drink?

(*) Matthew 9:14; Mark 2:18 .
(6) It is the point of hypocrites and ignorant men to put a holiness in fasting, and in things indifferent.
(♣) Greek, make prayers.

34 (7) And he said unto them, **Can ye make the (*) children of the wedding chamber to fast, as long as the bridegroom is with them?**

(7) Laws generally made without any consideration of circumstances, for fasting and other things of like sort, are not only tyrannous, but very hurtful in the Church.
(*) The friends and familiars of Christ; and hereby Jesus Christ declareth that he will not burden his, before that he hath made them able to bear.

35 **But the days will come, even when the bridegroom shall be taken away from them, then shall they fast in those days.**

36 Again he spake also unto them a parable, **No man putteth a piece of a new garment into an old vesture; for then the new renteth it, and the piece *taken* out of the new, agreeth not with the old.**

37 (*) **Also no man poureth new wine into old vessels; for then the new wine will break the vessels, and it will run out, and the vessels will perish;**

(*) Matthew 9:17 .

38 But new wine must be poured into new vessels, so both are preserved.

39 Also no man that (*) drinketh old wine, straightway desireth new; for he saith, The old is better.

(*) He admonisheth them not to trust too much to their own sense or judgment; nor because they have accustomed themselves to one thing, to condemn another, which is better.

Luke 6

1 The disciples pull ears of corn on the Sabbath. 6 Of him that had a withered hand. 13 The election of the Apostles. 20 The blessings and curses. 27 We must love our enemies. 46 With what fruit the word of God is to be heard.

1 And (*) (1) it came to pass on a second (♣) Sabbath, after the first, that he went through the corn fields, and his disciples (a) plucked the ears of corn, and did eat, and rubbed them in *their* hands.

(*) Matthew 12:1; Mark 2:23 .

(1) Christ sheweth against the superstitious, who stick in every trifle, that the Law of the very Sabbath, was not given to be kept without exception; much less that the salvation of man should consist in the outward keeping of it.

(♣) Those feasts which contained many days as the Passover, and the feast of Tabernacles, had two Sabbaths; the first day of the feast, and the last.

(a) Epiphanius noteth well in his treatise, where he confuteth Ebion, that the time, when the disciples plucked the ears of the corn, was in the feast of unleavened bread; Now, whereas in these feasts which were kept many days together, as the feast of Tabernacles, and the Passover, their first day and their last were of like solemnity, Leviticus 23; Luke fitly calleth the last day the second Sabbath, though Theophylact understandeth it of any other of them, that followed the first.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3 Then Jesus answered them, and said, (*) Have ye not read this, that David did when he himself was ahungred, and they which were with him,

(*) 1 Samuel 21:6 .

4 How he went into the house of God, and took, and ate the shewbread, and gave also to them which were with him, which was not lawful to eat, but for the (*) Priests only?

(*) Exodus 29:33; Leviticus 8:31; Leviticus 24:9 .

5 And he said unto them, **The Son of man is (*) Lord also of the Sabbath day.**

(*) Having power to dispense with, and qualify the keeping of the Sabbath and other ceremonies.

6 ¶ (*) (2) It came to pass also on another Sabbath, that he entered into the Synagogue, and taught, and there was a man, whose right hand was dried up.

(*) Matthew 12:10; Mark 3:1 .

(2) Charity is the rule of all ceremonies.

7 And the Scribes and Pharisees watched him, whether he would heal on the Sabbath *day*, that they might find an accusation *against* him.

8 But he knew their thoughts, and said to the man which had the withered hand, **Arise, and stand up in the midst.** And he arose, and stood up.

9 Then said Jesus unto them, I will ask you a question, **Whether is it lawful on the Sabbath days to do good, or to do evil? To save (*) life, or to (b) destroy?**

(*) Or, a person.

(b) Who so helpeth not his neighbor when he can, he killeth him.

10 And he beheld them all in compass, and said unto the man, **Stretch forth thy hand.** And he did so, and his hand was restored again, as whole as the other.

11 Then they were filled full of madness, and communed one with another, what they might do to Jesus.

12 ¶ (3) And it came to pass in those days, that he went into a mountain to pray, and spent the night in prayer to God.

(3) In that which Christ useth earnest and long prayer, in choosing twelve of his own company, to the office of the Apostleship, he sheweth how religiously we ought to behave ourselves in the choice of Ecclesiastical persons.

13 And when it was day, (*) he called his disciples, and of them he chose (♣) twelve which also he called (♣) Apostles:

(*) Luke 9:1; Matthew 10:1; Mark 3:13; Mark 6:7 .

(♣) According to the similitude of the twelve Patriarchs, of whom the Church of God is sprung.

(♣) Ambassadors or messengers whom he had elected before, but now enjoineeth them their charge.

14 (Simon whom he named also Peter, and Andrew his brother, James and John, Philip and Bartholomew;

15 Matthew and Thomas; James *the son* of Alphaeus, and Simon called zealous;

16 Judas James' *brother*, and Judas Iscariot, which also was the traitor.)

17 Then he came down with them, and stood in (*) a plain place, with the company of his disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the (c) sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases,

(*) Or, champion.

(c) From all the sea coast, which is called Syrophenecia.

18 And they that were vexed with foul spirits, and they were healed.

19 And the whole multitude sought to touch him, for there went virtue out of him, and healed them all.

20 ¶ (*) (4) And he lifted up his eyes upon his disciples, and said, **Blessed be ye (♣) poor, for yours is the kingdom of God.**

(*) Matthew 5:3 .

(4) Christ teacheth against all Philosophers, and especially the Epicureans, that the chiefest felicity of man is laid up in no place here in earth, but in heaven; and that persecution for righteousness' sake, is the right way unto it.

(♣) They that are humble and submit themselves willingly to obey God.

21 (*) **Blessed are ye that hunger now, for ye shall be satisfied. (♣) Blessed are ye that weep now, for ye shall laugh.**

(*) Isaiah 65:13 .

(♣) Isaiah 61:3 .

22 (*) **Blessed are ye when men hate you, and when (d) (♣) they separate you, and revile you, and put out your name as evil, for the Son of man's sake.**

(*) Matthew 5:11 .

(d) Cast you out of their Synagogues, as John expoundeth it, John 16:2; which is the sharpest punishment the Church hath, if so be the Elders judge rightfully, and by the word of God.

(♣) He meaneth excommunication which also he calleth putting out their names John calleth it casting out of the Synagogue; Paul, delivering to Satan, which punishment as it is most terrible when it is justly executed, so it is comfortable to the godly when they are cast out of wicked men's company as the Prophet declareth, Psalm 1:1 .

23 **Rejoice ye in that day, and (e) be (*) glad, for behold, your reward is great in heaven, for after this manner their fathers did to the Prophets.**

(e) Leaps (as cattle do, which are provender pricked) for exceeding joy.

(*) The word signifieth to leap for joy, or to shew mirth by outward gesture.

24 (*) **But woe be to you that are (♣) rich, for ye have (f) received your consolation.**

(*) Amos 6:1 .

(♣) That put your trust in your riches, and forget the life to come.

(f) That is, you reap now of your riches, all the commodity and blessings you are ever like to have, and therefore, you have not to look for any other reward; Matthew 6:2 .

25 (*) *Woe be to you that are full, for ye shall hunger. Woe be to you that now* (♣) *laugh, for ye shall wail and weep.*

(*) Isaiah 65:13 .

(♣) Signifying them that live at ease and after the pleasures of the flesh.

26 *Woe be to you when all* (*) *men speak well of you, for so did their fathers to the false prophets.*

(*) He reproveth ambition and vain glory when as men go about by all means to get favor, and worldly pomp.

27 ¶ (*) (5) *But I say unto you which hear, Love your enemies, do well to them which hate you.*

(*) Matthew 5:44 .

(5) Christian charity, which differeth much from the worldly, doth not only not revenge injuries, but comprehended even our most grievous enemies, and that for our Father's sake, which is in heaven; so far is it, from seeking it own profit in doing well.

28 *Bless them that curse you, and pray for them which hurt you.*

29 (*) *And unto him that* (♣) *smiteth thee on the one cheek, offer also the other; (♣) and him that taketh away thy cloak, forbid not to take thy coat also.*

(*) Matthew 5:39 .

(♣) Rather endure more injury than revenge yourselves.

(♣) 1 Corinthians 6:7 .

30 *Give to every man that asketh of thee, and of him that taketh away the things that be thine, (5) ask them not again.*

(*) Be not careful for the loss of thy goods, that thou shouldest be discouraged to serve God.

31 (*) *And as ye would that men should do to you, so do ye to them likewise.*

(*) Matthew 7:12 .

32 (*) *For if ye love them which love you, (g) what thank shall ye have? For even the* (♣) *sinnners love those that love them.*

(*) Matthew 5:46 .

(g) What is there in this your work, that is to be accounted of? For if you look to have commodity by loving, seek those commodities, which are commodities indeed; love your enemies, and so you shall shew to the world that you look for those commodities, which come from God.

(♣) They are commonly called sinners, which are of a wicked life, and without all fear of God.

33 And if ye do good for them which do good for you, what thank shall ye have? For even the sinners do the same.

34 (*) And if ye lend to them of whom ye hope to receive, what thank shall ye have? For even the sinners lend to sinners, to receive the like.

(*) Matthew 5:42; Deuteronomy 15:8 .

35 Wherefore love ye your enemies, and do good, and lend, (h) (♣) looking for nothing again, and your reward shall be great, and ye shall be the children of (*) the most High; for he is kind unto the unkind, and to the evil.

(h) When you will lend, do it only to benefit and pleasure withal, and not for hope, to receive the principal again.

(♣) Not only not hoping for profit, but to lose the stock and principal for as much as Christ bindeth himself to repay the whole with a most liberal interest.

(*) Matthew 5:45 .

36 Be ye therefore merciful, as your Father also is merciful.

37 ¶ (*) (6) Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; (i) forgive, and ye shall be forgiven.

(*) Matthew 7:1 .

(6) Brotherly reprehension must not proceed from curiosity, nor churlishness, nor malice, but they must be just, moderate, and loving.

(i) He speaketh not here of civil judgments, and therefore by the word, forgive, is meant that good nature, which the Christians use in suffering and pardoning wrongs.

38 Give, and it shall be given unto you; (*) a good measure, (k) pressed down, shaken together and running over shall men give into your bosom; for with what measure ye mete, with the same shall men mete to you again.

(*) Matthew 7:2; Mark 4:24 .

(k) These are borrowed kinds of speeches taken from them which use to measure dry things, as corn and such like, who use a frank kind of dealing therein, and thrust it down and shake it together, and press it and heap it.

39 (7) And he spake a parable unto them, (*) Can the blind lead the blind? Shall they not both fall into the ditch?

(7) Unskillful reproachers hurt both themselves and others; for such as the master is, such is the scholar.

(*) Matthew 15:14 .

40 (*) The disciple is not above his master; but whosoever *will be* a perfect disciple, shall be as his master.

(*) Matthew 10:24; John 13:16; John 15:20 .

41 ¶ (*) (8) And why (♣) seest thou a mote in thy brother's eye, and considerest not the beam that is in thine own eye?

(*) Matthew 7:3 .

(8) Hypocrites, which are very severe reproachers of others, are very quick of sight to spy other men's faults, but very blind to see their own.

(♣) He reproveth the hypocrisy of such as wink at their own horrible faults, and yet are too curious to spy out the least fault in their brother.

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beam that is in thine own eye? Hypocrite, cast out the beam out of thine own eye first, and then shalt thou see perfectly to pull out the mote that is in thy brother's eye.

43 ¶ (*) (9) For it is not a good tree that bringeth forth evil fruit, neither an evil tree, that bringeth forth good fruit.

(*) Matthew 7:17 .

(9) He is a good man, not that is skillful to reprehend others, but he that proveth his uprightness in word and deed.

44 (*) For every tree is known by his own fruit; (♣) for neither of thorns gather men figs, nor of bushes gather they grapes.

(*) Matthew 12:33 .

(♣) Matthew 7:16 .

45 A (*) good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure of his heart bringeth forth evil; for of the abundance of the heart his mouth speaketh.

(*) The name and title are nothing worth to prove that a man is sent of God, except in effect he shew the same.

46 ¶ (*) But why call ye me (♣) Lord, Lord, and do not the things that I speak?

(*) Matthew 7:21; Romans 2:13; James 1:21 .

(♣) He speaketh not only to the false prophets, but to all false pastors, hirelings and hypocrites.

47 (10) Whosoever cometh to me, and heareth my words, and doeth the same, I will shew you to whom he is like:

(10) Affliction doth at the length discern true godliness from false and feigned.

48 He is like a man which built a house, and dug deep, and laid the foundation on a rock; and when the waters arose, the flood beat upon that house, and could not shake it, for it was grounded upon a rock.

49 But he that heareth and doeth not, is like a man that built a house upon the earth without foundation, against which the flood did beat, and it fell by and by, and the fall of that house was great.

Luke 7

1 Of the Centurion's servant. 9 The Centurion's faith. 11 The widow's son raised from death at Nain. 19 John sendeth his disciples to Christ. 33 His peculiar kind of living. 37 The sinful woman washeth Jesus' feet.

1 When (*) (1) he had ended all his sayings in the audience of the people, he entered into Capernaum.

(*) Matthew 8:5 .

(1) Christ admonisheth the Jews, by setting before them the example of the Centurion, that for their obstinacy and rebellion, he will go to the Gentiles.

2 And a certain (*) Centurion's servant was sick and ready to die, which was dear unto him.

(*) It might be that this did lie with his garrison in Capernaum.

3 And when he heard of Jesus, he sent unto him the Elders of the Jews, beseeching him that he would come, and heal his servant.

4 So they came to Jesus, and besought him instantly, saying that he was worthy that he should do this for him;

5 For he loveth, *said they*, our nation, and he hath built us a (*) Synagogue.

(*) In building them a Temple for their assemblies, he shewed his zeal towards the true service of God.

6 Then Jesus went with them; but when he was now not far from the house, the Centurion sent friends to him, (*) saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof;

(*) The friends speak to Jesus in the captain's name.

7 Wherefore I thought not myself worthy to come unto thee, but (*) say the word, and my servant shall be whole;

(*) Or, command by a word only that it so be.

8 For I likewise am a man set under authority, and have under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marveled at him, and turned him, and said to the people that followed him, **I say unto you, I have not found so (*) great faith, no not in Israel.**

(*) He commendeth this heathen captain because he assureth himself upon Christ's word alone.

10 And when they that were sent, turned back to the house, they found the servant that was sick, whole.

11 (2) And it came to pass the day after, that he went into a city called (a) (*) Nain, and many of his disciples went with him, and a great multitude.

(2) Christ avoucheth openly his power over death.

(a) Nain is the name of a town in Galilee, which was situate on the other side of the Kishon, which falleth into the sea of Galilee.

(*) Which was a town of Galilee in the tribe of Issachar not far from Tiberius.

12 Now when he came near to the gate of the city, behold, there was a dead man carried out, *who was* the only begotten son of his mother, which was a widow, and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, **Weep not.**

14 And he went and touched the (*) coffin (and they that bare him, stood still) and he said, (♣) **Young man, I say unto thee, Arise.**

(*) Or, bier.

(♣) Christ calleth those things that are not, as if they were, and giveth life to them that be dead.

15 And he that was dead, sat up, and began to speak, and he delivered him to his mother.

16 Then there came a fear on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath (*) visited his people.

(*) That is, to establish and restore them.

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 (3) And the disciples of John shewed him of all these things.

(3) John sendeth from the prison his unbelieving disciples, to Christ himself, to be confirmed.

19 So John called unto him two certain men of his disciples, and sent them to Jesus, saying, Art thou (*) he that should come, or shall we wait for another?

(*) To wit, the Messiah and redeemer.

20 And when the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or shall we wait for another?

21 And (b) at that time, he cured many of their sicknesses, and plagues, and of evil spirits, and unto many blind men he gave sight.

(b) When John's disciples came to Christ.

22 And Jesus answered, and said unto them, **Go your ways and shew John, (*) what things ye have seen and heard, that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead are raised, and the (♣) (♣) poor receive the Gospel.**

(*) He declareth by the virtues and power that were in him that he was the Christ.

(♣) Such as feel their own misery and wretchedness.

(♣) Or, the Gospel is preached to the poor.

23 **And blessed is he, that shall not be (*) offended in me.**

(*) That shall preserve and not shrink back for anything that can come unto them.

24 (4) And when the messengers of John were departed, he began to speak unto the people, of John, **What went ye out into the wilderness to see? A (*) reed shaken with the wind?**

(4) That which the Prophets shewed long before, John sheweth at hand; and Christ himself doth present it daily unto us, in the Gospel, but for the most part in vain, for that many seek nothing else, but foolish toys and vain glory.

(*) Matthew 11:7 .

25 But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in Kings' courts.

26 But what went ye forth to see? A Prophet? Yea, I say to you, and greater than a Prophet.

27 This is he of whom it is written, (*) Behold, I send my messenger before thy face, which shall prepare thy way before thee.

(*) Matthew 3:1 .

28 For I say unto you, there is no greater Prophet than John, among them that are (*) begotten of women; nevertheless, he that is the least in the kingdom of God, is greater than he.

(*) Or, born.

29 Then all the people that heard, and the Publicans (c) (*) justified God, being baptized with the (♣) baptism of John.

(c) Said that he was just, good, faithful and merciful.

(*) They praised him as just, faithful, good and merciful, so that the fruit of their baptism appeared in them.

(♣) This word comprehendeth the whole doctrine that John taught.

30 But the Pharisees and the expounders of the Law despised the counsel of God (d) (*) against themselves, and *were* not baptized of him.

(d) To their own hurt.

(*) Meaning to their own condemnation or as some read, with themselves because they durst not openly speak against John's doctrine, for they feared the people, Matthew 21:46 .

31 (*) (5) And the Lord said, *Whereunto shall I liken the men of this generation? And what *thing* are they like unto?*

(*) Matthew 11:16 .

(5) What way so ever God followeth in offering us the Gospel, the most part of men procure offences unto themselves; yet notwithstanding some Church is gathered together.

32 They are like unto little children sitting in the marketplace, and crying one to another, and saying, (*) We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

(*) The songs of little children are sufficient to condemn the Pharisees and such like.

33 For John Baptist came, neither eating bread, nor drinking wine, and ye say, He hath the devil.

34 The Son of man is come, and (*) eateth and drinketh, and ye say, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicans and sinners;

(*) Liveth according to the fashion of other men.

35 But wisdom is (*) justified of all her children.

(*) He sheweth that the wicked, although they turn from God, shall nothing hinder the elect to continue in the faith of the Gospel.

36 ¶ (6) And one of the Pharisees desired him that he would eat with him, and he went into the Pharisee's house, and sat down at table.

(6) Proud men deprive themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which the humble and base do enjoy.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at table in the Pharisee's house, she brought a box of ointment.

38 (*) And she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

(*) Mark 15:40; John 20:11 .

39 (7) Now when the Pharisee which bade him, saw it, he spake within himself, saying, If this man were a Prophet, he would surely have known who, and what manner of woman this is which toucheth him, (e) for she is a sinner.

(7) Rashness is the fellow of pride.

(e) The Pharisee respecteth the Law, which holdeth them defiled, that touch the defiled.

40 (8) And Jesus answered, and said unto him, **Simon, I have somewhat to say unto thee.** And he said, Master, say on.

(8) To love Christ, is a sure and perpetual witness of the remission of sins.

41 **There was a certain lender which had two debtors: the one ought five hundred pence, and the other fifty;**

42 **When they had nothing to pay, he forgave them both. Which of them therefore, tell *me*, will love him most?**

43 Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, **Thou hast truly judged.**

44 Then he turned to the woman, and said unto Simon, **Seest thou this woman? I entered into thy house, and thou gavest me no water to my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head.**

45 **Thou gavest me no kiss, but she, since the time I came in, hath not ceased to kiss my feet.**

46 **My head with oil thou didst not anoint, but she hath anointed my feet with ointment.**

47 **Wherefore I say unto thee, many sins are forgiven her, (f) for she (*) loved much. To whom a little is forgiven, he doeth love a little.**

(f) That is, saith Theophylact, she hath sheweth her faith abundantly; and Basil in his Sermon of Baptism saith, He that oweth much, hath much forgiven him, that he may love much more; And therefore Christ's saying is so plain by the similitude, that it is a wonder to see the enemies of the truth draw and rack this place so fondly to establish their meritorious works; for the greater sum a man hath forgiven him, the more he loveth him that hath been so gracious to him; And this woman sheweth by duties of love, how great the benefit was she had received; and therefore the charity that is here spoken of, is not to be taken for the cause, but as a sign; for Christ saith not as the Pharisees did, that she was a sinner, but beareth her witness that the sins of her life past are forgiven her.

(*) This great love is a sign that she felt herself much bound unto Christ, who had forgiven her so many sins.

48 And he said unto her, **Thy sins are forgiven thee.**

49 And they that sat at table with him, began to say within themselves, Who is this that even forgiveth sins?

50 And he said to the woman, **Thy faith hath saved thee; (g) go in (*) peace.**

(g) He confirmeth the benefit which he had bestowed with a blessing.

(*) The peace of conscience cometh only of faith.

Luke 8

1 Women that minister unto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christ's mother and brethren. 22 He rebuketh the winds. 26 Of Legion. 37 The Gadarenes reject Christ. 41 Jairus' daughter healed. 43 The woman delivered from the issue of blood. 52 Weeping for the dead.

1 And it came to pass afterward, that he himself went through every city and town preaching and publishing the kingdom of God, and the twelve *were* with him,

2 And certain women, which were healed of evil spirits, and infirmities, *as* (*) Mary which was called Magdalene, out of whom went seven devils,

(*) Mark 16:9 .

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others which (*) ministered unto (♣) him of their substance.

(*) Whereby they acknowledged the benefit which they had received of him, and also shewed their perseverance, which proved their knowledge to be of God.

(♣) Or, to them.

4 (*) (1) Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.

(*) Matthew 13:3; Mark 4:1 .

(1) The selfsame Gospel is sown everywhere, but not with like fruit; and that through the only fault of men themselves.

5 A sower went out to sow his seed, and as he sowed, some fell by the wayside, and it was trodden under feet, and the fowls of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moistness.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And some fell on good ground, and sprang up, and bare fruit, a hundredfold. And as he said these things, he cried, *He that hath ears to (*) hear, let him hear.*

(*) That is, to understand and believe these things.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Unto you it is given to know the (a) secrets of the kingdom of God, but to others in (♣) parables, that when (*) they see, they should not see, and when they hear, they should not understand.

(a) Those things are called secret, which may not be uttered; for the word used here, is as much as we say in our tongue, to hold a man's peace.

(♣) Which word is here taken for an obscure or dark saying.

(*) Isaiah 6:9; Matthew 13:14; Mark 4:12; John 12:40; Acts 28:26; Romans 11:8 .

11 (*) The parable is this, The seed is the word of God.

(*) Matthew 13:18; Mark 4:15 .

12 And they that are beside the way, are they that hear; afterward cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved.

13 But they that are on the stones, *are they* which when they have heard, receive the word with joy; but they have no roots; which for a while (*) believe, but in the time of temptation go away.

(*) That is, acknowledge and consent to the word and also reverence it.

14 And that which fell among thorns, are they which have heard, and (*) after (b) their departure are choked with cares and with riches, and voluptuous living, and (c) bring forth no fruit.

(*) When they return home to their affairs.

(b) That is, so soon as they have heard the word, they go about their business.

(c) They bring not forth perfect and full fruit to the ripening; or, they begin, but they bring not to an end.

15 But that *which fell* in good ground, are they which with an (d) honest and good heart hear the word, (e) and keep it, and bring forth fruit with patience.

(d) Which seeketh not only to seem such a one, but is so indeed; so that this word, Honest, respecteth the outward life, and the word, good, is referred to the good gifts of the mind.

(e) With much ado; for the devil and the flesh fight against the Spirit of God, which is a new guest.

16 ¶ (*) (2) No (♣) man when he hath lighted a candle, covereth it under a vessel, neither putteth it under the (♣) bed, but setteth it on a candlestick, that they that enter in, may see the light.

(*) Luke 12:33; Matthew 5:15; Mark 4:21-22 .

(2) That which every man hath received in private, he ought to bestow to the use and profit of all men.

(♣) Christ warneth his to do good with their light which they have received, and to set it forth before all men's faces.

(♣) Or, table.

17 (*) For nothing is secret, that shall not be evident, neither anything hid, that shall not be known, and come to light.

(*) Matthew 10:26; Mark 4:22; Luke 12:2 .

18 (3) Take (f) heed therefore how ye hear; for (*) whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that (g) which (♣) it seemeth that he hath.

(3) Heavenly gifts are lost with niggardliness; and increase with liberality.

(f) That is, with what minds you come to hear the word, and how you behave yourselves when you have heard it.

(*) Matthew 13:12; Matthew 25:29; Mark 4:25; Luke 19:26 .

(g) Either to himself, or to others, or to both; for there are none so proud, as these fellows, if it were possible to see that, that they cloak; neither are there that deceive the simple more than they do.

(♣) Both to himself, and to others.

19 ¶ (*) (4) Then came to him his mother and his brethren, and could not come near to him for the press.

(*) Matthew 12:46; Mark 3:32 .

(4) There is no knot of flesh and blood, among men so nigh and strait, as the band which is between Christ, and them who embrace him with a true faith.

20 And it was told him *by certain* which said, Thy mother and thy (*) brethren stand without, and would see thee.

(*) Or, kinsfolks.

21 But he answered, and said unto them, *My mother and my brethren are (*) these which hear the word of God, and do it.*

(*) The spiritual kindred is to be preferred to the carnal and natural for as much as thereby of many we are made one, confessing together one God, one faith, and one baptism, loving God above all things, and our neighbor as ourselves.

22 ¶ (*) (5) And it came to pass on a certain day, that he went into a ship with his disciples, and he said unto them, *Let us go over unto the other side of the lake.* And they launched forth.

(*) Matthew 8:23; Mark 4:36 .

(5) It is expedient for us sometime to come into extreme danger, as though Christ passed not for us, that we may have a better trial, both of his power, and also of our weakness.

23 And as they sailed, he fell (h) (*) asleep, and there came down a storm of wind on the lake, and (i) they were filled with water, and were in jeopardy.

(h) Jesus fell on sleep; and it appeareth, that he was very fast on sleep, because they called twice before he awoke.

(*) The word signifieth a deep or sound sleep.
(i) Not the disciples, but the ship.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the wind, and the waves of water, and they ceased, and it was calm.

25 Then he said unto them, **Where is your faith?** And they feared, and wondered among themselves, saying, Who is this that commandeth both the winds and water, and they obey him?

26 ¶ (*) So they sailed unto the region of the Gadarenes, which is over against Galilee.

(*) Matthew 8:28; Mark 5:1 .

27 (6) And as he went out to land, there met him a certain man out of the city, which had devils long time, and he ware no garment, neither abode in house, but in the graves.

(6) Christ sheweth by casting out a Legion of devils by his word only, that his heavenly virtue was appointed to deliver men from the slavery of the devil; but foolish men will not for the most part redeem this so excellent grace freely offered unto them, with the least loss of their pelting wealth.

28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus the Son of God the most High? I beseech thee (*) torment me not.

(*) Satan is tormented where Christ is present.

29 For he commanded the foul spirit to come out of the man, (for (*) oft times he had caught him, therefore he was bound with chains, and kept in fetters, but he brake the bands, (k) and was (♣) carried of the devil into wildernesses.)

(*) Or, many a day ago.
(k) By force and violence, as a horse when he is spurred.
(♣) The word signifieth to be enforced with violence, as a horse when he is spurred.

30 Then Jesus asked him, saying, **What is thy name?** And he said, (*) Legion, because many devils were entered into him.

(*) A Legion, as writeth Vegetius, contained 6000 footmen, and 732 horsemen; but here it is taken for an uncertain and infinite number.

31 And they besought him, that he would not command them to go out into the (*) deep.

(*) That is, so to depart that they could do no harm; and this word in Luke 16:25 is called hell, where the devils are chained in the obscurity of darkness, 2 Peter 2:4 .

32 And there was thereby, a herd of many swine feeding on a hill; and the *devils* besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the devils out of the man, and entered into the swine; and the herd was carried with violence from a steep down place into the lake, and was choked.

34 When the herdsmen saw what was done, they fled, and when they were departed, they told it in the city and in the country.

35 Then they came out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

36 They also which saw it, told them by what means he that was possessed with the devil, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him that he would depart from them, for they were taken with a great fear; and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that he might be with him; but Jesus sent him away, saying,

39 (*) **Return into thy own house, and shew what great things God hath done to thee.** So he went his way, and preached (l) throughout all the (♣) city, what great things Jesus had done unto him.

(*) Christ knew that he should better serve him being absent than with him.

(l) To wit, the city of the Gadarenes; and though Mark say that he preached it in Decapolis, they dissent not, for Pliny recordeth in library 5, chapter 18, that Gadara is a town of Decapolis, so that Decapolis was partly on this side of Jordan, and partly on the other side.

(♣) This was his own city called Gadaris, which was in the country of Decapolis, and therefore Luke dissenteth not from Mark who writeth that he preached in Decapolis.

40 ¶ And it came to pass, when Jesus was come again, that the people (m) received him, for they all waited for him.

(m) The multitude was glad he was come again, and rejoiced greatly.

41 ¶ (*) (7) And behold, there came a man named Jairus, and he was the ruler of the (♣) Synagogue, who fell down at Jesus' feet, and besought him that he would come into his house.

(*) Matthew 9:18; Mark 5:22 .

(7) Christ sheweth, by a double miracle, that he is Lord both of life and death.

(♣) Of the congregation of the Jews.

42 For he had but a daughter only, about twelve years of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman having an issue of blood, twelve years long, which had spent all her (n) substance upon physicians, and could not be healed of any,

(n) All that she had to live upon.

44 When she came behind *him*, she touched the (*) hem of his garment, and immediately her issue of blood (♣) stanchd.

(*) Being assured of the virtue and power of Jesus Christ and not attributing any virtue to the garment.

(♣) To cease, as the flowing of blood.

45 Then Jesus said, **Who is it that hath touched me?** When every man denied, Peter said and they that were with him, Master, the multitude thrust thee, and tread on thee, and sayest thou, Who hath touched me?

46 And Jesus said, **Someone hath touched me, for I perceive that virtue is gone out of me.**

47 When the woman saw that she was not hid, she came trembling, and fell down before him, and told him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, **Daughter, be of good comfort, thy (*) faith hath made thee whole, go in peace.)**

(*) Christ doeth not impute unto us the weakness of our faith, but doeth accept it, as though it were perfect.

49 While he yet spake, there came one from the ruler of the Synagogue's house, which said to him, Thy daughter is dead; disease not the Master.

50 When Jesus heard it, he answered (*) him, saying, **Fear not; believe only, and she shall be made whole.**

(*) Meaning the ruler of the Synagogue.

51 And when he went into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and mother of the maid.

52 And all wept, and (o) sorrowed for her; but he said, **Weep not, for she is not (*) dead, but sleepeth.**

(o) The word signifieth to beat and strike, and is transferred to the mournings and lamentations, that are at burials, at which times men use such kind of behavior.

(*) Although she was verily dead, yet to Christ it was more easy to restore her to life, than it is for one man to wake another out of his sleep.

53 And they laughed him to scorn, knowing that she was dead.

54 So he (*) thrust them all out, and took her by the hand, and cried, saying, **Maid, arise.**

(*) He meaneth those which he found in the house.

55 And her spirit came again, and she (p) rose straightway; and he commanded to give her meat.

(p) The corpse was laid out, and the wench received life, and rose out of the bed, that all the world might see, she was not only restored to life, but also void of all sickness.

56 Then her parents were astonied; but he commanded them that they should tell no man what was done.

Luke 9

1 The Apostles sent to preach. 19 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles' confession. 24 To lose the life. 35 We must hear Christ. 37 The possessed of a spirit. 46 Strife among the Apostles for the Primacy. 49 One casting out devils in Christ's Name. 52 The Samaritans will not receive Christ. 55 Revenge forbidden. 57 Of three that would follow Christ, but on divers conditions.

1 Then (*) (1) called he his twelve disciples together, and gave them power and authority over all devils, and to heal diseases.

(*) Matthew 10:1; Mark 3:13; Mark 6:7 .

(1) The twelve Apostles are sent forth at the only commandment of Christ, and furnished with the power of the holy Ghost; both that none of the Israelites might pretend ignorance, and also that they might be better prepared to their general embassy.

2 (*) And he sent them to preach the kingdom of God, and to cure the sick.

(*) Matthew 10:7 .

3 And he said to them, (*) (♣) Take nothing to your journey, neither (♣) staves, nor scrip, neither bread, nor silver, neither have two coats apiece.

(*) Matthew 10:9; Mark 6:8 .

(♣) To the end they might do their charge with greater diligence when they had nothing to let them.

(♣) Or, rods

4 And whatsoever house ye enter into, there (a) abide, and (*) thence depart.

(a) When you depart out of any city, depart from thence where you first took up your lodging; so that in few words, the Lord forbiddeth them to change their lodgings; for this publishing of the Gospel, was as it were a through passage, that none in Judea might pretend ignorance, as though he had not heard that Christ was come.

(*) He willet them not to tarry long, but to preach from town to town.

5 And whosoever will not receive you, when ye go out of that city, (*) shake off the very (♣) dust from your feet for a testimony against them.

(*) Luke 10:11; Matthew 10:14; Mark 6:11; Acts 13:51 .

(♣) Which was a sign of detestation, and of the vengeance which was prepared for such contemners of God's benefits which are unworthy that one should receive any thing at their hands.

6 And they went out, and went through every town preaching the Gospel, and healing everywhere.

7 ¶ (*) (2) Now Herod the Tetrarch heard of all that was done by him; and he (b) doubted, because that it was said of some, that John was risen again from the dead;

(*) Matthew 14:2; Mark 6:24 .

(2) So soon as the world heareth tidings of the Gospel, it is divided into divers opinions, and the tyrants especially are afraid.

(b) He stuck as it were fast in the mire.

8 And of some, that Elijah had appeared, and of some, that one of the old Prophets was risen again.

9 Then Herod said, John have I beheaded; who then is this of whom I hear such things? And he desired to see him.

10 ¶ (*) (3) And when the Apostles returned, they told him what great things they had done. (♣) Then he took them to him, and went aside into a (c) solitary place, *near* to the city called Bethsaida.

(*) Mark 6:30 .

(3) They shall lack nothing that follow Christ, no not in the wilderness.

(♣) Matthew 14:13; Mark 6:32 .

(c) The word signifieth a desert; note this was not in the town Bethsaida, but part of the fields belonging to the town.

11 But when the people knew it, they followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need to be healed.

12 (*) And when the day began to wear away, the twelve came, and said unto him, Send the people away, that they may go into the towns and villages round about, and lodge, and get meat; for we are here in a desert place.

(*) Matthew 14:15; Mark 6:35; John 6:5 .

13 But he said unto them, (*) **Give ye them to eat.** And they said, We have no more but five loaves and two fishes, (d) except we should go and buy meat for all this people.

(*) Christ forsaketh not them that follow him, but sendeth them sufficient relief.

(d) This is imperfectly spoken, and therefore we must understand something, and this, we cannot give them to eat, unless we go and buy, etc.

14 For they were about five thousand men. Then he said to his disciples, **Cause them to sit down by fifties in a company.**

15 And they did so, and caused all to sit down.

16 Then he took the five loaves, and the two fishes, and looked up to heaven, and (e) blessed them, and brake, and gave to the disciples, to set before the people.

(e) He gave God thanks for these loaves and fishes, and withal prayed him to feed this so great a multitude with so small a quantity, and to be short, that this whole banquet might be to the glory of God.

17 So they did all eat, and were satisfied; and there was taken up of that remained to them, twelve baskets full of broken meat.

18 ¶ (*) (4) And it came to pass, as he was (f) alone praying, his disciples were with him, and he asked them, saying, **Whom say the people that I am?**

(*) Matthew 16:13; Mark 8:27 .

(4) Although the world be tossed up and down, between divers errors, yet we ought not to contemn the truth, but be so much the more desirous to know it and be more constant to confess it.

(f) Alone from the people.

19 They answered, and said, John Baptist, and others say, Elijah; and some say, that one of the old Prophets is risen again.

20 And he said unto them, **But whom say ye that I am?** Peter answered, and said, The Christ of God.

21 And he warned and commanded them, (*) that they should tell that to no man,

(*) For he knew best his convenient time which was appointed for him to be manifested in.

22 (5) Saying, (*) **The Son of man must suffer many things, and be reprov'd of the Elders, and of the high Priests and Scribes, and be slain, and the third day rise again.**

(5) Christ himself attained to the heavenly glory by the cross and invincible patience.

(*) Matthew 17:22; Mark 8:31 .

23 ¶ (*) And he said to them all, **If any man will come after me, let him deny himself, and take up his cross (g) daily, and follow me.**

(*) Luke 14:27; Matthew 10:38; Matthew 16:24; Mark 8:35 .

(g) Even as one day followeth another, so doth one cross follow another, and the cross is by the figure Metonymy, taken for the miseries of this life; for to be hanged, was the sorest and cruelest punishment that was amongst the Jews.

24 (*) **For whosoever will save his life, shall lose it, and whosoever shall lose his life for my sake, the same shall save it.**

(*) Luke 17:33; Matthew 10:39; Matthew 16:25; John 12:25 .

25 (*) **For what advantageth it a man, if he win the whole world, and destroy himself, or lose himself?**

(*) Matthew 16:26; Mark 8:36 .

26 (*) **For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels.**

(*) Luke 12:9; Matthew 10:33; Mark 8:38; 2 Timothy 2:12 .

27 (*) **And I tell you of a surety, there be some standing here, which shall not taste of death, till they have seen the (♣) kingdom of God.**

(*) Matthew 16:28; Mark 9:1 .

(♣) Established and enlarged by the preaching of the Gospel.

28 (*) (6) And it came to pass about an eight days after those words, that he took Peter and John, and James, and went up into a mountain to pray.

(*) Matthew 27:2; Mark 9:2 .

(6) Lest the disciples of Christ should be offended at the debasing himself in his flesh, he teacheth them that it is voluntary, shewing therewithal for a space the brightness of his glory.

29 And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glistered.

30 And behold, two men talked with him, which were Moses and Elijah,

31 Which appeared in glory, and told of his (h) (*) departing, which he should accomplish at Jerusalem.

(h) What death he should die in Jerusalem.

(*) That is, what issue he should have and how he should die.

32 But Peter and they that were with him, were heavy with sleep, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; let us therefore make three tabernacles, one for thee, and one for Moses, and one for Elijah, and wist not what he said.

34 While he thus spake, there came a cloud and (*) overshadowed them, and they feared when they were entering into the cloud.

(*) For otherways they had not been able to comprehend his great majesty.

35 (*) And there came a voice out of the cloud, saying, This is that my beloved Son, hear him.

(*) Matthew 3:17; Mark 1:11; 2 Peter 1:17 .

36 And when the voice was past, Jesus was found alone; and they kept it close, and told no man in (i) (*) those days any of those things which they had seen.

(i) Until Christ was risen again from the dead.

(*) They concealed it until Christ's resurrection, as Mark writeth.

37 ¶ (7) And it came to pass on the next day, as they came down from the mountain, much people met him.

(7) Christ is offended with nothing so much as with incredulity, although he bear with it for a time.

38 (*) And behold, a man of the company cried out, saying, Master, I beseech thee, behold my son, for he is all that I have.

(*) Matthew 17:14; Mark 9:17 .

39 And lo, a spirit taketh him, and suddenly he crieth, and he teareth him, that he foameth, and with much pain departeth from him, when he hath (k) bruised him.

(k) As it fareth in the falling sickness.

40 Now I have besought thy disciples to cast him out, but they could not.

41 Then Jesus answered, and said, (*) **O generation faithless, and crooked, how long now shall I be with you, and suffer you? Bring thy son hither.**

(*) Under the color that his disciples could not heal the sick man, he reproveth them, which would have diminished his authority.

42 And whiles he was yet coming, the devil rent him, and tare him, and Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father.

43 ¶ (8) And they were all amazed at the mighty power of God, and while they all wondered at all things which Jesus did, he said unto his disciples,

(8) We have no cause to promise ourselves rest and quietness in this world, seeing that they themselves which seemed to fawn upon Christ, do shortly after crucify him.

44 (l) (♣) **Mark these words diligently; (*) for it shall come to pass, that the Son of man shall be delivered into the hands of men.**

(l) Give diligent ear unto them, and when you have once heard them, see that you keep them.
(*) Matthew 17:22; Mark 9:31 .
(♣) Greek, put these words into your ears.

45 But they (*) understood not that word, for it was hid from them, so that they could not perceive it; and they feared to ask him of that word.

(*) They were so blinded with this opinion that Christ should have a temporal kingdom, that they would not understand when he spake of his death.

46 ¶ (*) (9) Then there arose a disputation among them, which of them should be the greatest.

(*) Matthew 18:1; Mark 9:35 .

(9) The end of ambition is ignominy; but the end of modest obedience is glory.

47 When Jesus saw the thoughts of their hearts, he took a little child, and set him by him,

48 And said unto them, **Whosoever receiveth this little child in my Name, receiveth me, and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, he shall be great.**

49 ¶ (*) (10) And John answered and said, Master, we saw one casting out devils in thy Name, and we forbad him, because he followeth *thee* not with us.

(*) Mark 9:38 .

(10) Extraordinary things are neither rashly to be allowed, nor condemned.

50 Then Jesus said unto him, **Forbid ye *him* not; for he that is not against us, (*) is with us.**

(*) For as much as he letteth us not, and God is glorified by his occasion.

51 ¶ (11) And it came to pass, when the (*) days were accomplished, that he should be received up, he (m) settled himself fully to go to Jerusalem,

(11) Christ goeth willingly to death.

(*) Of his death whereby he was exalted.

(m) Word for word; he hardened his face, that is, he resolved with himself to die, and therefore ventured upon his journey, and cast away all fear of death, and went on.

52 And sent messengers before him, and they went and entered into a town of the Samaritans, to prepare him *lodging*.

53 But they would not receive him, because his (*) behavior was *as* though he would go to Jerusalem.

(*) Or face, or apparel; for they knew he was a Jew, and as touching the Samaritan's opinion of the Temple, read John 4:20; also they hated the Jews because they differed from them in religion.

54 (12) And when his disciples, James and John saw it, they said, Lord, wilt thou that we command, that fire come down from heaven, and consume them, even as (*) Elijah did?

(12) We must take heed of the immoderateness of zeal, and fond imitation, even in good causes, that whatsoever we do, we do it to God's glory, and the profit of our neighbor.

(*) 2 Kings 1:10 .

55 But Jesus turned about, and rebuked them, and said, **Ye know not of what (n) (*) spirit ye are.**

(n) So speak the Hebrews, that is, you know not what will, mind, and counsel you are of; so the gifts of God are called the spirit, because they are given of God's Spirit, and so are they, that are contrary to them, which proceed of the wicked spirit, as the spirit of covetousness, of pride, and madness.
(*) He reproveth their rash and carnal affection, which were not led with Elijah's spirit.

56 For the Son of man is not come to destroy men's lives, but to save them. Then they went to another town.

57 ¶ (13) And it came to pass that as they went in the way, (*) a certain man said unto him, I will follow thee, Lord, whithersoever thou goest.

(13) Such as follow Christ, must prepare themselves, to suffer all discommodities.
(*) Matthew 8:19 .

58 And Jesus said unto him, The (*) foxes have holes, and the birds of the heaven have nests, but the Son of man hath not whereon to lay his head.

(*) We must not follow Christ for riches and commodities, but prepare ourselves to poverty and to the cross by his example.

59 (14) But he said unto another, Follow me. And the same said, Lord, suffer me first to go and (*) bury my father.

(14) The calling of God ought to be preferred, without all controversy before all duties that we owe to men.
(*) That is, till he be dead and I have done my duty to him in burying him.

60 And Jesus said unto him, (*) Let the dead bury (o) their dead; but go thou, and preach the kingdom of God.

(*) We may not follow what seemeth best to us, but only God's calling; and here by dead he meaneth those that are unprofitable to serve God.
(o) Who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.

61 (15) Then another said, I will follow thee, Lord; but let me first go bid them farewell, which are at my house.

(15) Such as follow Christ, must at once renounce all worldly cares.

62 And Jesus said unto him, No man that putteth his hand to the plough, and (*) looketh back, is apt to the kingdom of God.

(*) To be hindered, or entangled with respect of any worldly commodity, or stayed to go forward for any pain, or trouble.

Luke 10

1 The seventy disciples. 10 The unthankful cities charged with impiety. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbor. 38 Of Martha and her sister Mary.

1 After (*) (1) these things, the Lord appointed other seventy also, and sent them, two and two before him into every city and place, whither he himself should come.

(*) Matthew 10:1 .

(1) The seventy are sent as the second forewarners, of the coming of Christ.

2 And he said unto them, (*) (♣) **The harvest is great, but the (♣) laborers are few; pray therefore the Lord of the harvest to send forth laborers into his harvest.**

(*) Matthew 9:37 .

(♣) Meaning a great number of people which were ready to be brought unto God.

(♣) That is, the preachers.

3 (*) (2) **Go your ways; behold, I send you forth as lambs among (♣) wolves.**

(*) Matthew 10:16 .

(2) The faithful ministers of the word are in this world as lambs among wolves; but if they be diligent to do their duty, he that sent them will also preserve them.

(♣) Not that they shall hurt you, but that you shall be preserved by my providence.

4 **Bear no bag, neither scrip, nor shoes, and (*) (♣) salute (a) no man by the way.**

(*) 2 Kings 4:29 .

(♣) He willeth that they should dispatch this journey with diligence not occupying themselves about other duties.

(a) This is spoken after the manner of a figure, which men use, when they put down more in words, than is meant; usual among the Hebrews, when they command a thing to be done speedily without delay, as 2 King 4:29; for otherwise courteous and gentle salutations, are points of Christian duty; as for the calling it was only for a season.

5 (*) **And into whatsoever house ye enter, first say, (♣) Peace be to this house.**

(*) Matthew 10:12; Mark 6:10 .

(♣) It was their manner of salutation whereby they wished health and felicity.

6 **And if (b) the son of peace be there, your peace shall rest upon him; if not, it shall turn to you again.**

(b) So speak the Hebrews; that is, he that favoereth the doctrine of peace and the Gospel.

7 And in that house (c) tarry still, eating and drinking such things as by them shall be set before you; (*) for the laborer is worthy of his wages. Go not from (♣) house to house.

(c) Take up your lodging in that house, which ye first enter into, that is, be not careful for commodious lodging, as men do which purpose to tarry long in a place; for here is not instituted that solemn preaching of the Gospel, which was used afterward, when the Churches were settled; but these are sent abroad to all the coasts of Judea, to give them to understand, that the last Jubilee is at hand.

(*) Deuteronomy 24:14; Matthew 10:10; 1 Timothy 5:13 .

(♣) He would not that they should tarry long in one town, neither yet to be careful to change their lodging.

8 (*) But into whatsoever city ye shall enter, if they receive you, (d) (♣) eat such things as are set before you,

(*) Matthew 10:11 .

(d) Content yourselves with that meat that is set before you.

(♣) Doubt not to receive nourishment of them, for whom you travail.

9 And heal the sick that are there, and say unto them, The kingdom of God is come near unto you.

10 (3) But into whatsoever city ye shall enter, if they will not receive you, go your ways out into the streets of the same, and say,

(3) God is a most severe revenger of the ministry of his Gospel.

11 Even the very (*) dust, which cleaveth on us of your city, we wipe off against you; notwithstanding know this, that the (♣) kingdom of God was come near unto you.

(*) Luke 9:5; Acts 13:51; Acts 18:6 .

(♣) God did present himself unto you by his messengers and would have reigned over you.

12 For I say to you, that it shall be easier in that day for them of Sodom, than for that city.

13 (*) Woe be to thee, Chorazin! Woe be to thee, Bethsaida! For if the miracles had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting (♣) in sackcloth and ashes.

(*) Matthew 11:21 .

(♣) Which were the signs of repentance.

14 Therefore it shall be easier for Tyre, (*) and Sidon, at the judgment, than for you.

(*) The more benefits that God bestoweth upon any people, the more doeth their ingratitude deserve to be punished.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 ¶ (*) He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

(*) Matthew 10:40; John 13:20 .

17 ¶ (4) And the seventy turned again with joy, saying, Lord, even the devils are subdued to us (e) through thy Name.

(4) Neither the gift of miracles, neither what else so ever excellent gift, but only our election giveth us occasion of true joy; and the only publishing of the Gospel is the destruction of Satan.

(e) For Christ's disciples used no absolute authority, but wrought such miracles as they did, by calling upon Christ's Name.

18 And he said unto them, I saw (*) Satan, like lightning, (f) fall down from heaven.

(*) The power of Satan is beaten down by the preaching of the Gospel.

(f) Paul placeth the devil and his angels, in the air, Ephesians 6:12; and he is said to be cast down from thence by force when his power is abolished by the voice of the Gospel.

19 Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall (g) hurt you.

(g) Shall do you wrong.

20 Nevertheless, in this rejoice not, that the spirits are subdued unto you, but rather rejoice, because your names are written in heaven.

21 ¶ (5) That same hour rejoiced Jesus in (♣) the spirit, and said, I confess unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the (h) (♣) wise and learned, and hast revealed them to babes; even so, Father, because it so pleased thee. (*)

(5) The Church is contemptible, if we behold the outward face of it, but the wisdom of God is not so marvelous, in anything, as in it.

(♣) Or, in his mind.

(h) Of this world.

(♣) He attributeth it to the free election of God, that the wise and worldlings know not the Gospel, and yet the poor base people understand it.

(*) Then he turned to his disciples, and said, (Is read in some copies)

22 ¶ (6) All things are (*) given me of my Father, and (♣) no man knoweth who the Son is, but the Father, neither who the Father is, save the (♣) Son, and he to whom the Son will reveal him.

- (6) Whoever seeketh the Father without the Son, wandereth out of the way.
- (*) Christ is our only means to receive God's mercies by.
- (♣) Therefore we must esteem him as the father's voice hath taught us, and not according to man's judgment.
- (♣) In whom we see God as his lively image.

23 ¶ (7) And he turned to his disciples, and said secretly, (*) *Blessed are the eyes, which see that ye see.*

- (7) The difference of the Old Testament and the New consisteth in the measure of revelation.
- (*) Matthew 13:16 .

24 For I tell you that many Prophets and Kings have desired to see those things, which ye see, and have not seen *them*, and to hear those things which ye hear, and have not heard *them*.

25 ¶ (*) (8) Then behold, (i) a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

- (*) Matthew 22:35; Mark 12:28 .
- (8) Faith doth not take away, but establisheth the doctrine of the Law.
- (i) One of them that professed himself to be learned in the rites and laws of Moses.

26 And he said unto him, *What is written in the Law? How readest thou?*

27 And he answered, and said, (*) Thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought, (♣) and thy neighbor as thyself.

- (*) Deuteronomy 6:5 .
- (♣) Leviticus 19:18 .

28 Then he said unto him, *Thou hast answered right; this do, and thou shalt live.*

29 (9) But he willing (k) to (*) justify himself, said unto Jesus, Who (♣) is then my neighbor?

- (9) All they are comprehended in the name of our neighbor, by the Law, whomsoever we may help.
- (k) That is, to vouch his righteousness, or shew, that he was just, that is, void of all faults; and James 5 useth the word of justification in this sense.
- (*) Or, to approve himself as just.
- (♣) For they counted no man their neighbor, but their friend.

30 And Jesus answered, and said, A certain man went down from Jerusalem to Jericho, and fell among thieves, and they robbed him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by (*) chance there came down a certain (♣) Priest that same way, and when he saw him, he passed by on the other side.

(*) For so it seemed to man's judgment, although this was so appointed by God's counsel and providence.

(♣) He privily noteth the great cruelty which was among this people and chiefly the governors.

32 And likewise also a Levite, when he was come near to the place, went and looked on him, and passed by on the other side.

33 Then a certain (*) Samaritan, as he journeyed, came near unto him, and when he saw him, he had compassion on him,

(*) This nation was odious to the Jews.

34 And went to him, and bound up his wounds, and poured in oil and wine, and put him on his own beast, and brought him to an Inn, and made provision for him.

35 And on the morrow when he departed, he took out (*) two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee.

(*) Which was about nine pence of sterling money.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, (*) and do thou likewise.

(*) Help him that hath need of thee although you know him not.

38 ¶ (10) Now it came to pass, as they went, that he entered into a certain town, and a certain woman named Martha, received him into her house.

(10) Christ careth not to be entertained delicately, but to be heard diligently, that is it which he especially requireth.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his preaching.

40 But Martha was cumbered about much serving, and came to him, and said, Master, doest thou not care that my sister hath left me to serve alone? Bid her therefore, that she help me.

41 And Jesus answered, and said unto her, **Martha, Martha, thou carest, and art (*) troubled about many things;**

(*) For she forgot the principal, which was to hear God's word.

42 **But one thing is needful, Mary hath chosen the good part, (*) which shall not be taken away from her.**

(*) It was not meet that she should have been drawn from so profitable a thing, whereunto she could not always have opportunity.

Luke 11

1 He teacheth his Apostles to pray. 14 The dumb devil driven out. 27 A woman of the company lifted up her voice. 29 The Jews require signs. 37 He being feasted of the Pharisee, reproveth the outward shew of holiness.

1 And so it was, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 (*) And he said unto them, **When ye pray, say, (1) Our Father which art in heaven, hallowed be thy Name. Thy kingdom come; Let thy will be done, even in earth, as *it is* in heaven;**

(*) Matthew 6:9 .

(1) A form of true prayer.

3 **Our daily bread give us (a) (*) for the day;**

(a) That is, as much as is needed for us this day, whereby we are not debarred to have an honest care for the maintenance of our lives, but that carping care, which killeth a number of men, is cut off and restrained.

(*) Or every day, or as much as is sufficient for this day.

4 **And (*) forgive us our sins, for even we forgive every man that is indebted to us; And lead us not into temptation, but deliver us from evil.**

(*) Or, pardon.

5 ¶ (2) Moreover he said unto them, (*) Which of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves?

(2) We must pray with faith.

(*) By this similitude he teacheth us that we ought not to be discouraged, if we obtain not incontinently that which we demand.

6 For a friend of mine is come (*) out of the way to me, and I have nothing to set before him;

(*) Or, in passing by the way.

7 And he within should answer, and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give them to thee.

8 I say unto you, Though he would not arise and give him, because he is his friend, yet doubtless because of his (b) (*) importunity, he would rise and give him as many as he needed.

(b) Word for word, impudency; but that impudency which is spoken of here, is not to be found fault withal, but is very commendable before God, for he liketh well of such importunity.

(*) Or, impudency.

9 (*) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

(*) Matthew 7:7; Matthew 21:22; Mark 11:24; John 14:13; John 16:23; James 1:5 .

10 (*) For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

(*) Matthew 7:8 .

11 (*) If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

(*) Matthew 7:9 .

12 Or if he ask an egg, will he give him a scorpion?

13 If ye then which are evil, can give good gifts unto your children, how much more shall your heavenly Father give (*) the holy Ghost to them that desire him?

(*) The chiefest thing that we can desire of God, is his holy Spirit.

14 ¶ (*) Then he cast out a devil which was dumb; and when the devil was gone out, the dumb spake, and the people wondered.

(*) Matthew 9:32; Matthew 12:22 .

15 (3) But some of them said, (*) He casteth out devils through Beelzebub the chief of the devils.

(3) An example of horrible blindness, and such as cannot be healed, when as upon an evil conscience, and pretended malice, the power of God is blasphemed.

(*) Matthew 9:34; Matthew 12:24; Mark 3:22 .

16 And others tempted him, seeking of him a sign from heaven.

17 (4) But he knew their thoughts, and said unto them, (*) Every kingdom divided against itself, shall be desolate, and a house *divided* against a house, falleth.

(4) The true way to know the true Christ, from the false, is this, that the true Christ hath no accord or agreement with Satan; And it remaineth that after we know him, we acknowledge him.

(*) Matthew 12:25; Mark 3:24 .

18 So if Satan also be divided against himself, how shall his kingdom stand, because ye say that I cast out devils (c) through Beelzebub?

(c) By the name and power of Beelzebub.

19 If I through Beelzebub cast out devils, by whom do your (*) children cast them out? Therefore shall they be your judges.

(*) That is to say, your conjurers.

20 But if I by the (d) (*) finger of God cast out devils, doubtless the kingdom of God is come unto you.

(d) That is, by the power of God; so it is said, Exodus 8:19 .

(*) The finger of God is taken for the virtue and power of God. And the virtue of the Father and the Son is the holy Ghost; for so Matthew doeth interpret this place.

21 When a strong man armed keepeth his (e) (*) palace, the things that he possesseth, are in (♣) peace.

(e) The word signifieth properly an open and void room before a house, and so by translation is taken for noble men's houses.

(*) The word signifieth, an entry or porch before a house.

(♣) Or, safety.

22 But when a stronger than he cometh upon him, and overcometh him; he taketh from him all his armor wherein he trusted, and divideth his spoils.

23 (5) He that is not (*) with me, is against me; and he that gathereth not with me, scattereth.

(5) Against indifferent men, and such as love to have a mean, which seek means to reconcile Christ and Satan together.

(*) They that do not wholly apply themselves to destroy the kingdom of Satan, cannot be counted to be on Christ's side but are his adversaries; how much more is he against him that maketh open war with him as Satan doeth?

24 (*) (6) When the unclean spirit is gone out of a man, he walketh through dry places, seeking (♣) rest, and when he findeth none, he saith, I will return unto my house whence I came out.

(*) Matthew 12:43 .

(6) He that doeth not continue, is in worse case, than he that never begun.

(♣) To the intent that he might work according to his malicious nature.

25 And when he cometh, he findeth it swept and (*) garnished.

(*) More apt to receive him than it was afore.

26 Then (♣) goeth he, and taketh to him (♣) seven other spirits worse than himself, and they enter in, and dwell there; (*) so the last state of that man is worse than the first.

(♣) If by infidelity we turn back from God, Satan hath greater power over us than he had before.

(♣) He meaneth an infinite number.

(*) Hebrews 6:4; 2 Peter 2:20 .

27 ¶ (7) And it came to pass as he said these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

(7) Christ seeketh not praise in himself, but in our salvation.

28 But he said, (*) Yea, rather blessed *are* they that hear the word of God, and keep it.

(*) Christ gave her a privy taunt for that she omitted the chief praise which was due unto him; that was, that they are blessed indeed to whom he communicateth himself by his word.

29 ¶ (*) (8) And when the people were gathered thick together, he began to say, This is a wicked generation; they seek a sign, and there shall no sign be given them, but the sign of (♣) Jonah the Prophet.

(*) Matthew 12:38-39 .

(8) They that our fond desirers of miracles, instead of miracles shall receive punishment.

(♣) Jonah 1:12 .

30 For as Jonah was a sign to the Ninivites, so shall also the Son of man be to this generation.

31 (*) The Queen of the South shall rise in judgment, with the men of this generation, and shall condemn them, for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon *is* here.

(*) 1 Kings 10:1; 2 Chronicles 9:1 .

32 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, for they (*) repented at the preaching of Jonah; and behold, a greater than Jonah *is* here.

(*) Jonah 3:5 .

33 ¶ (*) (9) No man when he hath lighted a candle, putteth it in a privy place, neither under a bushel, but on a candlestick, that they which come in, may see the light.

(*) Luke 8:16; Matthew 5:15; Mark 4:21 .

(9) Our minds are therefore lightened with the knowledge of God, that we should give light unto others, and therefore our chiefest labor ought to be to pray for that light.

34 (*) (♣) The light of the body is the (♠) eye; therefore when thine eye is (♦) single, then is thy whole body light; but if thine eye be evil, then thy body is dark.

(*) Matthew 6:22 .

(♣) Or, candle.

(♠) Because it should guide and lead the body.

(♦) Without spot or vice.

35 Take heed therefore, that the light which is in thee, be not darkness.

36 If therefore thy whole body *shall be* light, having no part dark, then shall all be light, even as when a candle doth light thee with the brightness.

37 ¶ (10) And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down at table.

(10) The service of God consisteth not in outward cleanliness, and devised rites or ceremonies, but in the spiritual righteousness of the heart, and charity.

38 And when the Pharisee saw it, he marveled that he had not first washed before dinner.

39 (*) And the Lord said to him, **Indeed ye Pharisees make clean the outside of the cup, and of the platter, but the inward part is full of ravening and wickedness.**

(*) Matthew 23:25 .

40 **Ye fools, did not he that made that which is without, make that which is within also?**

41 **Therefore, (*) give alms (f) of (♣) those things which you have, and behold, all things shall be clean unto you.**

(*) Christ here requireth two things: first that we come truly by our meat and drink; and next that we distribute part to the poor, for charity is the perfection of the Law.

(f) That is, according to your abilities as who would say, instead of your extortions, which hindered you, that you could not eat cleanly, use charity, and accordingly as your ability shall serve you, be good to the poor, and so shall that, that is within the platter, be sanctified though the platter be unwashed.

(♣) Or, of that which you have.

42 (11) **But woe *be* to you, Pharisees! For ye (g) tithe the mint and the rue, and (h) all manner herbs, and pass over (i) (*) judgment and the love of God; these ought ye to have done, and (♣) not to have left the other undone.**

(11) It is the property of hypocrites, to stand stoutly for little trifles, and let pass greater matters.

(g) You decide by God's Law that the tenth part is due to be paid.

(h) Of all kind of herbs some, as Augustine expoundeth it in his Enchiridion to Laurence, chapter 99, where he sheweth in like sort how that place of Paul, 1 Timothy 2:4; God will have all men to be saved, is to be expounded after the same manner.

(i) That is to say, that which is right and reason to do; for this word, Judgment, containeth the commandments of the second table, and the other words, The love of God, contain the first, Luke 20:26 .

(*) Or, that which is just and right.

(♣) He would not break the very least commandment before all things were accomplished, but taught them to stick to the chiefest and not prefer the inferior ceremonies which must quickly be abolished.

43 (*) (12) **Woe *be* to you, Pharisees! For ye love the uppermost seats in the Synagogues, and greetings in the markets.**

(*) Matthew 23:6; Mark 12:38-39 .

(12) Hypocrisy and ambition are commonly joined together.

44 (13) **Woe *be* to you, Scribes and Pharisees, hypocrites! (*) For ye are as graves which (♣) appear not, and the men that walk over them, perceive not.**

(13) Hypocrites deceive men with an outward shew.

(*) Matthew 23:27 .

(♣) Whose stink and infection appear not suddenly.

45 ¶ (14) **Then answered one of the Lawyers, and said unto him, Master, thus saying thou putttest us to rebuke also.**

(14) Hypocrites are very severe against other men, but think all things lawful to themselves.

46 And he said, *Woe be to you also, ye Lawyers! (*) For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.*

(*) Matthew 23:4; Acts 15:10 .

47 (15) *Woe be to you! (*) For ye (♣) build the sepulchers of the Prophets, and your fathers killed them.*

(15) Hypocrites honor those saints when they are dead, whom they most cruelly persecute, when they were alive.

(*) Matthew 23:29 .

(♣) Whereby you keep in remembrance the execrable deeds of your fathers.

48 (*) Truly (k) *ye bear witness, and allow the deeds of your fathers; for they killed them, and ye (♣) build their sepulchers.*

(*) You shew yourselves as great hypocrites as were your fathers, making men believe the honor God when you dishonor him.

(k) When you persecute God's servants, like mad men, even as your fathers did, though you color it with a pretence of godliness, yet notwithstanding, in that you beautify the sepulchers of the Prophets, what do else, but glory in your father's cruelty, and set up monuments (as it were) in glory and triumph of it?

(♣) They were more curious to build their graves than to follow their doctrine.

49 Therefore said the wisdom of God, I will send them Prophets and Apostles, and of them they shall slay, and (l) (*) persecute,

(l) They shall so vex them and trouble them, that at length they shall banish them.

(*) Or, cruelly expel them.

50 That the blood of all the Prophets, (m) shed from the foundation of the world, may be required of this generation,

(m) That you may be called to an account for it, yea, and be punished, for the shedding of that blood of the Prophet.

51 From the blood of (*) Abel unto the blood of (♣) Zechariah, which was slain between the altar and the Temple; verily I say unto you, it shall be required of (♣) this generation.

(*) Genesis 4:8 .

(♣) 2 Chronicles 24:21 .

(♣) Because they were culpable of the same fault that their ancestors were.

52 (16) *Woe be to you, Lawyers! For ye have (n) (*) taken away the key of knowledge; ye entered not in yourselves, and them that came in, ye forbade.*

(16) They have of long time chiefly hindered the people, from entering into the knowledge of God, which ought to be the door keepers of the Church.
(n) You have hidden and taken away, so that it cannot be found anywhere.
(*) They hid and took away the pure doctrine and true understanding of the Scriptures.

53 (17) And as he said these things unto them, the Scribes and Pharisees began to urge him sore, and to (o) provoke him to speak of many things,

(17) The more the world is reprehended, the worse it is, and yet we must not betray the truth.
(o) They proposed many questions to him, to draw something out of his mouth, which they might traitorously carp at.

54 Laying wait for him, and seeking to catch something of his mouth, whereby they might accuse him.

Luke 12

1 The leaven of the Pharisees. 5 Who is to be feared. 8 To confess Christ. 17 The parable of the rich man whose land was very fertile. 21 Not to care for earthly things. 31 But to seek the kingdom of God. 39 The thief in the night. 51 Debate for the Gospel's sake.

1 In (*) (1) the meantime, there gathered together (a) an innumerable multitude of people, so that they trode one another, and he began to say unto his disciples first, **Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy.**

(*) Matthew 16:5; Mark 8:14 .
(1) The faithful teachers of God's word, which are appointed by him for his people, must both take good heed of them, which corrupt the purity of doctrine with goodly glozes, and also take pains through the help of God, to set forth sincere doctrine, openly and without fear.
(a) Word for word, ten thousands of people, a certain number for an uncertain.

2 (*) **For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.**

(*) Matthew 10:26; Mark 4:22 .

3 **Wherefore whatsoever ye have spoken in darkness, it shall be heard in the light, and that which ye have spoken in the ear, in secret places, shall be preached on the (*) houses.**

(*) Openly that all men may hear.

4 (*) (2) And I say unto you, my friends, be not afraid of them that kill the body, and after that are not able to do anymore.

(*) Matthew 10:28 .

(2) Although hypocrites have princes to execute their cruelty, yet there is no cause why we could be afraid of them, the least jot that may be, feeling they can do nothing, but what pleaseth God, and God will not anything that may be against the salvation of his elect.

5 But I will (b) forewarn you, who ye shall fear; fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, him fear.

(b) He warneth them of danger that presently hang over their heads, for those that come upon the sudden, do make the greater wound.

6 Are not five sparrows bought for two farthings, *and* yet not one of them is forgotten before God?

7 (*) Yea, and all the hairs of your head are numbered; fear not therefore, ye are more of value than many sparrows.

(*) 1 Samuel 14:45; Acts 27:34 .

8 (*) (3) Also I say unto you, Whosoever shall confess me before men, him shall the Son of man confess also before the Angels of God.

(*) Luke 9:26; Matthew 10:32; Mark 8:38; 2 Timothy 1:12 .

(3) Great is the reward of a constant confession, and horrible is the punishment of the denying of Christ, yea impossible to called back again shall the punishment be, if upon set purpose, both with mouth and heart we blaspheme a known truth.

9 But he that shall deny me before men, shall be denied before the Angels of God.

10 (*) And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that (♣) shall blaspheme the holy Ghost, it shall not be forgiven.

(*) Matthew 12:31; Mark 3:28 .

(♣) He that shall resist against the word of God purposely, and against his conscience.

11 (*) (4) And when they shall bring you unto the Synagogues, and unto the rulers and princes, take no (♣) thought how, or what thing ye shall answer, or what ye shall speak.

(*) Matthew 10:19; Mark 13:11 .

(4) It is a great and hard conflict to confess the truth, yet he that can do all things, and is almighty, will not be wanting to the weakest which strive and contend in his appointed time.

(♣) Be not so doubtful that you should be discouraged or distrust.

12 For the holy Ghost shall teach you in the same (*) hour, what ye ought to say.

(*) Or, moment.

13 (5) And one of the company said unto him, Master, bid my brother divide the inheritance with me.

(5) Christ would not for three causes be a judge to divide an inheritance. First, for that he would not foster up and cherish the fleshly opinion that the Jews had of Messiah; Secondly for that he would distinguish the civil governance, from the Ecclesiastical; Thirdly, to teach us to beware of them which abuse the shew of the Gospel, and also the name of ministers, to their own private commodities.

14 And he said unto him, Man, who made me a (*) judge, or a divider over you?

(*) Christ chiefly came to be judged and not to judge, notwithstanding he willeth the Christians to be judges and decide controversies between their brethren, 1 Corinthians 6:1 .

15 Wherefore he said unto them, Take heed, and beware of (c) covetousness; (*) for though a man have abundance, yet his (d) life standeth not in his riches.

(c) By covetousness is meant, that greedy desire to get, commonly with other men's hurt.

(*) Christ condemneth the arrogancy of the rich worldlings, who as though they had God locked up in their coffers, and barns, set their whole felicity in their goods, not considering that God gave them life and also can take it away when he will.

(d) God is the author and preserver of man's life, goods are not.

16 (6) And he put forth a parable unto them, saying, The (e) (*) ground of a certain rich man brought forth fruits plenteously.

(6) There are none more mad, than rich men which hang upon their riches.

(e) Or rather country, for here is set forth a man that possesseth not a piece of ground only, but a whole country, as they do, which join house to house, and field to field; Isaiah 5:8 .

(*) Or, country.

17 Therefore he (f) thought with himself, saying, What shall I do, because, I have no room where I may lay up my fruits?

(f) Made his reckoning within himself, which is the property of covetous churls that spend their life in those trifles.

18 And he said, This will I do, I will pull down my barns, and build greater, and therein will I gather all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; live at ease, eat, drink and (g) take thy pastime.

(g) Be merry and make good cheer.

20 But God said unto him, O fool, this night will they fetch away thy soul from thee; then whose shall those things be which thou hast provided?

21 So is he that gathereth riches ^(h) to himself, and is not rich in ^(*) God.

^(h) Caring for no man but for himself, and minding to trust in himself.

^(*) To depend only on his providence knowing that he hath enough for all.

22 ⁽⁷⁾ And he spake unto his disciples, Therefore I say unto you, ^(*) Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on.

⁽⁷⁾ The earnest thinking upon the providence of God, is a present remedy against the most foolish and pining carefulness of men for this life.

^(*) Matthew 6:25; 1 Peter 5:7; Psalm 55:22 .

23 The life is more than meat, and the body *more* than the raiment.

24 ^(*) Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and *yet* God feedeth them; how much more are ye better than fowls?

^(*) He exhorteth us to cast our care on God, and to submit ourselves to his providence.

25 And which of you with taking thought, can add to his stature one cubit?

26 If ye then be not able to do the least thing, why take ye thought for the remnant?

27 ^(*) Consider the lilies how they grow: they labor not, neither spin they; yet I say unto you, that Solomon himself in all his royalty was not clothed like one of these.

^(*) The liberality of God which shineth in the herbs and flowers, surmounteth all that man can do by his riches or force.

28 If then God so clothe the grass which is today in the field, and tomorrow is cast into the oven, how much more *will he clothe* you, O ye of little faith?

29 Therefore ask not what ye shall eat, or what ye shall drink, neither ⁽ⁱ⁾ ^(*) stand in doubt.

⁽ⁱ⁾ A metaphor taken of things that hang in the air, for they that are careful for this worldly life, and hang upon the arm of man, have always wavering and doubtful minds, swaying sometimes this way, and sometimes that way.

^(*) Or, make discourses in the air.

30 For all such things the people of the world seek for; and your Father knoweth that ye have need of these things.

31 (8) But rather seek ye after the kingdom of God, (*) and all these things shall be cast upon you.

(8) They shall lack nothing, which are careful for the kingdom of heaven.

(*) Which are but accessories, and are common as well to the wicked men as to the godly.

32 (9) Fear not, little flock, for it is your Father's pleasure to give you the (*) kingdom.

(9) It is a foolish thing not to look for small things, at the hands, which giveth us freely gives the greatest things.

(*) Which is the chiefest thing that can be given, and therefore you cannot want those things which are of less importance.

33 ¶ (*) (10) Sell that ye have, and give (k) alms; make you bags which wax not old, a treasure that can never fail in heaven, where no thief cometh neither moth corrupteth.

(*) Matthew 6:20 .

(10) A godly bountifulness is a ready way to get true riches.

(k) This is the figure Metonymy, for by this word, Alms, is meant that compassion and friendliness of a heart that tendereth the misery and poor estate of man, and sheweth forth itself by some gift, and hath the name given it in the Greek tongue, of mercy and compassion; and therefore he is said to give alms, who parteth with something to another, and giveth to the poor, shewing thereby, that he pitieth their poor estate.

34 For where your treasure is, there will your heart be also.

35 ¶ (*) (11) Let your loins be (♣) gird about, and your lights burning.

(*) 1 Peter 1:13 .

(11) The life of the faithful servants of God, in this world is certain watchful peregrination, having the light of the word going before it.

(♣) Be in a readiness to execute the charge which is committed unto you.

36 And ye yourselves like unto men that wait for their master, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh shall find waking; verily I say unto you, he will (*) gird himself about, and make them to sit down at table, and will come forth, and serve them.

(*) Because they did use long garments, the manner was to gird or truss them up when they went about any business.

38 And if he come in the second watch, or come in the third watch, and shall find them so, blessed are those servants.

39 (*) Now understand this, that if the good man of the house had known at what hour the thief would have come, he would have watched, and would not have suffered his house to be dug through.

(*) Matthew 24:43; Revelation 16:15; Revelation 3:3 .

40 (12) Be ye also prepared therefore; for the Son of man will come at an hour when ye think not.

(12) None have more need to watch, than they that have some degree of honor in the household of God.

41 Then Peter said unto him, Master, tellest thou this parable unto us, or even to all?

42 And the Lord said, Who is a faithful steward and wise, whom the master shall make ruler over his household, to give them their (l) (*) portion of meat in season?

(l) That is, every month such measure of corn as was appointed them.

(*) The portion of servants every month was four pecks of corn, as Donatus writeth in Phormio.

43 Blessed *is* that servant, whom his master when he cometh, shall find so doing.

44 Of a truth, I say unto you, that he will make him ruler over all that he hath.

45 But if that servant say in his heart, My master doth defer his coming, and begin to smite the servants, and maidens, and to eat and drink, and to be drunken,

46 The master of that servant will come in a day when he thinketh not, and at an hour when he is not aware of, and will cut him off, and give him his portion with the unbelievers.

47 ¶ And that servant that knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew it not, and yet did commit things (*) worthy of stripes, shall be beaten with few *stripes*; for unto whomsoever (♣) much is given, of him shall be much required, and to whom men much commit, (m) the more of him will they ask.

(*) Therefore ignorance is inexcusable.
(♣) To whom God hath given many graces.
(m) More than of him to whom so much was not given.

49 ¶ (13) I am come to put (*) fire on the earth, and what is my desire, if it be (♣) already kindled?

(13) The Gospel is the only cause of peace between the goodly, and so it is the occasion of great trouble among the wicked.
(*) The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.
(♣) If there be great troubles and alterations upon the earth, which things come not by the propriety of the Gospel, but through the wickedness of man.

50 Notwithstanding I must be (*) baptized with a baptism, and how am I grieved till it be ended?

(*) He compareth his death to baptism.

51 (*) Think ye that I am come to give peace on earth? I tell you, nay, but rather debate.

(*) Matthew 10:34 .

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ (*) (14) Then said he to the people, When ye see a cloud (n) rise out of the West, straightway ye say, A shower cometh, and so it is.

(*) Matthew 16:2 .
(14) Men which are very quick of sight in earthly things, are blind in those things which pertain to the heavenly life, and that through their own malice.
(n) Which appeareth, and gathereth itself together in that part of the air.

55 And when ye see the South wind blow, ye say, that it will be hot, and it cometh to pass.

56 Hypocrites, ye can discern the face of the earth, and of the sky, but why discern ye not this time?

57 (15) Yea, and why judge ye not of yourselves what is right?

(15) Men that are blinded with the love of themselves, and therefore are detestable and stubborn, shall bear the reward of their folly.

58 ¶ (*) While thou goest with thine adversary to the ruler, as thou art in the way, give diligence in the way, that thou mayest be (♣) delivered from him, lest he draw thee to the judge, and the judge deliver thee to the (o) jailer, and the jailer cast thee into prison.

(*) Matthew 5:25 .

(♣) Though it be to thy loss and hindrance.

(o) To him that has to demand and gather amercements, which they were condemned unto that had wrongly troubled men; moreover, the magistrate's officers make them which are condemned, pay that which they owe, yea, and often times if they be obstinate, they do not only take the cost and charges of them, but also imprison them.

59 I tell thee, thou shalt not depart thence, till thou hast paid the utmost mite.

Luke 13

1 Of the Galileans, and those that were slain under Siloam. 6 The fig tree that bare no fruit. 11 The woman vexed with the spirit of infirmity, that is, with a disease brought on her by Satan, is healed. 19 The parable of the grain of a mustard seed. 21 Of leaven. 23 How few shall be saved. 31 Herod that Fox.

1 There (1) were certain men present at the same season, that shewed him of the Galileans, whose blood (a) Pilate had (*) mingled with their sacrifices.

(1) We must not rejoice at the just punishment of others, but rather be instructed thereby to repentance.

(a) Pontius Pilate was governor of Judea, almost ten years, and about the fourth year of his government, which might be about the fifteenth year of Tiberius' reign, Christ finished the work of our redemption by his death.

(*) He murdered them as they were sacrificing; and so their blood was mingled with the blood of the beasts which were sacrificed.

2 And Jesus answered, and said unto them, Suppose ye, that these Galileans were (*) greater sinners than all the *other* Galileans, because they have suffered such things?

(*) For the Jews took occasion hereby to condemn them as most wicked men.

3 I tell you, nay, but except (*) ye amend your lives, ye shall all likewise perish.

(*) He warneth them rather to consider their own estate, than to reprove other men's.

4 Or think you that those eighteen, upon whom the tower in (b) (*) Siloam fell, and slew them, were (♣) sinners above all men that dwell in Jerusalem?

(b) To wit, in the place, or river; for Siloam was a small river, from whence the conduits of the city came, whereof John 9:7; Isaiah 8:6; and therefore it was a tower or castle, built upon the conduit side, which fell down suddenly, and killed some.

(*) Which tower stood by the river Siloe or fishpool in Jerusalem.

(♣) Or, debtors.

5 I tell you, nay, but except ye amend your lives, ye shall all likewise perish.

6 ¶ (2) He spake also this parable, A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

(2) Great and long suffering is the patience of God, but yet so that at length he executed the judgment.

7 Then said he to the dresser of his vineyard, Behold, (*) this three years have I come and sought fruit of this fig tree, and find none, (♣) cut it down, why keepeth it (♠) also the ground (c) barren?

(*) By this similitude is declared the great patience that God useth toward sinners in looking for their amendment; but this delay availeth them nothing, when they still remain in their corruption.

(♣) We see our state, if we bring not forth fruit.

(♠) For both it is unfruitful itself, and doeth hurt to the ground where it groweth.

(c) Maketh the ground barren in that part, which otherwise were good for vines.

8 And he answered, and said unto him, Lord, let it alone this year also, till I dig round about it, and dung it.

9 And if it bear fruit, *well*; if not, then after thou shalt cut it down.

10 ¶ (3) And he taught in one of the Synagogues on the Sabbath day.

(3) Christ came to deliver us from the bands of Satan.

11 And behold, there was a woman which had a (d) (*) spirit of infirmity eighteen years, and was (♣) bowed together, and could not lift up *herself* in any wise.

(d) Troubled with a disease which Satan brought.

(*) Whom Satan had stricken with a disease, as the spirit of covetousness is that spirit, that maketh a man covetous.

(♣) As they are whose sinews are shrunk.

12 When Jesus saw her, he called her to him, and said to her, Woman, thou art (e) (*) loosed from thy disease.

(e) For Satan had the woman bound, as if she had been in chains, insomuch that for eighteen years space she could not hold up her head.

(*) Or, set at liberty out of Satan's bands.

13 And he laid his hands on her, and immediately she was made straight again, and glorified God.

14 (4) And the (f) ruler of the Synagogue answered with indignation, because that Jesus healed on the Sabbath *day*, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.

(4) A lively image of hypocrisy, and reward thereof.

(f) One of the rulers of the Synagogue, for it appeareth by Mark 5:22 and Acts 13:15; that there were many rulers of the Synagogue.

15 Then answered him the Lord, and said, **Hypocrite, doth not each one of you on the Sabbath *day* loose his ox or his ass from the stall, and lead him away to the water?**

16 **And ought not this daughter of Abraham, whom Satan had bound, lo, eighteen years, be loosed from this bond on the Sabbath day?**

17 And when he said these things, all his adversaries were ashamed; but all the people rejoiced at all the excellent things that were done by him.

18 ¶ (*) Then said he, **What is the (♣) kingdom of God like? Or whereto shall I compare it?**

(*) Matthew 13:31; Mark 4:31 .

(♣) By these similitudes he sheweth the increase, whereby God augmenteth his kingdom, contrary to all men's opinions.

19 (5) **It is like a grain of mustard seed, which a man took and sowed in his garden, and it grew, and waxed a great tree, and the fowls of the heaven made nests in the branches thereof.**

(5) God beginneth his kingdom with small beginnings, that the unlooked for proceeding of it may better set forth his power.

20 ¶ (*) And again he said, **Whereunto shall I liken the kingdom of God?**

(*) Matthew 13:33 .

21 **It is like leaven, which a woman took, and hid in three pecks of flour, till all was leavened.**

22 ¶ (*) (6) And he went through all cities and towns, teaching, and journeying towards Jerusalem.

(*) Matthew 9:35; Mark 6:6 .

(6) Against them which had rather err with many, than go right with a few, and by that means through their own slowness, are shut out of the kingdom of God.

23 Then said one unto him, Lord, *are there* few that shall be saved? And he said unto them,

24 (*) (♣) Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

(*) Matthew 7:13 .

(♣) We must endeavor and cut off all impediments, which may let us.

25 When the good man of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are.

26 (7) (*) Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

(7) He is in vain in the Church, which is not of the Church, which thing the cleanness of life sheweth.

(*) He warnest the Jews, that they deprive not themselves by their own negligence or that salvation which was offered unto them.

27 (*) But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

(*) Matthew 7:23; Matthew 15:41; Psalm 6:8 .

28 (8) There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and yourselves thrust out at doors.

(8) The casting off of the Jews, and the calling of the Gentiles is foretold.

29 Then shall come *many* from the (g) (*) East, and from the West, and from the North, and from the South, and shall sit at Table in the kingdom of God.

(g) From all the quarters of the world, and these are four of the chiefest.

(*) The people which then were strangers.

30 (*) And behold, (♣) there are last, which shall be first, and there are first, which shall be last.

(*) Matthew 19:30; Matthew 20:16; Mark 10:31 .

(♣) Christ cutteth off the vain confidence of the Jews who glorified in that, that God had chosen them for his people; yet they obeyed him not according to his word.

31 (9) The same day there came certain Pharisees, and said unto him, Depart, and go hence, for Herod will kill thee.

(9) We must go forward in the case of our calling, through the midst of terrors, whether they be true or feigned.

32 Then said he unto them, Go ye and tell that (h) fox, Behold, I (*) cast out devils, and will heal still (i) (♣) today, and tomorrow, and the third day (♣) I shall be (k) (♦) perfected.

(h) That deceitful and treacherous man.

(*) Neither the envy of the Pharisees, who would have put him in fear of. He rode, nor yet any policy of man could stay him from that office which God had enjoined him.

(i) That is, a small time, and Theophylact saith, it is a proverb; or else, by Today, we may understand the time that now is, and by Tomorrow, the time to come, meaning thereby all the time of his ministry and office.

(♣) Meaning a little while.

(♣) By Christ's death we are made perfect forever.

(k) To wit, when the sacrifice for sin is ended.

(♦) Or, make an end.

33 (10) Nevertheless I must walk today, and tomorrow, and the day following; for it cannot be that a Prophet (*) should perish out of Jerusalem.

(10) There are nowhere more cruel enemies of the godly, than they which are within the Sanctuary and Church itself; but God seeth it, and will in his time have an account of it.

(*) He noteth their malice which by all means sought his death more than did the tyrant, of whom they willed him to beware.

34 (*) O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as the hen gathereth her (l) brood under her wings, and ye would not!

(*) Matthew 23:37 .

(l) Word for word, the nest; now the brood of chickens is the nest.

35 Behold, your (*) house is left unto you desolate; and verily I tell you, ye shall not see me until *the time* come that ye shall say, (♣) Blessed is he that cometh in the Name of the Lord.

(*) Christ forewarneth them of the destruction of the Temple, and of their whole policy.

(♣) When your own conscience shall reprove you and cause you to confess that which ye now deny, which shall be when you shall see me in my majesty.

Luke 14

1 The dropsy healed on the Sabbath. 8 The chief places at banquets. 12 The poor must be called to our feasts. 16 Of those that were bid to the great supper. 23 Some compelled to come in. 28 One about to build a tower.

1 And (1) it came to pass that when he was entered into the house of (a) one of the chief Pharisees on the Sabbath *day*, to (*) eat bread, they watched him.

(1) The Law of the very Sabbath ought not to hinder the offices of charity.

(a) Either one of the Elders, whom they called the Sanhedrin, or one of the chief of the Synagogue, John 7:48; for this word Pharisee was the name of a sect, though it appear by the whole history that the Pharisees were in great credit.

(*) Or, take his refecton.

2 And behold, there was a certain man before him, which had the dropsy.

3 Then Jesus answering, spake unto the Lawyers and Pharisees, saying, *Is it lawful to heal on the Sabbath day?*

4 And they held their peace. Then he took him, and healed him, and let him go,

5 And answered them, saying, *Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?*

6 And they could not answer him again to those things.

7 ¶ (2) He spake also a parable to the guests, when he marked how they chose out the chief rooms, and said unto them,

(2) The reward of pride is ignominy and the reward of true modesty is glory.

8 (*) *When thou shalt be bidden of any man to a wedding, set not thyself down in the chiefest place, lest a more honorable man than thou be bidden of him,*

(*) He reproveth their ambition, which desire to sit in the highest places.

9 *And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.*

10 (*) *But when thou art bidden, go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, sit up higher; then shalt thou have worship in the presence of them that sit at table with thee.*

(*) Proverbs 25:7 .

11 (*) For whosoever exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.

(*) Luke 18:14; Matthew 23:12 .

12 ¶ (3) Then (♣) said he also to him that had bidden him, (*) When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbors, lest they also bid thee again, and a recompense be made thee.

(3) Against them which lavish out their goods either ambitiously, or for hope of recompense, where as Christian charity respecteth only the glory of God, and the profit of our neighbor.

(♣) Christ reprehendeth only the blind affection of man, which regardeth nothing but a worldly recompense.

(*) Proverbs 3:27 .

13 But when thou makest a feast, call the poor, the maimed, the lame *and* the blind,

14 And thou shalt be blessed, because they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

15 ¶ Now when one of them that sat at table heard these things, he said unto him, Blessed *is* he that eateth bread in the kingdom of God.

16 Then said he to him, (*) (♣) A certain man made a great supper, and bade many,

(*) Matthew 22:8; Matthew 19:9 .

(♣) He casteth the Jews in the teeth with their ingratitude, which would not eat of those holy meats of God's word, which was presented unto them, and whereunto they were bid a long time before.

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 (4) But they all with (b) one *mind* began to make excuse. The first said unto him, I have bought a farm, and I must needs go out and see it; I pray thee, have me excused.

(4) The most part even of them to whom God hath revealed himself are so mad, that such helps as they have received of God, they willingly turn into lets and hindrances.

(b) As of set purpose, and a thing agreed upon before; for though they allege several causes, yet all of them agree in this, that they have their excuses, that they may not come to supper.

19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee, have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the good man of the house angry, and said to his servant, (*) Go out quickly into the (c) streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

(*) Here is signified the calling of the Gentiles.
(c) Wide and broad quarters.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 Then the master said to the servant, Go out into the (*) highways, and hedges, and (♣) compel them to come in, that my house may be filled.

(*) God will rather receive all the rascal people of the world to his banquet, than them which are unthankful.
(♣) This compilation cometh of the feeling of the power of God's word, after that his word hath been preached.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 (5) Now there went great multitudes with him, and he turned and said unto them,

(5) Even those affections, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godliness may have the upper hand and preeminence.

26 (*) If any man come to me, and (d) (♣) hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

(*) Matthew 10:37 .
(d) If the matter stand between God and him, as Theophylact saith; and therefore these words are not spoken simply, but by comparison.
(♣) That is, he that casteth not of all affections, which draw us from Christ.

27 (*) (6) And whosoever beareth not his cross, and cometh after me, cannot be my disciple.

(*) Luke 9:23; Matthew 16:24; Mark 8:34 .
(6) The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kind of miseries.

28 For which of you minding to build a tower, (e) sitting not down before, and (*) counteth the cost, whether he have sufficient to perform it,

(e) At home, and casteth all his costs before he begin the work.
(*) He that will profess the Gospel, must diligently consider what his profession requireth, and not rashly to take in hand so great an enterprise; neither yet when he hath taken in hand, in any case to forsake it.

29 Lest that after he hath laid the foundation, and is not able to perform it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what King going to make war against another King, sitteth not down first, and taketh counsel, whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32 Or else while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that (*) forsaketh not all that he hath, he cannot be my disciple.

(*) He that is not persuaded to leave all at every hour to bestow himself frankly in God's service.

34 (*) (7) Salt is good; (♣) but if salt have lost his savor, wherewith shall it be (♣) salted?

(*) Matthew 5:13; Mark 9:50 .
(7) The disciples of Christ must be wise, both for themselves and for others; otherwise they become the foolishhest of all.
(♣) If they that should season others, have lost it themselves, where should a man recover it.
(♣) Or, seasoned.

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear.

Luke 15

1 The parable of the lost sheep. 8 Of the goat. 12 And of the prodigal son.

1 Then (*) resorted unto (1) him (a) all the Publicans and sinners, to hear him.

(*) Or, drew near.

(1) We must not despair of them, which have gone out of the way, but according to the example of Christ, we must take great pains about them.

(a) Some Publicans and sinners came to Christ from all quarters.

2 Therefore the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 (*) What man of you having a hundred sheep, if he lose one of them, doeth not leave ninety and nine in the wilderness, and go after that which is lost, until he find it?

(*) Matthew 18:12 .

5 And when he hath found it, he layeth it on his shoulders with joy.

6 And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven for one sinner that converteth, *more* than for ninety and nine (*) just men, which need none amendment of life.

(*) Which justify themselves, and know not their own faults.

8 Either what woman having ten pieces of silver, if she lose one piece, doeth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends, and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

10 Likewise I say unto you, there is joy in the presence of the Angels of God, for one sinner that converteth.

11 ¶ (2) He said moreover, A certain man had two sons.

(2) Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, cast themselves headlong into infinite calamities; but God of his singular goodness, offering himself freely to them, whom he called to repentance, through the greatness of their misery wherewith they were tamed, doeth not only gently receive them, but also enricheth them with far greater gifts, and blesseth them with the chiefest bliss.

12 And the younger of them said to his father, Father, give me the (*) portion of the goods that falleth to me. So he divided unto them *his* substance.

(*) This declareth that we ought not to desire to have our portion separate from God except we will lose all.

13 So not many days after, when the younger son had gathered all together, he took his journey into a far country, and there he wasted his goods with (*) riotous living.

(*) The Greek word signifieth, so to waste all that a man reserveth nothing to himself.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessity.

15 Then he went and clave to a citizen of that country, and he sent him to his farm, to feed swine.

16 And he would fain have filled his belly with the husks that the swine ate, (*) but no man gave *them* him.

(*) For no man had pity upon him.

17 (3) Then he came to himself, and said, How many hired servants at my father's have bread enough, and I die for hunger?

(3) The beginning of repentance is the acknowledging of the mercy of God, which stirreth us to hope well.

18 I will rise and go to my father, and say unto him, Father, I have sinned against (b) heaven, and before thee.

(b) Against God, because he is said to dwell in heaven.

19 And am no more worthy to be called thy son; make me as one of thy hired servants.

20 So he arose and came to his father, and when he was yet a (*) great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

(*) God preventeth us and heareth our groanings before we cry to him.

21 (4) And the son said unto him, (*) Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

(4) In true repentance there is a settling of our sins joined with sorrow and shame, from whence springeth a confession, after which followeth forgiveness.

(*) He was touched with the feeling of his sin and therefore was ashamed thereof, and heavy in heart.

22 Then the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring the fat calf, and kill him, and let us eat, and be merry;

24 For this my son was dead, and is alive again; and he was lost, but he is found. And they began to be merry.

25 (5) Now the (*) elder brother was in the field, and when he came and drew near to the house, he heard melody, and dancing,

(5) Such as truly fear God, desire to have all men to be their fellows.

(*) God reproveth the envy of such as grudge when God receiveth sinners to mercy.

26 And called one of his servants, and asked what those things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 Then he was angry, and would not go in, therefore came his father out and entreated him.

29 But he answered, and said to his father, Lo, these many years have I done thee service, neither brake I at anytime thy commandment, and yet thou never gavest me a kid that I might make merry with my friends.

30 But when this thy son was come, which hath devoured thy goods with harlots, thou hast for his sake killed the fatted calf.

31 And he said unto him, (*) Son thou art ever with me, and all that I have, is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again, and he was lost, but he is found.

(*) Thy part, which are a Jew, is nothing diminished by that which Christ was also killed for the Gentiles; for he accepteth not the person but feedeth indifferently all them that believe in him, with his body and blood to life everlasting.

Luke 16

1 The parable of the steward accused to his master. 13 To serve two masters. 16 The Law and the Prophets. 19 Of Lives and Lazarus.

1 And he said also unto his disciples, (1) (*) There was a certain rich man, which had a steward, and he was accused unto him, that he wasted his goods.

(1) Seeing that men oftentimes purchase friendship to themselves, by other men's costs, it is a shame for us, if with a free and liberal bestowing of the goods which the Lord hath given us to that purpose, we do not please him, nor procure the good will of our neighbors, seeing that by this only means, riches, which are oftentimes occasions of sin, are turned to another end and purpose.

(*) Christ teacheth hereby, that likewise as he which is in authority and hath riches, if he get friends in his prosperity, may be relieved in his adversity; so our liberality towards your neighbor shall stand us in such stead at the day of judgment that God will accept it as done unto him.

2 And he called him, and said unto him, How *is it* that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? For my master taketh away from me the stewardship. I cannot dig, *and* to beg I am ashamed.

4 I know what I will do, that when I am put out of the stewardship, they may receive me into their houses.

5 Then called he unto him every one of his master's debtors, and said unto the first, How much owest thou unto my master?

6 And he said, A hundred measures of oil. And he said to him, Take thy writing, and sit down quickly, and write fifty.

7 Then said he to another, How much owest thou? And he said, A hundred measures of wheat. Then he said to him, Take thy writing and write fourscore.

8 And the Lord commended (*) the (a) unjust steward, because he had done wisely. Wherefore the (b) children of this world are in their generation wiser than the children of light.

(*) God, who doeth here represent the master of the house, doeth rather commend the prodigal waste of his goods, and the liberal giving of the same to the poor, than the strait keeping and hording of them.

(a) This parable doth not approve the steward's naughty dealing, for it was very theft; but parables are set forth, to shew a thing in a covertly, and as it were, under a figure to represent the truth, though it agree not thoroughly with the matter itself; so that Christ meaneth by this parable to teach us, that worldly men are more heady in the affairs of this world, than the children of God are careful for everlasting life.

(b) Men that are given to this present life, contrary to whom the children of light are set; Paul calleth those spiritual, and the other carnal.

9 And I say unto you, Make you friends (*) with the riches (c) of iniquity, that when ye shall want, they may receive you into everlasting (d) habitations.

(*) That is, either wickedly gotten or wickedly kept, or wickedly spent; and hereby we be warned to suspect riches which for the most part are an occasion to their possessors of great wickedness.

(c) This is not spoken of goods that are evil gotten, for God will have our bountifulness to the poor, proceed and come from a good fountain, but he calleth those riches of iniquity, which men use naughtily.

(d) To wit, the poor Christians; for they are the inheritors of these Tabernacles, Theophylact.

10 (2) He that is faithful in the least, he is also faithful in much; and he that is unjust in the least, is unjust also in much.

(2) We ought to take heed that for abusing our earthly function and duty, we be not deprived of heavenly gifts; for how can they use spiritual gifts aright, who abuse worldly things?

11 If then ye have not been faithful in (*) the wicked riches, who will trust you in the (e) true *treasure*?

(*) They which can not well bestow or worldly goods, will bestow evil spiritual treasures and therefore they ought not to be committed unto them.

(e) That is, heavenly and true riches; which are contrary to worldly and flitting substance.

12 And if ye have not been faithful in (f) (*) another man's *goods*, who shall give you that which is (♣) yours?

(f) In worldly goods, which are called other men's, because they are committed to our credit.

(*) As are riches and such like things, which God hath given not for yourselves only, but to bestow upon others.

(♣) Christ calleth the gifts which he giveth unto us, ours.

13 (*) (3) No servant can serve two masters; for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other. Ye cannot serve God and riches.

(*) Matthew 6:24 .

(3) No man can love God and riches together.

14 All these things heard the Pharisees also which were covetous, and they (*) scoffed at him.

(*) Because they judged no man happy, but those that were rich.

15 (4) Then he said unto them, Ye are they, which (*) justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.

(4) Our sins are not hidden to God, although they be hidden to men, yea although they be hidden to them whose sins they are.

(*) Which love outward appearance, and vain glory.

16 (*) (5) The Law and the Prophets *endured* until John; and since that time the kingdom of God is preached, and every man (♣) presseth into it.

(*) Matthew 11:12 .

(5) The Pharisees despised the excellency of the new Covenant, in respect of the old, being ignorant of the perfect righteousness of the Law, and how false expounders they were of the Law, Christ declareth by the seventh Commandment.

(♣) Their zeal is so inflamed, that they follow the Gospel without respect of worldly things.

17 (*) Now it is more easy that heaven and earth should pass away, than that one tittle of the Law should fall.

(*) Matthew 5:18 .

18 ¶ (*) Whosoever putteth away his wife, and marrieth another, committeth adultery, and whosoever marrieth her (g) that (♣) is put away from her husband, committeth adultery.

(*) Matthew 5:32; Matthew 19:9; 1 Corinthians 7:11 .

(g) They that gather by this place, that a man cannot be married again after he hath put away his wife for adultery, while she liveth, reason fondly; for Christ speaketh of those divorces which the Jews used, of which sort we cannot take the divorcement for adultery, for adulterers were put to death by the Law.

(♣) That is, which is not lawfully divorced.

19 ¶ (6) There was a (*) certain rich man, which was clothed in (h) purple and fine linen, and fared well and delicately every day.

(6) The end of the poverty and misery of the godly, shall be everlasting joy; as the end of riotousness and cruel pride of the rich shall be everlasting misery, without all hope of mercy.

(*) By this story is declared what punishment they shall have, which live deliciously and neglect the poor.

(h) Very gorgeously and sumptuously for purple garments were costly, and this fine linen which was a kind of linen that came out of Achaia, was as dear as gold.

20 Also there was a certain beggar named Lazarus, which was laid at his gate full of sores.

21 And desired to be refreshed with the crumbs that fell from the rich man's table; yea, and the dogs came and licked his sores.

22 And it was so that the beggar died, and was carried by the Angels into (*) Abraham's (♣) bosom. The rich man also died, and was buried.

(*) As the fathers in the old Law were said to be gathered into the bosom of Abraham, because they received the fruit of the same faith with him; so in the New Testament we say that the members of Christ are joined to their head, or gathered unto him.

(♣) Whereby is signified that most blessed life, which they that die in the faith that Abraham did, shall enjoy after this world.

23 And being in hell in torments, (i) he lifted up his eyes, and saw Abraham afar off, and Lazarus in his bosom.

(i) Heavenly and spiritual things are expressed, and set forth under colors and resemblances fit for our senses.

24 Then he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his (*) finger in water, and cool my tongue, for I am tormented in this flame.

(*) Christ describeth spiritual things by such manner of speech, as is most proper to our understanding for our souls have neither fingers nor eyes, neither are they thirsty or speak; but the Lord as it were in a table, painteth forth the state of the light to come, as our capacity is able to comprehend it.

25 But Abraham said, (*) Son, remember that thou in thy lifetime receivedst thy (♣) pleasures, and likewise Lazarus (♠) pains; now therefore is he comforted, and thou art tormented.

(*) In calling him son, he taunteth his vain boasting, who in his life vaunted himself to be the son of Abraham; warning us also hereby how little glorious titles avail.

(♣) Or, good things.

(♠) Or, evil things.

26 Besides all this, between you and us there is a great (*) gulf set, so that they which would go from hence to you, cannot, neither can they come from thence to us.

(*) Or, swallowing pit.

27 (7) Then he said, I pray thee therefore father, that thou wouldest send him to my father's house,

(7) Seeing that we have a most sure rule to live by, laid forth unto us in the word of God, rashly and vainly do men seek for other revelation.

28 (For I have five brethren) that he may testify unto them, lest they also come into this place of torment.

29 Abraham said unto him, They have Moses and the (*) Prophets; let them (♣) hear them.

(*) Which declareth that it is to late to be instructed by the dead, if in their lifetime they cannot profit by the lively word of God.

(♣) As faith cometh by God's word, so is it maintained by the same. So that neither we ought to look for Angels from heaven, or the dead to confirm us therein, but only the word of God is sufficient to life everlasting.

30 And he said, Nay father Abraham, but if one come unto them from the dead, they will amend their lives.

31 Then he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dead again.

Luke 17

1 Offences. 3 We must forgive him that trespasseth against us. 10 We are unprofitable servants. 11 Of ten lepers. 20 Of the coming of the kingdom of heaven. 33 False Christ's. 36 After what manner Christ's coming shall be.

1 Then said he to his disciples, (*) (1) It cannot be avoided, but that offences will come, but woe *be* to him by whom they come.

(*) Matthew 18:7; Mark 9:42 .

(1) The Church is of necessity subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

2 It is better for him that a great millstone were hanged about his neck, and that he were cast into the sea, than that he should (*) offend one of these little ones.

(*) That is, to turn him back from the knowledge of God, and his salvation.

3 ¶ (2) Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent, forgive him.

(2) Our reprehensions must be just, and proceed of love and charity.

4 (*) And though he sin against thee (♣) seven times in a day, and seven times in a day turn again to thee, saying, It repenteth me, thou shalt forgive him.

(*) Matthew 18:21 .

(♣) That is, many times; for by a certain number he meaneth an uncertain.

5 ¶ (3) And the Apostles said unto the Lord, Increase our faith.

(3) God will never be utterly lacking to the Godly (although he be not so perfectly with them, as they would) even in those difficulties, which cannot be overcome by man's reason.

6 And the Lord said, (*) If ye had faith, *as much as is* (a) (♣) a grain of mustard seed, and should say unto this mulberry tree, (♣) Pluck thyself up by the roots, and plant thyself in the sea, it should even obey you.

(*) Matthew 17:20 .

(a) If you had no more faith, but the quantity of the grain of mustard seed.

(♣) That is, if they had never so little of pure and perfect faith.

(♣) Meaning, they should do wonderful and incredible things.

7 ¶ (4) Who is it also of you, that having a servant plowing or feeding cattle, would say unto him by and by, when he were come from the field, Go, and sit down at table?

(4) Seeing that God may challenge unto himself of night, both us and all that is ours, he can be debtor unto us for nothing, although we labor manfully even unto death.

8 And would not rather say to him, (*) Dress wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward eat thou, and drink thou?

(*) Hereby is declared that it is not enough to do a piece of our duty for a time, but also we must continue to the end.

9 Doeth he thank that servant, because he did that which was commanded unto him? I trow not.

10 (5) So likewise ye, when ye have done all those things, which are commanded you, say, We are (*) unprofitable servants; we have done that which was our duty to do.

(5) The most perfect keeping of the Law, which we can perform, deserved no reward.

(*) For God receiveth nothing of us, whereby he should stand bound unto us.

11 ¶ (6) And so it was when he went to Jerusalem, that he passed through the midst of Samaria, and Galilee.

(6) Christ doeth well even unto such, as will be unthankful, but the benefits of God profit them only to salvation, which are thankful.

12 And as he entered into a certain town, there met him ten men that were lepers, which stood afar off.

13 And they lifted up their voices and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, (*) *Go, shew yourselves unto the* (♣) *Priests*. And it came to pass, that as they went, they were cleansed.

(*) Leviticus 14:2 .

(♣) To whom it did appertain to judge of the leprosy, Leviticus 14:2; and hereby also the Priests should have no occasion to grudge or murmur.

15 Then one of them, when he saw that he was healed, turned back, and with a loud voice praised God,

16 And fell down on his face at his feet, and gave him thanks. And he was a Samaritan.

17 And Jesus answered, and said, **Are there not ten cleansed? But where *are* the *nine*?**

(*) He noteth hereby their ingratitude, and that the greatest part neglect the benefits of God.

18 There is none found that returned to give God praise, save this stranger.

19 And he said unto him, **Arise, go thy way, thy faith hath made thee whole.**

20 ¶ (7) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, **The kingdom of God cometh not *with* *observation*.**

(7) The kingdom of God is not marked of many, although it be most present before their eyes; because they fondly persuade themselves, that it is joined with outward pomp.

(*) It cannot be discerned by any outward shew, or majesty, whereby it might the rather be known.

(b) With any outward pomp and shew of majesty, to be known by; for there were otherwise many plain and evident tokens whereby men might have understood, that Christ was the Messiah, whose kingdom was so long looked for; but he speaketh in this place of those signs which the Pharisees dreamed of, which looked for an earthly kingdom of Messiah.

21 **Neither shall men say, Lo here, or lo there; for behold, the kingdom of God is *within* you.**

(*) Or, among you.

(♣) Either by reason of the word of God, which is received by faith, or that the Messiah, whom they sought, as absent, is now present even within their own doors, and yet they know him not, John 1:11 .

(c) You look about for Messiah as though he were absent, but he is amongst you in the midst of you.

22 (8) And he said unto the disciples, **The days will come, when ye shall desire to see *one of the days of the Son of man*, and ye shall not see it.**

(8) We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vain.

(d) The time will come that you shall seek for the Son of man, with great sorrow of heart, and shall not find him.

(*) He speaketh of his first coming into the world.

23 (*) (9) Then they shall say to you, Behold here, or behold there; *but* go not thither, neither follow them.

(*) Matthew 24:23; Mark 13:21 .

(9) Christ forewarneth us that false Christ's shall come, and that his glory shall suddenly be spread far and wide through the world, after the ignominy of the cross is put out and extinguished.

24 For as the lightning that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven, so shall the Son of man be in his (*) day.

(*) Meaning his second coming, wherein he shall appear in glory.

25 But first must he suffer many things and be reprov'd of this generation.

26 (*) (10) And as it was in the (♣) days of Noah, so shall it be in the days of the Son of man.

(*) Genesis 7:5; Matthew 24:38; 1 Peter 3:20 .

(10) The world shall be taken unawares with the sudden judgment of God; and therefore the faithful ought to watch continually.

(♣) When men contemned the judgment of God, wherewith they were before menaced.

27 They ate, they drank, they married wives, and gave in marriage unto the day that Noah went into the Ark, and the flood came, and destroyed them all.

28 (*) Likewise also as it was in the days of Lot; They ate, they drank, they bought, they sold, they planted, they built.

(*) Genesis 19:24 .

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 After these *examples* shall it be in the day when the Son of man is revealed.

31 (11) At that day he that is upon the (*) house, and his stuff in the house, let him not come down to take it out; and he that is in the field likewise, let him not turn back to that he left behind.

(11) We must take good heed that neither distrust, nor the enticements of this world, nor any respect of friendship hinder us the least that may be.

(*) We must forget that which we have left behind us, to the end, that we may the better follow to heavenly vocation.

32 (*) Remember Lot's wife.

(*) Genesis 19:26 .

33 (*) Whosoever will seek to save his soul, shall lose it, and whosoever shall lose it, (♣) shall (e) get it life.

(*) Luke 9:24; Luke 16:25; Matthew 10:39; Mark 8:35; John 12:25 .

(♣) This corporal death shall engender life everlasting.

(e) That is, shall save it, so Matthew expoundeth it; for the life that is here spoken of, is everlasting salvation.

34 (*) I tell you, in that night there shall be two in one (♣) bed; the one shall be received, and the other shall be left.

(*) Matthew 24:41 .

(♣) He meaneth that no band or conjunction is so strait that should stay us.

35 Two women shall be grinding together, the one shall be taken, and the other shall be left.

36 Two shall be in the field; one shall be received, and another shall be left.

37 (12) And they answered, and said to him, Where, Lord? And he said unto them, (*) (♣) Wheresoever the body is, thither shall also the eagles be gathered together.

(12) The only way to continue is to cleave to Christ.

(*) Matthew 24:28 .

(♣) Nothing can hinder the faithful to be joined to their head Jesus Christ; for they shall gather unto him, as the ravening birds about a carian.

Luke 18

2 The parable of the unrighteous Judge and the widow. 10 Of the Pharisee and Publican. 15 Children are of the kingdom of heaven. 22 To sell and give to the poor. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blind man receiveth sight.

1 And (1) he spake also a parable unto them, *to this end*, that they (*) ought always to pray, and not to (a) (♣) wax faint,

(1) God will have us to continue in prayer, not to weary us, but to exercise us, therefore we must so strive with impatience, that long delay cause us not to break off the course of our prayers.

(*) Romans 12:12; 1 Thessalonians 5:17 .

(a) Yield to afflictions, and adversities, as they do which are out of heart.

(♣) The Greek word signifieth, not to shrink back as cowards do in war, or to give place in afflictions or dangers.

2 (b) Saying, There was a judge in a certain city, which feared not God, neither revered man.

(b) He doeth not compare things that are of equal together, but the less with the greater; If a man get his right at a most unrighteous judge's hands, much more shall the prayers of the godly prevail before God.

3 And there was a widow in that city, which came unto him, saying, (*) Do me justice against my (♣) adversary.

(*) Or, avenge me.
(♣) Who pleadeth against me.

4 And he would not of a long time; but afterward he said with himself, Though I fear not God, nor reverence man.

5 Yet because this widow troubleth me, I will do her right, lest at the last she come and (c) make me weary.

(c) Word for word, beat me down with her blows, and it is a metaphor taken of wrestlers, who beat their adversaries with their fists or clubs; so do they that are importunate beat the judge's ears with their crying out, even as it were with blows.

6 And the Lord said, Hear what the unrighteous judge saith.

7 Now shall not God avenge his elect, which cry day and night unto him, yea, though (d) (*) he suffer long for them?

(d) Though he seem slow in revenging the injury done to his.
(*) And seem slow in revenging their wrongs.

8 I tell you he will avenge them quickly; but when the Son of man cometh, shall he find faith on the earth?

9 ¶ (2) He spake also this parable unto certain which trusted in themselves that they were just, and despised others.

(2) Two things especially make our prayers void and of none effect; confidence of our own righteousness, and the contempt of others, and a humble heart is contrary to both these.

10 Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican.

11 (3) The Pharisee (*) stood and prayed thus with himself, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.

(3) Although we confess that whatsoever we have, we have it of God, yet we are despised of God, as proud and arrogant, if we put never so little trust in our own works before God.
(*) Whereby he declared his proud and disdainful heart.

12 I fast twice in the week, I give tithes of all that ever I possess.

13 But the Publican standing (e) afar off, would not lift up so much as his (*) eyes to heaven, but smote his breast, saying, O God, be merciful to me a sinner.

(e) Far from the Pharisee in a lower place.
(*) These were signs of a humble and lowly heart.

14 I tell you, this man departed to his house justified, (♣) rather than the other; (*) for every man that exalteth himself, shall be brought low, and he that humbleth himself, shall be exalted.

(♣) Or, and not the other.
(*) Luke 14:11; Matthew 23:12 .

15 ¶ (*) (f) They brought unto him also (♣) babes that he should touch them. (4)
And when his disciples saw it, they rebuked them.

(*) Matthew 19:13; Mark 10:13 .
(f) The children were tender and young, in that they were brought, which appeareth more evidently in that, they were infants, which is to be marked against them that are enemies to the baptizing of children.
(♣) The word signifieth young suckling babes which they carried in their arms.
(4) To judge or think of Christ after the reason of the flesh, is the cause of infinite corruptions.

16 (5) But Jesus (g) called (*) them unto him, and said, Suffer the babes to come unto me, and forbid them not, for of (♣) such is the kingdom of God.

(5) The children also of the faithful are comprehended in the free covenant of God.
(g) Them that carried the children, whom the disciples drove away.
(*) He meaneth the nurses or them that bare the babes, whom the Apostles rebuked.
(♣) He comprehendeth as well them that are infants of age, as them also, which are like unto infants in simplicity and plainness.

17 (6) Verily I say unto you, whosoever receiveth not the kingdom of God as (*) a babe, he shall not enter therein.

(6) Childlike innocency is an ornament of Christians.
(*) Signifying that they ought to lay aside all malice and pride.

18 (*) Then a certain ruler asked him, saying, Good Master, what ought I to do, to inherit eternal life?

(*) Matthew 19:16; Mark 10:17 .

19 And Jesus said unto him, **Why callest thou me (*) good? None is good, save one, even God.**

(*) Because commonly they abused this word, Jesus sheweth him that he could not confess him to be good except also he acknowledge that he was God.

20 **Thou knowest the commandments, (*) Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother.**

(*) Exodus 20:14 .

21 (7) And he said, All these have I kept from my youth.

(7) The enticement of riches carrieth away many from the right way.

22 Now when Jesus heard that, he said unto him, **Yet lackest thou one thing. Sell all that ever thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come follow me.**

23 But when he heard those things, he was very heavy, for he was marvelously rich.

24 (8) And when Jesus saw him very sorrowful, he said, **With what difficulty shall they that have riches, enter into the kingdom of God!**

(8) To be both rich and godly, is a singular gift of God.

25 **Surely it is easier for a (*) camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.**

(*) Or, cable rope.

26 Then said they that heard it, And who then can be saved?

27 And he said, **The things which are impossible with men, are (*) possible with God.**

(*) For he so governeth the hearts of his, that their riches do not blind them.

28 ¶ (*) Then Peter said, Lo, we have left all, and have followed thee.

(*) Matthew 19:27; Mark 10:28 .

29 (9) And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake,

(9) They become the richest of all, which refuse not to be poor for Christ's sake.

30 Which shall not receive (*) much more in this world, and in the world to come life everlasting.

(*) The little that a man hath with the grace of God, is a hundredfold better than all the abundance that one can have without him; but the chief recompense is in heaven.

31 ¶ (*) (10) Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things shall be fulfilled to the Son of man, that are written by the Prophets.

(*) Matthew 20:17; Mark 10:32 .

(10) As sure and certain as persecution is, so sure is the glory which remaineth for the conquerors.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitted on.

33 And when they have scourged him, they will put him to death, but the third day he shall rise again.

34 But they understood (h) none of these things, and this saying was hid from them, neither perceived they the things, which were spoken.

(h) Hereby we see how ignorant the disciples were.

35 ¶ (*) (11) And it came to pass, that as he was come near unto Jericho, a certain blind man sat by the wayside, begging.

(*) Matthew 20:29; Mark 10:46 .

(11) Christ sheweth by a visible miracle, that he is the light of the world.

36 And when he heard the people pass by, he asked what it meant.

37 And they said unto him, that Jesus of Nazareth passed by.

38 Then he cried, saying, Jesus the Son of David, have mercy on me.

39 (12) And they which went before, rebuked him that he should hold his peace, but he cried much more, O (*) Son of David, have mercy on me.

(12) The more stops and lets that Satan layeth in our way, even by them which profess Christ's Name, so much the more ought we to go forward.
(*) The people used to call the Messiah by this name, because they knew he should come of the stock of David, Psalm 132:11; Acts 2:30 .

40 And Jesus stood still, and commanded him to be brought unto him. And when he was come near, he asked him,

41 Saying, **What wilt thou that I do unto thee?** And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, **Receive thy sight; thy faith hath saved thee.**

43 Then immediately he received his sight, and followed him, (*) praising God; and all the people, when they saw *this*, gave praise to God.

(*) He was mindful of the benefit received and also the people were moved thereby to glorify God.

Luke 19

2 Zaccheus the Publican. 13 Ten pieces of money delivered to servants to occupy withal. 19 Jesus entereth into Jerusalem. 34 He foretelleth the destruction of the city with tears. 45 He casteth the sellers out of the Temple.

1 Now (1) when Jesus entered and passed through Jericho,

(1) Christ preventeth them with his grace especially which seemed to be furthest from it.

2 Behold, there was a man named Zaccheus, which *was* the (a) chief receiver of the tribute, and he was rich.

(a) The overseer and head of the Publicans which were there together; for the Publicans were divided into companies; as we may gather by many places of Cicero his orations.

3 And he sought to see Jesus, who he should be, and could not for the press, because he was of a low stature.

4 Wherefore he ran before, and climbed up into a wild fig tree, that he might see him, for he should come that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, **Zaccheus, come down at once, for today I must abide at thy house.**

6 Then he came down hastily, and received him joyfully.

7 (2) And when all they saw it, they murmured, saying, that he was gone in to lodge with a (*) sinful man.

(2) The world forsaketh the grace of God, and yet is unwilling that it should be bestowed upon others.

(*) Or, a man of a wicked life.

8 (3) And Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken from any man by (b) (*) forged cavillation, I restore him fourfold.

(3) The example of true repentance, is known by the effect.

(b) By falsely accusing any man; and this agreeth most fitly to the master of the customer's person, for commonly they have this trade among them when they rob and spoil the commonwealth, they have nothing in their mouths, but the profit of the commonwealth, and under that color they play the thieves, insomuch that if men reprove and go about to redress their robbery, and spoiling, they cry out, the commonwealth is hindered.

(*) Or, false accusation.

9 Then Jesus said to him, **This day is salvation come unto this (*) house, forasmuch as he is also become the (c) (♣) son of Abraham.**

(*) Zaccheus adoption was a sign that the whole family was received to mercy. Notwithstanding this promise, God reserveth to himself free liberty either to choose or forsake as in Abraham's house.

(c) Beloved of God, one that walketh in the steps of Abraham's faith; and we gather that salvation came to that house, because they received the blessing as Abraham had, for all the household were circumcised.

(♣) To be the son of Abraham, is to be chosen freely, Romans 9:8; to walk in the steps of the faith of Abraham, Romans 4:12; to do the works of Abraham, John 8:39; by the which things we are most assured of life everlasting, Romans 8:29.

10 (*) **For the Son of man is come to seek, and to save that which was lost.**

(*) Matthew 18:12.

11 (4) And whiles they heard these things, he continued and spake a parable, because he was near to Jerusalem, and because also they thought that the kingdom of God should shortly appear.

(4) We must patiently wait for the judgment of God, which shall be revealed in his time.

12 He said therefore, (*) **A certain noble man went into (♣) a far country, to receive for himself a kingdom, and so to come again.**

(*) Matthew 25:14.

(♣) This was to declare to them that he must yet take great pains before his kingdom should be established.

13 (5) And he called his ten servants, and delivered them ten (*) pieces of money, and said unto them, (♣) Occupy till I come.

(5) There are three sorts of men in the Church; the one sort fall from Christ whom they see not; the other, which according to their vocation, bestow the gifts which they have received of God, to his glory with great pains and diligence; the third live idly, and do no good. As for the first, the Lord when he cometh will justly punish them in his time; the other he will bless, according to the pains which they have taken, and as for the slothful and idle persons, he will punish them as the first.

(*) This piece of money is called Mina, and the wholesome mounteth about the value of seventeen pounds, esteeming every piece, about five nobles and seven pence.

(♣) God will not that his graces remain idle with us.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not have this man to reign over us.

15 And it came to pass, when he was come (*) again, and had received his kingdom, that he commanded the servants to be called to him, to whom he gave his money, that he might know what every man had gained.

(*) Whereby we learn that the second coming of our Saviour Christ shall be more glorious, and excellent, than it doeth now appear.

16 Then came the first, saying, Lord, (d) thy piece hath increased ten pieces.

(d) This was a piece of money which the Grecians used, and was in value about a hundred pence, which is about ten crowns.

17 And he said unto him, Well, good servant, because thou hast been faithful in a very little thing, take thou authority over ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pieces.

19 And to the same he said, Be thou also *ruler* over five cities.

20 (6) So the other came, and said, Lord, behold thy piece, which I have laid up in a napkin;

(6) Against them which spend their life idly in deliberating, and otherwise, in contemplation.

21 For I feared thee, because thou art a strait man; thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 Then he said unto him, Of thine own (*) mouth will I judge thee, O evil servant. Thou knewest that I am a strait man, taking up that I laid not down, and reaping that I did not sow.

(*) They that suppress the gifts of God, and live in idleness, are without all excuse.

23 Wherefore then gavest not thou my money into the (e) bank, that at my coming I might have required it with vantage?

(e) To the bankers and changers.

24 And he said to them that stood by, Take from him that piece, and give it him that hath ten pieces.

25 (And they said unto him, Lord, he hath ten pieces.)

26 (*) For I say unto you, that unto all them that have, it shall be (♣) given, and from him that hath not, even that he hath, shall be taken from him.

(*) Luke 8:18; Matthew 13:12; Matthew 25:29; Mark 4:25 .

(♣) He that faithfully bestoweth the grace of God, shall have them increased; but they shall be taken away from him that is unprofitable, and useth them not to God's glory.

27 Moreover, those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, (f) he went forth (*) before, ascending up to Jerusalem.

(f) The disciples staggered and stayed at the matter, but Christ goeth on boldly though death were before his eyes.

(*) Hereby we perceive the excellent constancy of Christ, who notwithstanding he did now fight against the terror of death, and God's judgment, yet went before his fearful disciples and led the way to death.

29 (*) (7) And it came to pass, when he was come near to Bethphage, and Bethany, besides the mount which is called *the mount* of Olives, he sent two of his disciples,

(*) Matthew 21:1; Mark 11:1 .

(7) Christ sheweth in his own person, that his kingdom is not of this world.

30 Saying, Go ye to the town which is before *you*, wherein as soon as ye are come, ye shall find a colt tied, whereon never man sat; loose him, and bring him *hither*.

31 (*) And if any man ask you, why ye loose *him*, thus shall ye say unto him, Because the Lord hath need of him.

(*) Christ presenteth such difficulties as might have troubled his disciples.

32 So they that were sent, went their way, and found it as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 ¶ (*) So they brought him to Jesus, and they cast their garments on the colt, and set Jesus thereon.

(*) Matthew 21:7; John 12:14 .

36 And as he went, they spread their clothes in the way.

37 And when he was now come near to the going down of the mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice, for all the great works that they had seen,

38 Saying, Blessed *be* the King that cometh in the Name of the Lord; (*) peace in heaven, and glory in the highest *places*.

(*) They wish that God may be appeased and reconciled with men; and so by this means be glorified.

39 (8) Then some of the Pharisees of the company said unto him, Master, rebuke thy disciples.

(8) When they linger which ought to be the chiefest preachers and setters forth of the kingdom of God, he will raise up others extraordinarily, in despite of them.

40 But he answered, and said unto them, **I tell you, that if these should hold their peace, the stones would cry.**

41 ¶ (*) (9) And when he was come near, he beheld the City, and wept for it,

(*) Luke 21:6; Matthew 24:1; Mark 13:1 .

(9) Christ is not simply delighted with the destruction, no not of the wicked.

42 (g) Saying, (h) (*) **O if thou hadst even known (i) at the least in this (k) thy day (♣) those things, which *belong* unto thy (l) peace! But now are they (♠) hid from thine eyes.**

(g) Christ breaketh off his speech, which sheweth partly how he was moved with compassion for the destruction of the city, that was like to ensue; and partly to upbraid them for their treachery and stubbornness against him, such as hath not lightly been heard of.

(h) At least wise thou, O Jerusalem, to whom the message was properly sent.

(*) Christ partly pitieth the City which was so near her destruction, and partly upbraideth their malice which would not embrace Christ their Saviour, and therefore pronounceth greater punishment to Jerusalem than to other cities, which had not received like graces.
 (i) If after slaying so many Prophets, and so oft refusing me the Lord of the Prophets, now especially in this my last coming to thee, thou hadst had any regard to thyself.
 (k) The fit and commodious time is called the day of this city.
 (♣) Meaning Christ, without whom there is no salvation and with whom is all felicity.
 (l) That is, those things wherein thy happiness standeth.
 (♣) Through thine own malice thou are blinded.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall make thee even with the ground, and thy children which are in thee, and they shall not leave in thee a stone upon a stone, because thou knewest not (m) the time of thy (*) visitation.

(m) That is, this very instant wherein God visited thee.
 (*) And receivedst not the redeemer, which was sent thee.

45 ¶ (*) (10) He went also into the Temple, and began to cast out them that sold therein, and them that bought,

(*) Matthew 21:13 .
 (10) Christ sheweth after his entry into Jerusalem by a visible sign, that it is his office enjoined him of his Father to purge the Temple.

46 Saying unto them, It is written, (*) My house is the house of prayer, (♣) but ye have made it a den of thieves.

(*) Mark 11:17; Isaiah 56:7 .
 (♣) Jeremiah 7:11 .

47 And he taught (*) daily in the Temple. And the high Priests and the Scribes, and the chief of the people sought to destroy him.

(*) Or, in the daytime.

48 But they could not find what they might do to him, for all the people (*) hanged upon him when they heard him.

(*) That is, were most attent to hear.

Luke 20

4 From whence John's Baptism was. 9 The wickedness of the Priests is noted by the vineyard and the husbandmen. 21 To give tribute to Caesar. 27 He convinceth the Sadducees denying the resurrection. 41 How Christ is the Son of David.

1 And (*) (1) it came to pass, that on one of those days, as he taught the people in the Temple, and preached the Gospel, the high Priests and the Scribes came upon him, with the Elders,

(*) Matthew 21:23; Mark 11:27 .

(1) The Pharisees being overcome with the truth of Christ's doctrine, move a question about his outward calling, and are overcome by the witness of their own conscience.

2 And spake unto him, saying, Tell us by what authority thou doest these things, or who is he that hath given thee this authority?

3 And he answered, and said unto them, **I also will ask you one thing, tell me therefore:**

4 **The (*) baptism of John, was it from heaven, or of men?**

(*) By baptism he comprehendeth all John's ministry, who bare witness to Christ.

5 And they reasoned within themselves, saying, If we shall say, From heaven, he will say, Why then believed ye him not?

6 But if we shall say, Of men, all the people will stone us, for they be persuaded that John was a Prophet.

7 Therefore they answered, that they could not tell whence it *was*.

8 Then Jesus said unto them, (*) **Neither tell I you, by what authority I do these things.**

(*) By this means he made them ashamed and astonished.

9 ¶ (*) (2) Then began he to speak to the people this parable, **A certain man planted a (♣) vineyard, and (♣) let it forth to husbandmen, and went into a strange country, for a great time.**

(*) Matthew 21:33; Mark 12:1; Isaiah 5:1; Jeremiah 2:21 .

(2) It is no new thing to have them the chiefest enemies of Christ and his servants, which are conversant in very Sanctuary of God's holy place; but at length they shall not escape unpunished.

(♣) The Jews were as God's plants and his own grafting.

(♣) God committed his people to the Governors and Priests.

10 And at the time convenient he sent a (*) servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen did beat him, and sent him away empty.

(*) He raised up Prophets.

11 Again he sent yet another servant; and they did beat him, and foul entreated him, and sent him away empty.

12 Moreover he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son; it may be that they will do reverence when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do unto them?

16 He will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and said, What meaneth this then that is written, (*) The stone that the builders refused, that is made the head (♣) of the corner?

(*) Psalm 118:22; Isaiah 28:16; Acts 4:11; Romans 9:33; 1 Peter 2:8 .

(♣) For by it the building is joined together and made strong.

18 (*) Whosoever shall fall upon that stone, shall be broken; and on whomsoever it shall fall, it will grind him to powder.

(*) They that stumble and fall on Christ, thinking to oppress him, shall be overthrown themselves and destroyed.

19 Then the high Priests, and the Scribes the same hour went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.

20 (*) (3) And they (a) (♣) watched *him*, and sent forth (b) spies, which should feign themselves just men (c) to take him in his talk, and to deliver him unto the power and (d) authority of the governor.

(*) Matthew 22:16; Mark 12:13 .

(3) The last refuge that false prophets have to destroy the true Prophets, is to lay sedition, and treason to their charge.

(a) A fit time to take him in.

(♣) They waited for a convenient time and place.

(b) Whom they had deceitfully hired.

(c) That they might take some hold in his talk and thereby forge some false accusation against him.

(d) To put him to death.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou accept (e) any man's person, but teachest the way of God truly.

(e) Thou are not moved by favor of any; and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are indeed alike.

22 Is it (*) lawful for us to give Caesar tribute or no?

(*) They thought it unlawful to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

23 But he perceived their (f) craftiness, and said unto them, **Why tempt ye me?**

(f) Craftiness is a certain diligence and witness to do evil, gotten by much use and great practice in matters.

24 **Shew me a penny. Whose image and superscription hath it?** They answered, and said, Caesar's.

25 Then he said unto them, (*) (♣) **Give then unto Caesar the things which are Caesar's, and to God those which are God's.**

(*) Romans 13:7 .

(♣) The duty which we owe to princes, letteth nothing that which is due unto God.

26 And they could not reprove his saying before the people; but they marveled at his answer, and held their peace.

27 (*) (4) Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

(*) Matthew 22:23; Mark 12:18 .

(4) The resurrection of the flesh is avouched against the Sadducees.

28 Saying, Master, (*) Moses wrote unto us, If any man's brother die having a wife, and he die without children, that his brother should take *his* wife, and raise up seed unto his brother.

(*) Deuteronomy 25:5 .

29 Now there were seven brethren, and the first took a wife, and he died without children.

30 And the second took the wife, and he died childless.

31 Then the third took her; and so likewise the seven died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? For seven had her to wife.

34 Then Jesus answered, and said unto them, **The (g) (*) children of this world marry wives, and are married.**

(g) They are called here in this place, the children of this world, which live in this world; and not they, that wholly are given to the world, Luke 16:8; which are contrary to the children of light.

(*) In this place he calleth all them children of this world which remain in the same; or else matrimony should not seem to appertain to the children of God, as that wicked monster Pope that taught against the manifest Scriptures.

35 **But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.**

36 (*) **For they can die no more, forasmuch as they are equal unto the Angels, and are the sons of God, (♣) since they are the (h) children of the resurrection.**

(*) Since marriage is ordained to maintain and increase mankind, when we shall be immortal, it shall not be in any use.

(♣) For although the wicked rise again, yet that life is but death and a eternal destruction.

(h) That is, men partakers of the resurrection, for as we say truly, that they shall live indeed, which shall enjoy everlasting bliss, so do they rise indeed, which rise to life, though if this word resurrection, be taken generally, it belongeth also to the wicked which shall rise to condemnation, which is not properly life, but death.

37 **And that the dead shall rise again, even (*) Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.**

(*) Exodus 3:6 .

38 **For he is not the God of the (*) dead, but of them which live, (♣) for all (i) live unto him.**

(*) Of them which are not, but of them which are.

(♣) The immortality of the soul cannot be separate from the resurrection of the body, whereof here Christ properly speaketh.

(i) That is, before him, a notable saying, the godly do not die, though they die here on earth.

39 Then certain of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not ask him anything at all.

41 ¶ (*) (5) Then said he unto them, **How say they that Christ is David's son?**

(*) Matthew 22:44; Mark 12:35 .

(5) Christ is so the son of David according to the flesh, that he is also his Lord (because he is the everlasting son of God) according to the spirit.

42 **And David himself saith in the book of the Psalms, (*) The Lord said unto my Lord, Sit at my right hand,**

(*) Psalm 110:1 .

43 **Till I shall make thine enemies thy footstool.**

44 **Seeing David calleth him Lord, how is he then his (*) son?**

(*) For the son is not Lord of his father, and therefore it followeth that Christ is God.

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 (*) (6) **Beware of the Scribes, which desire to go in long robes, and love salutations in the markets, and the highest seats in the Synagogues, and the chief rooms at feasts;**

(*) Luke 11:43; Matthew 23:6; Mark 12:38 .

(6) We must avoid the example of the ambitious and covetous pastors.

47 **Which devour widows' (k) houses, and in shew make long prayers; These shall receive greater damnation.**

(k) This is spoken by the figure Metonymy, houses, for the goods and substance.

Luke 21

1 The widow's liberality above her riches. 5 Of the time of the destruction of the Temple. 19 and Jerusalem. 25 The signs going before the last judgment.

1 And (*) (1) as he beheld, he saw the rich men which cast their gifts into the treasury.

(*) Mark 12:42 .

(1) The poor may exceed in bounty and liberality even the richest, according to God's judgment.

2 And he saw also a certain poor widow which cast in thither two mites.

3 And he said, *Of a truth I say unto you, that this poor widow hath cast in more than they all.*

4 (*) *For they all have of their superfluity cast into the offerings of God; but she of her penury hath cast in all the living that she had.*

(*) God esteemeth not the gift or alms by the quantity or value, but by the heart and affection.

5 (*) (2) Now as some spake of the Temple, how it was garnished with goodly stones, and with (a) (♣) consecrated things, he said,

(*) Luke 19:43; Matthew 24:1; Mark 13:1 .

(2) The destruction of the Temple is foretold, which that true spiritual building may be built up, whose head builders must and ought to be circumspect.

(a) There were things that were hanged upon walls and pillars.

(♣) Or, gifts.

6 *Are these the things that ye look upon? The days will come wherein a stone shall not be left upon a stone, that shall not be thrown down.*

7 Then they asked him, saying, Master, but when shall these things be? And what sign *shall* there *be* when these things shall come to pass?

8 (*) And he said, (♣) *Take heed, that ye be not deceived, for many will come (b) in my Name, saying, I am Christ, and the time draweth near; follow ye not them therefore.*

(*) Ephesians 5:6; 2 Thessalonians 2:3 .

(♣) Christ then maketh answer of that, which was more necessary for them, and not to the question they demanded.

(b) Using my Name.

9 (3) And when ye hear of wars and seditions, be not afraid; for these things must first come, but the end followeth not by and by.

(3) The true Temple of God is built up even in the midst of incredible tumults, and most sharp miseries, through invincible patience, so that the end thereof cannot be but most happy.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom,

11 (*) And great earthquakes shall be in divers places, and hunger, and pestilence, and fearful things, and great signs shall there be from heaven.

(*) Matthew 24:7; Mark 13:18 .

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering you up to the Synagogues, and into prisons, and bring you before Kings and rulers for my Name's sake.

13 And this shall turn to you, for a (c) (*) testimonial.

(c) This shall be the end of your troubles and afflictions, they shall be witnesses both before God and man, as well of the treacherous and cruel dealing of your enemies, as also of your constancy; A noble saying, that the afflictions of the godly and holy men pertains to the witness of the truth.

(*) This their sufferance shall both be a greater confirmation to the Gospel, and also by their constancy the tyranny of their enemies shall at length be manifest before God and man.

14 (*) Lay it up therefore in your hearts, that ye premeditate not what ye shall answer.

(*) Luke 12:12; Matthew 10:19; Mark 13:11 .

15 For I will give you a mouth, and wisdom where against all your adversaries shall not be able to speak nor (*) resist.

(*) For though they were so impudent to resist, yet truth ever gaineth the victory.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and *some* of you shall they put to death.

17 And ye shall be hated of all men for my Name's sake.

18 (*) Yet there shall not one hair of your heads perish.

(*) Matthew 10:30 .

19 By your patience (d) (*) possess your souls.

(d) Though you are compassed about on all sides with many misery, yet notwithstanding be valiant and courageous, and bear out these things manfully.
(*) That is, live joyfully and blessedly, even under the cross.

20 ¶ (*) (4) And when ye see Jerusalem besieged with soldiers, then understand that the desolation thereof is near.

(*) Daniel 9:27; Matthew 14:15; Mark 13:14
(4) The final destruction of the whole city is foretold.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midst thereof, depart out, and let not them that are in the country, enter therein;

22 For these be the days of vengeance, to fulfill all things that are written.

23 But woe *be* to them that be with child, and to them that give suck in those days; for there shall be great distress in this land, and (e) (*) wrath over this people.

(e) By wrath, those things are meant, which God sendeth when he is displeased.
(*) God's wrath against this people shall appear by the calamities and plagues, wherewith he will punish them.

24 And they shall fall on the (f) edge of the sword, and shall be led captive into all nations, and Jerusalem shall be trodden under foot of the Gentiles, until the (*) time of the Gentiles be fulfilled.

(f) Word for word, mouth, for the Hebrew call the edge of a sword the mouth, because the edge biteth.
(*) He meaneth their iniquities to receive likewise their punishment afterward.

25 (*) (g) Then there shall be signs in the sun, and in the moon, and in the stars, and upon the earth trouble among the nations, with perplexity, the sea and the waters shall roar.

(*) Isaiah 13:10; Ezekiel 32:7; Matthew 24:29; Mark 13:24 .
(g) When the times are expired, appointed for the salvation of the Gentiles and punishment of the Jews; And so he passeth from the destruction of Jerusalem, to the history of the latter judgment.

26 (5) (g) And men's hearts shall fail them for fear and for looking after those things which shall come on the world, for the powers of heaven shall be shaken.

(5) After divers tempest, the Lord will at the length plainly appear to deliver his Church.

27 And then shall they see the Son of man come in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads, (*) for your (♣) redemption draweth near.

(*) Romans 8:23 .

(♣) The effect of that redemption which Jesus Christ hath purchased, shall then fully appear.

29 (6) And he spake to them a parable, Behold, the fig tree, and all trees,

(6) We must be sober and watchful both day and night for the Lord's coming, that we be not taken at unawares.

30 When they now shoot forth, ye seeing them, know of your own selves, that summer is then near.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is near.

32 Verily I say unto you, This age shall not (*) pass, till all *these* things be done:

(*) For all these things come within fifty years after.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 (*) Take heed to yourselves, lest at anytime your hearts be oppressed with surfeiting and drunkenness, and cares of this life, and lest that day come on you at unawares.

(*) Romans 13:13 .

35 For as a (*) snare shall it come (h) on all them that dwell on the face of the whole earth.

(*) To catch and entangle them, wheresoever they be in the world.

(h) On all men wheresoever they be.

36 Watch therefore, and pray continually, (*) that ye may be counted worthy to escape all these things that shall come to pass, and that ye may (i) stand before the Son of man.

(*) Or, that ye may be made worthy.

(i) You may so appear that you will abide the countenance and sentence of the Judge without fear.

37 ¶ Now in the daytime he taught in the Temple, and at night he went out, and abode in the mount, that is called the *mount* of Olives.

38 And all the people came in the morning to him, to hear him in the Temple.

Luke 22

3 Judas selleth Christ. 7 The Apostles prepare the Passover. 24 They strive who shall be chiefest. 31 Satan desireth them. 35 Christ sheweth that they wanted nothing. 42 He prayeth in the mount. 44 He sweateth blood. 50 Malchus' ear cut off and healed. 57 Peter denieth Christ thrice. 63 Christ is mocked and strooken. 69 He confesseth himself to be the Son of God.

1 Now (*) the (1) (♣) feast of unleavened bread drew near, which is called the Passover.

(*) Matthew 26:1; Mark 14:1 .

(1) Christ is taken upon the day of the Passover, rather by the providence of his Father, than by the will of men.

(♣) The feast was so called, because they could eat no leavened bread for the space of seven days; so long the feast of the Passover continued.

2 And the high Priests and Scribes sought how they might kill him; for they feared the people.

3 (*) (2) Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelve.

(*) Matthew 26:14; Mark 14:10 .

(2) God by his wonderful providence, causeth him to be the minister of our salvation, who was the author of our destruction.

4 And he went his way, and communed with the high Priests and (a) (*) captains, how he might betray him to them.

(a) They that had the charge of keeping the Temple, which were none of the Priests and Bishops, Luke 22:52 .

(*) Such as were appointed to keep the Temple.

5 So they were (*) glad, and agreed to give him money.

(*) For they were in doubt what way to take before this occasion was offered.

6 And he consented, and sought opportunity to betray him unto them, when the people were (b) away.

(b) Without tumult, unwitting to the people which used to follow him; and therefore indeed they watched their time, when they knew he was alone in the garden.

7 ¶ (*) (3) Then came the day of unleavened bread, when the Passover (c) (♣) must be sacrificed.

(*) Matthew 26:17; Mark 14:13 .

- (3) Christ teaches his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him; and therefore that he goeth willingly to death.
(c) By the order appointed by the Law.
(♣) According to God's commandment which was first to offer it, and after to eat it.

8 And he sent Peter and John, saying, **Go and prepare us the (d) Passover that we may eat it.**

- (d) The lamb which was the figure of the Passover; And this is spoken by the figure metonymy, which is very usual in the matter of the Sacraments.

9 And they said to him, Where wilt thou, that we prepare *it*?

10 Then he said unto them, **Behold, when ye be entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house that he entereth in,**

11 **And say unto the good man of the house, The Master saith unto thee, Where is the lodging where I shall eat my Passover with my disciples?**

12 **Then he shall shew you a great high chamber trimmed; there make it ready.**

13 So they went, and found as he had said unto them, and made ready the Passover.

14 (*) (4) And when the (e) (♣) hour was come, he sat down, and the twelve Apostles with him.

- (*) Matthew 26:20; Mark 14:17 .
(4) Christ having ended the Passover according to the order of the Law, forewarneth them that this shall be his last banquet with them, after the manner and necessity of this life.
(e) The evening and twilight, at what time this supper was to be kept.
(♣) Which was in the evening about the twilight, which time was appointed to eat the Passover.

15 Then he said unto them, **I have earnestly desired to eat this Passover with you, before I (f) suffer.**

- (f) I am put to death.

16 **For I say unto you, (*) Henceforth I will not eat of it anymore, until it be fulfilled in the kingdom of God.**

- (*) He meaneth that this is the last time that he would be conversant with them as he was before, or so eat with them.

17 And he took the cup, and gave thanks, and said, **Take this, and divide it among you,**

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God be come.

19 (*) (5) And he took bread, and when he had given thanks, he brake it, and gave to them, saying, (♣) This is my body, which is given for you; do this in the remembrance of me.

(*) Matthew 26:26; Mark 14:22; 1 Corinthians 11:24 .

(5) Christ establisheth his new Covenant, and his communicating with us with new signs.

(♣) The bread is a true sign, and an assured testimony that the body of Jesus Christ is given for the nurture of our souls; likewise the wine signifieth that his blood is our drink to refresh and quicken us everlastingly.

20 Likewise also after supper *he took* the cup, saying, This (g) cup is (h) the New (*) Testament in my blood, which is shed for you.

(g) Here is a double Metonymy; for first the vessel is taken for that which is contained in the vessel, as the cup, for the wine which is within the cup. Then the wine is called the Covenant or Testament, whereas indeed is it but the sign of the Testament, or rather of the blood of Christ, whereby the Testament was made; neither is it a vain sign, though it be not all one with the thing that is representeth.

(h) This word, that, sheweth the excellency of the Testament, and answereth to the place of Jeremiah 31:31; where the new Testament is promised.

(*) The sign of the new covenant which is established and ratified by Christ's blood.

21 (*) (6) Yet behold, the (i) hand of him that betrayeth me, is with me at the table.

(*) Matthew 26:28, Mark 14:18; Psalm 41:9 .

(6) Christ sheweth again that he goeth to death willingly, although he be not ignorant of Judas' treason.

(i) That is, his practice, so used the Hebrews to speak, 2 Kings 14:19; Is not the hand of Joab in this matter?

22 (7) And truly the Son of man goeth as it is (*) appointed; but woe *be* to that man by whom he is betrayed.

(7) Although the decree of God's providence come necessarily to pass, yet it excuseth not the fault of the instruments.

(*) By the secret counsel of God, Acts 4:28 .

23 Then they began to enquire among themselves which of them it should be, that should do that.

24 ¶ (*) (8) And there arose also a strife among them, which of them should seem to be the greatest.

(*) Matthew 20:25; Mark 10:42 .

(8) The pastors are not called to rule, but to serve.

25 But he said unto them, The Kings of the Gentiles reign over them, and they that bear rule over them, are called (k) (*) Gracious lords.

(k) Have great titles, for so it was the custom to honor Princes with some great titles.

(*) Meaning that they have vain and flattering titles given them, for as much as they are nothing less than their names do signify.

26 But ye *shall not be* so, but let the greatest among you be as the (*) least; and the chiefest as he that serveth.

(*) Or, youngest.

27 For who is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? And I am among you as he that serveth.

28 (9) And ye are they which have continued with me in my temptations.

(9) Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdom.

29 Therefore I (*) appoint unto you a kingdom, as my Father hath appointed unto me,

(*) Or, leave by request.

30 (*) That ye may (♣) eat, and drink at my table, in my kingdom, and sit on seats, and judge the twelve tribes of Israel.

(*) Matthew 19:28 .

(♣) By these similitudes he declareth that they shall be partakers of his glory; for in heaven is neither eating nor drinking.

31 ¶ (10) And the Lord said, Simon, Simon, behold, (*) Satan hath desired you, (♣) to (l) winnow you as wheat.

(10) We must always think upon the wait that Satan layeth for us.

(*) 1 Peter 5:8 .

(♣) Satan seeketh by all means to disquiet the Church of Christ, to disperse it, and to shake it from the true faith.

(l) To toss you and scatter you, and also to cast you out.

32 (11) But I have prayed for thee, that thy faith (*) fail not; therefore when thou art converted, strengthen thy brethren.

(11) It is through the prayers of Christ, that the elect do never utterly fall away from the faith, and that for this cause, that they should stir up one another.

(*) It was sore shaken, but yet not overthrown.

33 (*) (12) And he said unto him, Lord, I am ready to go with thee into prison, and to death.

(*) Matthew 26:34; Mark 14:30; John 13:38 .

(12) Christ sheweth that faith differeth much from a vain security, in setting before us the grievous example of Peter.

34 But he said, **I tell thee, Peter, the cock shall not crow this day, before thou hast thrice denied that thou knewest me.**

35 ¶ And he said unto them, (*) **When I sent you without bag, and scrip, and shoes, lacked ye anything?** And they said, **Nothing.**

(*) Matthew 10:9 .

36 (m) Then he said to them, **But now he that hath a bag, let him take it, and likewise a scrip, and he that hath none, let him sell his coat, and (*) buy a sword.**

(m) All this talk is by way of an allegory, as if he said, O my friends and fellow soldiers, you have lived hitherto as it were in peace; but now there is a most sharp battle at hand to be fought, and therefore you must lay all other things aside, and think upon furnishing yourselves in armor. And what this armor is, he sheweth by his own example, when he prayed afterward in the garden, and reproveth Peter for striking with the sword.

(*) By this he sheweth them that they must sustain great troubles and afflictions.

37 For I say unto you, **That yet the same which is written, must be performed in me, (*) Even with the wicked was he numbered, for doubtless those things which are written of me, have an end.**

(*) Isaiah 53:12 .

38 And they said, Lord, behold, here are (*) two swords. And he said unto them, **It is enough.**

(*) They were yet so rude that they thought to have resisted with material weapons, whereas Christ warneth them of a spiritual fight, wherein as well their life as faith should be in danger.

39 ¶ (*) And he came out, and went (as he was wont) to the mount of Olives, and his disciples also followed him.

(*) Matthew 26:36; Mark 14:32; John 18:1 .

40 (*) (13) And when he came to the place, he said to them, **Pray, lest ye enter into temptation.**

(*) Matthew 26:41; Mark 14:38 .

(13) Christ hath made death acceptable unto us, by overcoming in our name, all the horrors of death, which had joined with them the curse of God.

41 (14) And he got himself from them about a stone's cast, and kneeled down, and prayed,

(14) Prayers are a sure succor against the most perilous assaults of our enemies.

42 Saying, **Father, if thou wilt, take away this (*) cup from me; nevertheless, not my will, but thine be done.**

(*) Meaning his death and passion.

43 And there appeared an Angel unto him from heaven, comforting him.

44 But being in an (n) (*) agony, he prayed more earnestly, and his sweat was like (o) drops of blood, trickling down to the ground.

(n) This agony sheweth that Christ strove much, and was in great distress; for Christ strove not only with the fears of death, as other men used to do, for so many martyrs might seem more constant than Christ, but with the fearful judgment of his angry Father, which is the fearfulest thing in the world; and the matter was, for that he took the burden of all our sins upon himself.

(*) The word signifieth that horror that Christ had conceived not only for fear of death, but of his father's judgment and wrath against sin.

(o) These do not only shew that Christ was true man, but other things also which the goodly have to consider of, wherein redemption of all mankind is contained in the Son of God his debasing himself to the state of a servant; such things as no man can sufficiently declare.

45 (15) And he rose up from prayer, and came to *his* disciples, and found them sleeping for heaviness.

(15) Men are utterly sluggish, even in their greatest dangers until Christ stir them.

46 And he said unto them, **Why sleep ye? Rise and pray, lest ye enter into temptation.**

47 ¶ (*) (16) And while he yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came near unto Jesus to kiss him.

(*) Matthew 26:47; Mark 14:43; John 18:3.

(16) Christ is willingly betrayed and taken, that his obedience he might deliver us, which were guilty for the betraying of God's glory.

48 And Jesus said unto him, **Judas, betrayest thou the Son of man with a kiss?**

49 (17) Now when they which were about him, saw what would follow, they said unto him, Lord, shall we smite with sword?

(17) That zeal which carrieth us out of the bounds of our vocation, pleaseth not Christ.

50 And one of them smote a servant of the high Priest, and struck off his right ear.

51 Then Jesus answered, and said, **Suffer them thus far.** And he touched his ear, and healed him.

52 (18) Then Jesus said unto the high Priests, and captains of the Temple, and the Elders which were come to him, **Be ye come out as unto a thief with swords and staves?**

(18) Even the very fear of them which took Christ, proveth partly their evil conscience, and partly also that all these things were done by God's providence.

53 **When I was daily with you in the Temple, ye stretched not forth the hands against me; but this is your very hour, and the (p) (*) power of darkness.**

(p) The power that was given to darkness, to oppress the light for a season.

(*) For now God gave liberty to Satan whose ministers they were, to execute his rage against him; which thing we see is governed by the providence of God.

54 ¶ (*) Then took they him, and led him, and brought him to the high Priest's house. (19) And Peter followed afar off.

(*) Matthew 26:58 .

(19) We have to behold in Peter an example both of the fragility of man's nature, and of the singular goodness of God towards his elect.

55 (*) And when they had kindled a fire in the midst of the hall, and were set down together, Peter also sat down among them.

(*) Matthew 26:58-59; Mark 14:66; John 18:26 .

56 And a certain maid beheld him as he sat by the fire, and having well looked on him, said, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an hour after, a certain other affirmed, saying, Verily, even this man was with him, for he is also a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 Then the Lord turned back, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, (*) Before the cock crow, thou shalt deny me thrice.

(*) Matthew 26:34; John 13:38 .

62 And Peter went out, and wept bitterly.

63 ¶ (20) (*) And the men that held Jesus, mocked him, and struck him.

(20) Christ bare the shame that was due for our sins.
(*) Matthew 26:67; Mark 14:65 .

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, (*) Prophecy who it is that smote thee.

(*) They scoffed at him, because the people thought he was a Prophet.

65 And many other things blasphemously spake they against him.

66 (*) (21) And as soon as it was day, the Elders of the people, and the high Priests and the Scribes came together, and led him into their Council,

(*) Matthew 27:1; Mark 15:1; John 18:28 .
(21) Christ is wrongly condemned of blasphemy before the high Priest's judgment seat, that we might be quit before God from the blasphemy which we deserved.

67 Saying, (*) Art thou that Christ? Tell us. And he said unto them, **If I tell you, ye will not believe it.**

(*) They asked not to the end that the truth might be known, (for the thing was to manifest) but for malice they bare towards Christ.

68 **And if also I ask you, you will not answer me, nor let me go.**

69 **Hereafter shall the Son of man sit at the right hand of the power of God.**

70 Then said they all, Art thou then the Son of God? And he said to them, **Ye say, that I am.**

71 Then said they, What need we any further witness? For we ourselves have heard it of his own mouth.

Luke 23

1 He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yieldeth him up to the Jews' request. 27 The woman bewail him. 33 He is crucified. 39 One of the thieves revileth him. 43 The other is saved by faith. 45 He died. 53 He is buried.

1 Then (1) the whole multitude of them arose, and led him unto (*) Pilate.

(1) Christ, who is now ready to suffer for the sedition, which we raised in this world, is first of all pronounced guiltless, that it might appear that he suffered not for his own sins (which were none) but for ours.

(*) Who was the chief governor, and had the examination of matters of life and death.

2 And they began to accuse him, saying, We have found this man (a) perverting the nation, (*) and forbidding to pay tribute to Caesar, saying, That he is Christ a King.

(a) Corrupting the people, and leading them into errors.

(*) Matthew 22:21; Mark 12:17 .

3 (*) And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, **Thou sayest it.**

(*) Matthew 27:11; Mark 15:2; John 18:33 .

4 Then said Pilate to the high Priests, and to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moveth the people, teaching throughout all Judea, beginning at Galilee, even to this place.

6 (2) Now when Pilate heard of Galilee, he asked whether the man were a Galilean.

(2) Christ is a laughingstock to princes, but to their great smart.

7 And when he knew that he was of (b) Herod's jurisdiction, he (*) sent him to Herod, which was also at Jerusalem (♣) in those days.

(b) This was Herod Antipas the Tetrarch, in the time of whose governance, which was almost the space of twenty two years, John the Baptist preached and was put to death, and Jesus Christ also died and rose again, and the Apostles began to preach, and divers things were done at Jerusalem almost seven years after Christ's death. This Herod was sent into banishment to Lyons, about the second year of Gaius Caesar.

(*) To rid his hands, and to gratify Herod.

(♣) Or, at that time.

8 And when Herod saw Jesus, he was exceedingly glad; for he was (*) desirous to see him of a long season, because he had heard many things of him, and trusted to have seen some (♣) sign done by him.

(*) Of a certain curiosity.
(♣) Or, miracle.

9 Then questioned he with him of many things, but he answered him (*) nothing.

(*) For Christ came not to defend himself, neither yet would please the vain curiosity of this tyrant.

10 The high Priests also and Scribes stood forth and accused him vehemently.

11 And Herod with his (c) (*) men of war, despised him, and mocked him, and arrayed him in (♣) (♣) white, and sent him again to Pilate.

(c) Accompanied with his nobles and soldiers which followed him from Galilee.
(*) Or, band, or train.
(♣) Commonly this was a robe of honor, or excellency; but it was given to Christ in mockage.
(♣) Or, in bright color.

12 (3) And the same day Pilate and Herod were made friends together, for before they were enemies one to another.

(3) The hatred of godliness joineth the wicked together.

13 ¶ (4) Then Pilate called together the high Priests, and the (d) rulers, and the people,

(4) Christ is quit the second time, even of him of whom he is condemned, that it might appear, how he being just, redeemed us which were unjust.
(d) Those whom the Jews called the Sanhedrin.

14 (*) And said unto them, Ye have brought this man unto me, as one that perverted the people, and behold, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him;

(*) Matthew 27:13; Mark 15:14; John 18:38 .

15 No, nor yet Herod, for I sent you to him, and lo, nothing worthy of death is done (*) of him.

(*) Or, by him.

16 (5) I will therefore chastise him, and let him loose.

(5) The wisdom of the flesh, of two evils chooseth the less, but God curseth such counsels.

17 (For of ^(*) necessity he must have let one loose unto them at the feast.)

^(*) For the Romans had given such liberties to the Jews, which was but a tradition, and not according to the word of God.

18 Then all the multitude cried at once, saying, Away with him, and deliver unto us Barabbas;

19 Which for a certain insurrection made in the city, and murder, was cast in prison.

20 Then Pilate spake again to them, willing to let Jesus loose.

21 But they cried, saying, Crucify, crucify him.

22 ⁽⁶⁾ And he said unto them the third time, But what evil hath he done? I find ^(*) no cause of death in him; I will therefore chastise him, and let him loose.

⁽⁶⁾ Christ is quit the third time, before he was condemned once, that it might appear, how that our sins were condemned in him.

^(*) The judge giveth sentence with Christ, before he condemneth him, whereby plainly appeareth Jesus' innocency.

23 But they were instant with loud voices, and required that he might be crucified. And the voices of them and of the high Priests prevailed.

24 So Pilate gave sentence, that it should be as they required.

25 And he let loose unto them him that for insurrection and murder was cast into prison, whom they desired, and delivered Jesus to do with him what they would.

26 ¶ ^(*) ⁽⁷⁾ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the cross, to bear it after Jesus.

^(*) Matthew 27:32; Mark 15:21 .

⁽⁷⁾ An example of the outrageousness and disorder of soldiers.

27 ⁽⁸⁾ And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

⁽⁸⁾ The triumph of the wicked hath a most horrible end.

28 But Jesus turned back unto them, and said, ^(*) Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

(*) Or, women of Jerusalem.

29 For behold, the days will come, when men shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, (*) Fall on us, and to the hills, Cover us.

(*) Isaiah 2:19; Hosea 10:8; Revelation 6:16 .

31 (*) For if they do these things to a (e) (♣) green tree, what shall be done to the dry?

(*) 1 Peter 4:17 .

(e) As if he said, If they do thus to me that am fruitful, and always flourishing, and who live forever by reason of my Godhead, what will they do to you, that are unfruitful and void of all lively righteousness?

(♣) If the innocent be thus handled, what shall the wicked man be?

32 (*) And there were two others, which were evil doers, led with him to be slain.

(*) Matthew 27:38; Mark 15:27; John 19:18 .

33 (9) And when they were come to the place, which is called (*) Calvary, there they crucified him, and the evil doers, one at the right hand, and the other at the left.

(9) Christ became accursed for us upon the Cross, suffering the punishment which they deserved that would be Gods.

(*) Or, the place of skulls.

34 (10) Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.

(10) Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.

35 And the people stood, and beheld. And the rulers mocked him with them, saying, He saved others; let him save himself, if he be that Christ, the (f) (*) Chosen of God.

(f) Whom God loveth more than all others.

(*) Whom God hath before all others appointed to be the Messiah; otherwise the Scriptures calleth them the elect of God, whom he hath chosen before all beginning to life everlasting.

36 The soldiers also mocked him, and came and offered him (*) vinegar,

(*) Mixed with myrrh and gall to hasten his death.

37 And said, If thou be the King of the Jews, save thyself.

38 (11) And a superscription was also written over him, in (*) Greek letters, and in Latin, and in Hebrew, THIS IS THE KING OF THE JEWS.

(11) Pilate at unawares is made a preacher of the kingdom of Christ.

(*) That the thing might be known to all nations, because these three languages were most common.

39 ¶ (g) And (12) one of the evil doers, which were hanged, railed on him, saying, If thou be the Christ, save thyself and us.

(g) Therefore either we must take spoken by Synecdoche which Matthew saith, or that both of them mocked Christ. But one of them at the length overcome with great patience of God, brake forth into that confession worthy all memory.

(12) Christ in the midst of the humbling of himself upon the cross, sheweth indeed that he hath both power of life to save the believers and of death to revenge the rebellious.

40 But the other answered, and rebuked him, saying, (*) Fearest thou not God, seeing thou art in the same condemnation?

(*) The condemnation which thou now sufferest, causeth it thee not to fear God.

41 We are indeed righteously *here*, for we receive things worthy of that we have done; but this man hath done nothing (h) amiss.

(h) More than he ought.

42 And he said unto Jesus, Lord, remember me, when thou comest into thy kingdom.

43 Then Jesus said unto him, **Verily I say unto thee, today shalt thou be with me in (i) Paradise.**

(i) God made the visible paradise to the East part of the world, but that which we behold with the eyes of our mind is the place of everlasting joy and salvation through the goodness and mercy of God, a most pleasant rest of the souls of the godly, and a most quiet and joyful dwelling.

44 ¶ (13) And it was about the (*) sixth hour, and there was a darkness over all the land, until the ninth hour.

(13) Christ being even at the point of death, sheweth himself to be God almighty, even to the blind.

(*) Which was midday.

45 (14) And the sun was darkened, and the veil of the Temple rent through the midst.

(14) Christ entereth stoutly into the very darkness of death, for to overcome death even within his most secret places.

46 And Jesus cried with a loud voice, and said, (*) **Father, into thy hands I commend my spirit.** And when he thus had said, he gave up the ghost.

(*) Psalm 30:6 .

47 ¶ (15) Now when the (*) (♣) Centurion saw what was done, he glorified God, saying, Of a surety this man was just.

(15) Christ causeth his very enemies to give honorable witness on his side, so oft as it pleaseth him.

(*) Or, Captain.

(♣) The Roman Captain who had charge over a hundred men.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 (16) And all his acquaintances stood afar off, and the women that followed him from Galilee, beholding these things.

(16) Christ gathereth together, and defendeth his little flock in the midst of the tormentors.

50 ¶ (*) (17) And behold, there was a man named Joseph, which was a counselor, a good man and a just.

(*) Matthew 27:57; Mark 15:43; John 19:38 .

(17) Christ through his famous burial confirmeth the truth both of his death, and resurrection, by the plain and evident witness of Pilate.

51 He did not consent to the counsel and deed of them, *which was* of Arimathea, a city of the Jews, who also himself (*) (♣) waited for the kingdom of God.

(*) Or, had embraced.

(♣) He looked for the redeemer, by whom all should be restored.

52 He went unto Pilate, and asked the body of Jesus,

53 And took it down, and wrapped it in a linen cloth, and laid it in a tomb hewn out of a rock, wherein was never man yet laid.

54 And that day was the (*) Preparation, and the Sabbath (k) (♣) drew on.

(*) When men prepared all things ready for the feast.

(k) Word for word, dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feast which was to be kept the day following.

(♣) That is, began the same evening.

55 (18) And the women also that followed after, which came with him from Galilee, beheld the sepulcher, and how his body was laid.

(18) Christ being set upon by the devil and all his instruments, and being even, in death's mouth, setteth weak women in his forward, minding straightways to triumph over those terrible enemies without any great endeavor.

56 And they returned and prepared odors, and ointments, and rested the Sabbath *day* according to the commandment.

Luke 24

1 The women come to the sepulcher. 9 The report that which they heard of the Angles, unto the Apostles. 13 Christ doth accompany two going to Emmaus. 27 He expoundeth the Scriptures unto them. 39 He offereth himself to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is carried up into heaven.

1 Now the (*) (1) (♣) first *day* of the week (a) early in the morning, they came unto the sepulcher, and brought the odors which they had prepared, and certain *women* with them.

(*) Matthew 28:1; Mark 16:2; John 20:1 .

(1) Poor filly women, even beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspicion either of deceit or violence.

(♣) Which was the first day after the first Sabbath of the feast.

(a) Very early as Mark saith, or as John saith, while it was yet dark, that is, when it was yet scarce the dawning of day.

2 And they found the stone rolled away from the sepulcher,

3 And went in, but found not the body of the Lord Jesus.

4 And it came to pass, that as they were amazed thereat, behold, (*) two men suddenly stood by them in shining vestures.

(*) Two Angels in form of men.

5 And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye him that liveth among the dead?

6 He is not here, but is risen; remember (*) how he spake unto you, when he was yet in Galilee,

(*) Luke 9:22; Matthew 17:23; Mark 9:31 .

7 Saying, that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 (2) And returned from the sepulcher, and told all these things unto the eleven, and to all the remnant.

(2) The cowardly and dastardly mind of the disciples is upbraided by the stout courage of women, (so wrought by God's great mercy) to shew that the kingdom of God consisteth in an extraordinary power.

10 Now it was Mary Magdalene, and Joanna, and Mary the *mother* of James, and other women with them which told these things unto the Apostles.

11 But their words seemed unto them as a feigned thing, neither believed they them.

12 (*) (3) Then arose Peter and ran unto the sepulcher, and (b) looked in and saw the linen clothes laid by themselves, and departed wondering in himself at that which was come to pass.

(*) John 20:6 .

(3) Christ useth the incredulity of his disciples, to the fuller setting forth of the truth of his resurrection, lest they should seem to have believed that too lightly, which they preached afterward to all the world.

(b) As it were holding down his head, and bowing his neck, looked diligently in.

13 ¶ (*) (4) And behold, two of them went that same day to a town which was from Jerusalem about (♣) threescore furlongs, called Emmaus.

(*) Mark 16:12 .

(4) The resurrection is proved by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their own brains, all the circumstances do declare.

(♣) Which is about seven miles and a half.

14 And they (*) talked together of all these things that were done.

(*) Hereby appeareth that they had faith, although it was weak.

15 And it came to pass, as they communed together, and reasoned, that Jesus himself drew near, and went with them.

16 (c) But their eyes (*) were holden, that they could not know him.

(c) Were holden back and stayed, God so appointing it, no doubt; and therefore his body was not invisible, but their eyes were dimmed.

(*) This declareth that we can neither see nor understand till God open our eyes.

17 And he said unto them, **What manner of communications are these that ye have one to another as ye walk and are sad?**

18 And (d) the one (named Cleopas) answered and said unto him, Art thou only a (*) stranger in Jerusalem, and hast not known the things which are come to pass therein in these days?

(d) Some of the old fathers think that the other disciple was this our Evangelist, but Epiphanius' writing against the Saturnilians, saith it was Nathanael, but all these are uncertainties.

(*) For the thing was so notorious that all men might have known it.

19 And he said unto them, **What things?** And they said unto him, Of Jesus of Nazareth, which was a Prophet, mighty indeed and in word before God, and all people,

20 (5) And how the high Priests, and our rulers delivered him to be condemned to death, and have crucified him.

(5) It appeareth by the converting of the forewarnings of the Prophets, that all those things are true and certain, which the Evangelists have put down in writing of Christ.

21 But we (*) trusted that it had been he that should have delivered Israel, and as touching all these things, today is the third day, that they were done.

(*) They understood not yet what was the deliverance that Jesus Christ purchased for us, but looked for some worldly prosperity.

22 Yea, and certain women among us made us astonied, which came early unto the sepulcher.

23 And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said, that he was alive.

24 Therefore certain of them which were with us, went to the sepulcher, and found it even so as the women had said, but him they saw not.

25 Then he said unto them, (*) **O fools and slow of heart to believe all that the Prophets have spoken!**

(*) Infidelity is reproved.

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at (*) Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were *written* of him.

(*) Christ only is the interpreter of the Scriptures; for both the beginning and end thereof direct us to him, because he is the Saviour that is promised.

28 And they drew near unto the town, which they went to, but he (*) made as though he would have gone further.

(*) Because Christ did both shut their eyes and opened them, he would keep them in suspense till his time came to manifest himself unto them.

29 But they constrained him, saying, Abide with us, for it is towards night, and the day is far spent. So he went in to tarry with them.

30 And it came to pass, as he sat at table with them, he took the bread, (*) and blessed, and brake it, and gave it to them.

(*) According to the custom, the which manner of praying before meals they used to this day.

31 Then their eyes were opened, and they knew him; and he was (e) taken out of their sight.

(e) Suddenly taken away, and therefore we may not imagine that he was there in such a body as could not be seen, but believe indeed that he changed his place.

32 And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and when he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Which said, The Lord is risen indeed, and hath appeared to Simon.

35 Then they told what things *were* done in the way, and how he was known of them in (f) (*) breaking of bread.

(f) When he brake bread, which that people used, as the Jews use yet at this day at the beginning of their meals, and say a prayer.

(*) So soon as he began to break bread.

36 ¶ (*) (6) And as they spake these things, Jesus himself stood in the midst of them, and said unto them, **Peace be to you.**

(*) Mark 16:14; John 20:19 .

(6) The Lord himself sheweth by certain and necessary signs, that he was risen again, and that in the same body which he took upon him.

37 But they were abashed and afraid, supposing that they had seen a spirit.

38 Then he said unto them, **Why are ye troubled? And wherefore do (g) doubts arise in your hearts?**

(g) Divers and doubtful thoughts which fall oft into men's heads, when any strange thing falleth out, whereof there is no great likelihood.

39 **Behold my hands and my feet, for it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have.**

40 And when he had thus spoken, he shewed them *his* hands and feet.

41 And while they yet believed not for joy, and wondered, he said unto them, **Have ye here any meat?**

42 And they gave him a piece of a broiled fish, and of a honeycomb,

43 And he took it, and did eat before them.

44 (7) And he said unto them, **These are the words, which I spake unto you while I was yet with you, that all must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalms.**

(7) The preaching of the Gospel, which was promised to the Prophets and performed in his time, is committed unto the Apostles; the sum whereof, is repentance and remission of sins.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, **Thus is it written, and thus it behooved Christ to suffer, and to rise again from the dead the third day,**

47 **And that repentance, and remission of sins should be preached in his Name among all nations, (h) beginning at Jerusalem.**

(h) The Apostles who are the preachers of the Gospel beginning at Jerusalem.

48 **Now ye are witnesses of these things.**

49 **And behold, I do send the (*) promise of my Father upon you; but tarry ye in the city of Jerusalem, (i) until ye be endued with power from on high.**

(*) John 15:26; Acts 1:4 .

(i) Until the holy Ghost come down from heaven upon you.

50 (8) Afterward he led them out into Bethany, and lifted up his hands, and blessed them.

(8) Christ ascendeth into heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

51 And it came to pass, that as he blessed them, (*) he departed from them, and was carried up into heaven.

(*) Mark 16:19; Acts 1:9 .

52 And they worshipped him, and returned to Jerusalem with great joy,

53 And were continually in the Temple, praising, and lauding God, Amen.

The Holy Gospel Of Jesus Christ, According to John

<i>John 1</i>	2
<i>John 2</i>	9
<i>John 3</i>	12
<i>John 4</i>	17
<i>John 5</i>	23
<i>John 6</i>	28
<i>John 7</i>	36
<i>John 8</i>	43
<i>John 9</i>	50
<i>John 10</i>	54
<i>John 11</i>	59
<i>John 12</i>	64
<i>John 13</i>	70
<i>John 14</i>	74
<i>John 15</i>	78
<i>John 16</i>	82
<i>John 17</i>	86
<i>John 18</i>	89
<i>John 19</i>	94
<i>John 20</i>	99
<i>John 21</i>	103

John 1

1 That Word begotten of God before all worlds. 2 Which was ever with the Father. 14 Is made man, 6-7 For what end John was sent from God. 16 His preaching of Christ's office. 19 The record that he bare given out unto the Priests. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

1 In (1) (*) the (a) beginning (b) was (c) the Word, and the Word was (d) with (♣) God, and the (e) Word was God.

(1) The Son of God is of one, and the selfsame eternity or everlastingness, and of one and the selfsame essence or nature, with the Father.

(*) Or, before the beginning.

(a) From his beginning, as the Evangelist saith in 1 John 1:1; as though he said, that the world began not than to have his being, when God began to make all that was made; for the word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.

(b) Had his being.

(c) This word, That, pointeth out unto us a peculiar and choice thing above all others, and putteth a difference between this Word, which is the Son of God, and the Laws of God, which otherwise also are called the word of God.

(d) This word (With) putteth out the distinction of persons to us.

(♣) Christ is God before all time.

(e) This word (Word) is the first in order in the sentence, and is that which the learned call (Subjectum) and this word (God) is the latter in order, and the same which the learned call (Predicatum.)

2 This same was (*) in the beginning with God.

(*) The Son is of the same substance with the Father.

3 (*) (2) All (f) things were made by it, and (g) (♣) without it (h) was made nothing that was made.

(*) Colossians 1:16 .

(2) The son of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially by the excellent gifts of reason and understanding, wherewith he that beautified man above all other creatures.

(f) Paul expoundeth this place, in Colossians 1:15-16 .

(g) That is, as the Father did work, so did the Son work with him; for he was fellow worker with him.

(♣) No creature was made without Christ.

(h) Of all those things which were made, nothing was made without him.

4 (i) In it (k) was (*) life, and the life was (l) the (♣) light of men.

(i) That is, by him; and it is spoken after the manner of the Hebrews, meaning thereby that by his force and working power all life cometh to the world.

(k) To wit, even then, when all things are made by him, for else he would have said, Life is in him, and not life was.

(*) Whereby all things are quickened and preserved.

(l) That force of reason and understanding, which is kindled in our minds, to knowledge him, the author of so great a benefit.

(♣) The life of man is more excellent than of any other creature, because it is joined with light and understanding.

5 (3) And that light shineth in (*) the darkness, and the darkness (m) comprehended it not.

(3) The light of men is turned into darkness, but yet so that there is clearness enough to make them without excuse.

(*) Man's mind is full of darkness because of the corruption thereof.

(m) They could not perceive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him.

6 ¶ (*) (4) There was a man sent from God, whose name *was* John.

(*) Matthew 3:1; Mark 1:4; Luke 3:2 .

(4) There is another more full manifestation of the Son of God, to the consideration whereof men are in good time stirred up, even by John's voice, who is as it were the herald of Christ.

7 *This* same came for a witness, to bear witness of the light, that all men (n) through him might believe.

(n) Through John.

8 He was not (o) the light, but *was sent* to bear witness of the light.

(o) That light which we spake of, to wit, Christ, who only can lighten our darkness.

9 (5) This was (p) the true light, which lighteth every man that (*) cometh into the world.

(5) When as the Son of God saw, that men did not acknowledge him by his works, although they were endued with understanding (which he had given to them all) he exhibited himself unto his people to be seen of them with their corporal eyes; yet neither so did they acknowledge him, nor receive him.

(p) Who only and properly deserveth to be called the light, for he shineth of himself and borroweth light of none.

(*) Or, are born.

10 (q) He was in the world, and the world was (*) made by him, and the world (♣) knew him not.

(q) The person of the Word, was made manifest even at that time when the world was made.

(*) Hebrews 11:3 .

(♣) Because they did not worship him as their God, Romans 1:21; Acts 14:15 .

11 He came (r) unto (*) his own, and his own received him not.

(r) The Word shewed himself again, when he came in the flesh.

(*) To the Israelites who were his peculiar people.

12 (6) But as many as received him, to them he gave (s) (*) prerogative to be the sons of God, *even* to them that believe in his Name.

(6) The Son being shut out by the most of his people, and acknowledged but of a few, doth regenerate them by his own virtue and power, and receiveth them into that honor which is common to all the children of God, that is to be the sons of God.

(s) He vouchsafed to give them this prerogative to take them to be his children.

(*) Meaning privilege, or dignity.

13 Which are born not of blood, nor of the (t) will of the flesh, nor of the will of man, but of God.

(t) Of that gross and corrupt nature of man, which is throughout the Scriptures set as enemy to the Spirit.

14 (*) (7) And the Word was made (u) (♣) flesh, and (x) dwelt among us, (and we (♣) saw the (y) glory thereof, (z) as the glory of the only begotten Son (♥) of the Father) (a) (♠) full of grace and truth.

(*) Matthew 1:16 .

(7) That Son, who is God from everlasting, took upon him man's nature, that one and the selfsame might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conversant, and unto whom by sure and undoubted arguments he shewed both his natures.

(u) That is, man, so that the part is taken for the whole, by the figure Synecdoche; for he took upon him all our whole nature, that is to say, a true body, and a true soul.

(♣) He was formed and made man by the operation of the holy Ghost without the operation of man. (x) For a season, and when that was ended, he went up into heaven; for the word which he useth, is taken from tents, and yet notwithstanding, his absence from us in body is not such, but that he is always present with us, though not in flesh, yet by the virtue of his spirit.

(♠) Matthew 17:2; 2 Peter 1:17 .

(y) The glory which he speaketh of here, is that manifestation of Christ his majesty, which was as it were laid open before our eyes when the Son of God appeared in flesh.

(z) This word (as) doeth not in this place betoken a likeness, but the truth of the matter, for his meaning is this, that we saw such a glory, as becomed and was meet for the true and only begotten Son of God, who is Lord and King over all the world.

(♥) Or, proceeding from the Father.

(a) He was not only a partaker of grace and truth, but was full of the very substance of grace and truth.

(♠) Colossians 1:19; Colossians 2:9 .

15 ¶ (8) John bare witness of him, and cried, saying, This was he of whom I said, He that cometh (b) after me, is preferred before me, for he was (c) (*) before me.

(8) John is a faithful witness of the excellency of Christ.

(b) That is, He before whom I am sent to prepare him the way, so that these words are referred to the time of his calling, and not of his age, for John was six months older than he.

(c) This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, and that last which should be first, for in plain speech this it is; He that cometh after me, is better than I am, for he was before me. The like kind of turning the reason we find in Luke 7:47; many sins are forgiven her, because she loved much, which is thus much to say, she loved much, because many sins are forgiven her.

(*) Or, more excellent than I.

16 (*) (9) And of his fullness have all we received, and (d) (♣) grace for grace.

(*) Colossians 1:19; Colossians 2:9 .

(9) Christ is the most plentiful fountain of all goodness, but then he poured out his gifts most bountifully, when as he exhibited and shewed himself to the world.

(d) That is, grace upon grace, as a man would say graces heaped one upon another.

(♣) More abundant grace than by Moses.

17 For the Law was given by Moses, but grace and truth came by Jesus Christ.

18 (10) (*) No man hath seen God at any time; the only begotten Son, which is in the (e) (♣) bosom of the Father, he hath (f) (♣) declared him.

(10) The true knowledge of God proceedeth only from Jesus Christ.

(*) 1 Timothy 6:16; 1 John 4:12 .

(e) Who is nearest to his Father, not only in respect of his love towards him, but by the bond of nature, and for that union or oneness that is between them, whereby the Father and the Son are one.

(♣) Meaning he is most dear, and straitly joined to his Father, not only in love, but also in nature and union.

(f) Revealed him, and shewed him unto us, whereas before he was hid under the shadows of the Law, so that the quickness of the fight of our minds was not able to perceive him; for whosoever seeth him, seeth the Father also.

(♣) And so God that before was invisible, was made, as it were, visible in Christ.

19 ¶ (11) Then this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou?

(11) John is neither the Messiah, nor like to any of the other Prophets, but is the herald of Christ, who is now present.

20 And he (g) confessed and (h) denied not, and said plainly, I (*) am not the Christ.

(g) He did acknowledge him, and spake of him plainly and openly.

(h) This rehearsing of one and the selfsame thing, though in divers words, is used much of the Hebrews, and it hath great force; for they used to speak one thing twice, to set it out more certainly and plainly.

(*) Acts 13:25 .

21 And they asked him, What then? Art thou Elijah? And he said, (i) I am not. Art thou (k) the (*) Prophet? And he answered, No.

(i) The Jews thought that Elijah should come again before the days of the Messiah, and they took the ground of that their opinion out of Malachi 4:5; which place is to be understood of John, Matthew 11:14 . And yet John denieth that he is Elijah, answering them indeed according as they meant.

(k) They enquire of some great Prophet, and not of Christ, for John denied before, that he is Christ, for they thought that some great Prophet should be sent like unto Moses, wresting to that purpose that place of Deuteronomy 18:15; which is to be understood to all the company of the Prophets and ministers, which have been and shall be to the end, and especially of Christ, who is the head of all Prophets.

(*) Whom they looked for to be such one as Moses was, Deuteronomy 18:15 .

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said, I (*) am the voice of him that crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Isaiah.

(*) Isaiah 40:3; Matthew 3:3; Luke 3:4 .

24 (12) Now they which were sent, were of the Pharisees.

(12) Christ is the author of baptism, and not John; and therefore the force thereof consisteth not in John, who is the minister, but wholly in Christ the Lord.

25 And they asked him, and said unto him, (l) Why baptizest thou then, if thou be not the Christ, neither Elijah, nor the Prophet?

(l) Hereby we may prove that the Jews knew there should be some change in religion under Messiah.

26 John answered them, saying, I baptize with water, but there is one (m) among you, whom ye know not.

(m) Whom all the world seeth not, and is even amongst you.

27 (*) He it is that cometh after me, which is preferred before me, whose shoe latchet I am not worthy to unloose.

(*) Matthew 3:11; Mark 1:7; Luke 3:16; Acts 1:5; Acts 11:16; Acts 19:4 .

28 These things were done in Bethabara beyond Jordan, where John did baptize.

29 ¶ (13) The next day John seeth Jesus coming unto him, and saith, Behold (n) the Lamb of God, which (o) taketh away the (p) (*) sin of the world.

(13) The body and truth of all the sacrifices of the Law, to make satisfaction for the sin of the world, is in Christ.

(n) This word (That) which is added, hath great force in it, not only to set forth the worthiness of Christ, and so to separate him from the Lamb which was a figure of him, and from all other sacrifices of the Law, but also to bring into our mind the Prophecies of Isaiah and others.

(o) This word of the present time signifieth a continual act, for the Lamb hath this virtue proper unto him, and forever, to take away the sins of the world.

(p) That is, that root of sins, to wit, our corruption, and so consequently, the fruits of sins, which are commonly called in the plural number sins.

(*) Signifying the original sin, which is the fountain of all sins and therewith all other sins.

30 This is he of whom I said, After me cometh a man, which is preferred before me, for he was before me.

31 And (q) I knew (*) him not, but because he should be declared to Israel, therefore am I come, baptizing with water.

(q) I never knew him by face before.

(*) That is, by sight, but only by the revelation of God.

32 (14) So John bare record, saying, I saw (*) the Spirit come down from heaven, like a dove, and it abode upon him,

(14) Christ is proved to be the Son of God, by the coming down of the holy Ghost, by the Father's voice, and by John's testimony.

(*) Matthew 3:16; Mark 1:10; Luke 3:22 .

33 And I knew him not, but he that sent me to baptize with water, he said unto me, Upon whom thou shalt see the Spirit come down, and tarry still on him, that is he which baptizeth with the (*) holy Ghost.

(*) Who giveth the virtue and effect to baptism, accomplishing that thing which is thereby represented.

34 And I saw, and bare record that this is (r) the Son of God.

(r) This word (That) pointeth out unto us some excellent thing, and maketh a difference between Christ and others, whom Moses and the Prophets commonly call the sons of God, or the sons of the most high.

35 ¶ (15) The next day, John stood again, and two of his disciples.

(15) John gathereth disciples, not to himself, but to Christ.

36 (16) And he beheld Jesus walking by, and said, Behold the (*) Lamb of God.

(16) Christ is set before us to follow not as a vain shadow, but as our Mediator.

(*) He alludeth to the Paschal lamb, which was a figure of Christ.

37 (17) And the two disciples heard him speak, and followed Jesus.

(17) In this first gathering of the disciples we have shewed unto us, that the beginning of salvation is from God, who calleth us unto his Son by the ministry of his servants; whom (so preventing us) we must also hear, and follow him home, that being instructed by him, we may also instruct others.

38 Then Jesus turned about, and saw them follow, and said unto them, **What seek ye?** And they said unto him, Rabbi, (which is to say by interpretation, Master) (s) (*) where dwellest thou?

(s) Where is thy lodging?

(*) Or where is thy lodging? Or whither goest thou? For he dwelled in Nazareth, and was there as a stranger.

39 He said unto them, **Come, and see.** They came and saw where he dwelt, and abode with him that day, for it was about the (t) (*) tenth hour.

(t) The night grew on.

(*) That was, two hours before night.

40 Andrew, Simon Peter's brother, was one of the two which had heard (*) it of John, and that followed him.

(*) How John said, that Jesus was the Lamb of God.

41 The same found his brother Simon first, and said unto him, We have found that Messiah which is by interpretation, that (u) Christ.

(u) That is, anointed, and King after the manner of the Jewish people.

42 And he brought him to Jesus. And Jesus beheld him, and said, **Thou art Simon the son of Jona; thou shalt be called Cephas**, which is by interpretation (*) a stone.

(*) Or, Petrus.

43 ¶ The day following, Jesus would go into Galilee, and found Philip, and said unto him, **Follow me.**

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 (18) Philip found Nathanael, and said unto him, We have found him of whom (*) Moses did write in the Law, and the (♣) Prophets, Jesus of Nazareth, the son of Joseph.

(18) The good endeavors even of the unlearned, God doeth so allow, that he maketh them masters to the learned.

(*) Genesis 49:10; Deuteronomy 18:18 .

(♣) Isaiah 40:10; Isaiah 45:8; Jeremiah 23:5; Jeremiah 33:14; Ezekiel 34:25; Ezekiel 37:24; Daniel 9:24 .

46 (19) Then Nathanael said unto him, Can there any (*) good thing come out of Nazareth? Philip said to him, Come, and see.

(19) We must especially take heed of false presumptions, which shut up against us the entrance to Christ.

(*) Those things which are contemptible to the world, are esteemed and preferred of God; and those things which the world preferreth, God abhorreth.

47 (20) Jesus saw Nathanael coming to him, and said of him, **Behold indeed an Israelite, in whom is no guile.**

(20) Simple uprightness discerneth the true Israelites from the false.

48 (21) Nathanael said unto him, Whence knewest thou me? Jesus answered, and said unto him, **Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

(21) The end of miracles is to set before us Christ the Almighty, and also the only author of our salvation, that we may apprehend him by faith.

49 Nathanael answered, and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered, and said unto him, **Because I said unto thee, I saw thee under the fig tree, (*) believest thou? Thou shalt see greater things than these.**

(*) Or, thou believest.

51 And he said unto him, **Verily, verily, I say unto you, Hereafter shall ye see heaven (♣) open, and the Angels of God (*) (x) ascending, and descending upon that Son of man.**

(♣) Christ openeth the heavens, that we may have access to God, and maketh us fellows to the Angels.

(*) Genesis 28:12 .

(x) By these words, the power of God is signified which should appear in his ministry by the angels serving him as the head of the Church.

John 2

1 Christ turneth water into Wine, 11 which was the beginning of his miracles. 12 He goeth down to Capernaum; 13 from thence he goeth up to Jerusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body, shall be destroyed of the Jews. 23 Many believe in him, seeing the miracles which he did.

1 And (1) the (a) third day, was there a marriage in Cana *a town* of Galilee, and the mother of Jesus was there.

(1) Christ declaring openly in an assembly by a notable miracle, that he hath power over the nature of things, to feed man's body, leadeth the minds of all men, to his spiritual and saving virtue and power.

(a) After the talk which he had with Nathanael, or after that he departed from John, or after that he came into Galilee.

2 And Jesus was called also, and his disciples unto the marriage.

3 (2) Now when the wine failed, the mother of Jesus said unto him, They have no wine.

(2) Christ is careful enough of our salvation, and therefore hath no need of others to put him in mind of it.

4 Jesus said unto her, **Woman, what have I to do with thee? Mine (b) hour is not yet come.**

(b) Mine appointed time.

5 His mother said unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there, six (c) waterpots of stone, after the manner of the (*) purifying of the Jews, containing two or three (d) (♣) (♠) firkins a piece.

(c) These were vessels appointed for water, wherein they washed themselves.

(*) Who used continual washings to purify themselves, Which superstition Hebion the heretic would have brought into the Church and now the Papists have received it.

(d) Every firkin contained a hundred pounds, at twelve ounces the pound; Whereby we gather that Christ help them with a thousand and eight hundred pounds of wine.

(♣) Or, measures.

(♠) Whereof every one contained 15 gallons.

7 And Jesus said unto them, **Fill the waterpots with water.** Then they filled them up to the brim.

8 Then he said unto them, **Draw out now, and bear unto the (*) governor of the feast.** So they bare it.

(*) Or, steward.

9 Now when the governor of the feast had tasted the water that was made wine, (for he knew not whence it was, but the servants, which drew the water, knew) the governor of the feast called the bridegroom,

10 And said unto him, All men at the beginning set forth good wine, and when men have (e) well drunk, then that which is worse; *but* thou hast kept back the good wine until now.

(e) Word for word, are drunken. Now this speech, to be drunken, is not always taken in evil part in the Hebrew tongue, but signifieth sometime such store, and plentiful use of wine, as doth not pass measure, as Genesis 43:34 .

11 This beginning of (*) miracles did Jesus in Cana *a town* of Galilee, and shewed forth his glory, and his disciples believed on him.

(*) Or, signs.

12 After that, he went down into Capernaum, he and his mother, and his (f) (*) brethren, and his disciples; but they continued not many days there.

(f) That is, his cousins.

(*) Or, cousins.

13 (3) For the Jews' Passover was at hand. Therefore Jesus went up to Jerusalem.

(3) Christ being made subject to the Law for us, satisfieth the Law of the Passover.

14 (4) (*) And he found in the Temple those that sold oxen, and sheep, and doves, and changers of money, sitting *there*.

(4) Christ being ordained to purge the Church, doeth with great zeal begin his office both of Priest and Prophet.

(*) Matthew 21:12; Mark 11:17; Luke 19:46 .

15 Then he made a scourge of small cords, and drave them all out of the Temple with the sheep and oxen, and poured out the changers' money, and overthrew their tables,

16 And said unto them that sold doves, **Take these things hence; make not my father's house, a house of merchandise.**

17 And his disciples remembered, that it was written, (*) The (g) (♣) zeal of thine house hath eaten me up.

(*) Psalm 69:9 .

(g) Zeal in this place is taken for a wrathful indignation and displeasure of the mind, conceived of some naughty and evil dealing towards them whom we love well.

(♣) This affection was so burning in him, that it surmounted and swallowed up all the others.

18 (5) Then answered the Jews, and said unto him, What (h) (*) sign shewest thou unto us, that thou doest these things?

(5) Against them which so bind God to an ordinary calling which they themselves most shamefully abuse, that they will not admit an extraordinary, which God confirmeth from heaven, (and they although in vain would have it extinguished) unless it be sealed with outward and bodily miracles.

(h) With what miracle doest thou confirm it, that we may see that heavenly power and virtue, which giveth thee authority to speak and do thus?

(*) Or, miracle.

19 Jesus answered and said unto them, (*) **Destroy this Temple, and in three days I will raise it up again.**

(*) Matthew 26:61; Matthew 27:40; Mark 14:58; Mark 15:29 .

20 Then said the Jews, Forty and six years was this Temple a building, and wilt thou rear it up in three days?

21 But he spake of the (i) temple of his (*) body.

(i) That is, of his body.

(*) Christ's body might justly be called the temple, because the fullness of the Godhead dwelleth in it corporally, Colossians 2:9 .

22 As soon therefore as he was risen from the dead, his disciples remembered that he thus said unto them; and they believed the Scripture, and the word which Jesus had said.

23 Now when he was at Jerusalem at the Passover in the feast, many believed in his Name, when they saw his miracles which he did.

24 (6) But Jesus (*) did not commit himself unto them, because he knew them all,

(6) It is not good crediting them, which stand only upon miracles.

(*) For he took not them for true disciples, as he knew by their inward thoughts, what religion forever they did pretend outwardly.

25 (7) And had no need that any should testify of man, for he knew what was in man.

(7) Christ is the searcher of hearts, and therefore true God.

John 3

1 Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wilderness. 23 John baptizeth, 27 and teacheth his, that he is not Christ.

1 There (1) was now a man of the Pharisees, named Nicodemus, a (a) ruler of the Jews.

(1) There are none sometimes more unlearned, than the learned, but as well the learned as the unlearned must desire wisdom of Christ only.

(a) A man of great estimation, and a ruler amongst the Jews.

2 This *man* came to Jesus by night, and said unto him, Rabbi, we know that thou art a (b) teacher come from God, for no man could do these miracles that thou doest, (c) except God were with him.

(b) We know that thou art sent from God to teach us.

(c) But he in whom some part of the excellency of God appeareth. And if Nicodemus had known Christ aright, he would not only have said that God was with him, but in him; as Paul doeth in 2 Corinthians 1:19 .

3 (2) Jesus answered and said unto him, **Verily, verily I say unto thee, except a man be born again, he cannot (d) (*) see the (e) (♣) kingdom of God.**

(2) The beginning of Christianity consisteth in this, that we know ourselves not only to be corrupt in part, but to be wholly dead in sin; so that our nature hath need to be created a new, as touching the qualities thereof; which can be done by no other virtue, but by the divine and heavenly, whereby which we were first created.

(d) That is, go in, or enter, as he expounded himself afterward, John 3:5 .

(*) To enter therein.

(e) The Church; for Christ sheweth in this place, how we come to be citizens, and to have ought to do in the city of God.

(♣) Which thing is to be assembled and incorporated into the Church of God.

4 Nicodemus said unto him, How (f) can a man be born which is old? Can he enter into his mother's womb again, and be born?

(f) How can I that am old, be born again? For he answereth, as if Christ his words belonged to none but to him.

5 Jesus answered, **Verily, verily I say unto thee, except that a man be born of (*) water and of the Spirit, he cannot enter into the kingdom of God.**

(*) Which is the spiritual water where the holy Ghost doeth wash us into newness of life.

6 **That which is born of the flesh, is (g) flesh, and that which is born of the Spirit, is spirit.**

(g) That is, fleshly, to wit, wholly unclean and under the wrath of God; and therefore this word (Flesh) signifieth the corrupt nature of man; contrary to which is the Spirit, that is, the man engrafted into Christ through the grace of the holy Ghost, whose nature is everlasting and immortal, though the strife of the flesh remaineth.

7 **Marvel not that I said to thee, Ye must be born again.**

8 **The (*) wind bloweth where it (h) listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every man that is born of the Spirit.**

(*) As the power of God is manifest by the moving of the air, so is it in changing and renewing us, although the manner be hid from us.

(h) With free and wandering blasts, as it listeth.

9 (3) Nicodemus answered, and said unto him, How can these things be?

(3) The secret mystery of our regeneration which cannot be comprehended by man's capacity, is perceived by faith, and that in Christ only, because that he is both God on earth, and man in heaven, that is to say, in such sort man, that he is God also, and therefore almighty; and in such sort God, that he is man also, and therefore his power is manifest unto us.

10 Jesus answered, and said unto him, **Art thou a teacher of Israel, and (*) knowest not these things?**

(*) Although he was excellently learned, yet knew he not those things which the very babes in Christ's school ought to know.

11 Verily, verily I say unto thee, we speak that we (*) know, and testify that we have seen, but ye (♣) receive not our (i) witness.

(*) We may not teach our own inventions.
(♣) He reproveth him, for that men do teach things which they understand not, and yet others believe them; but Christ teacheth things most certain and known, and men will not receive his doctrine.
(i) You handle doubtful things, and such as you have no certain author for, and yet men believe you; but I teach those things that are of a truth and well known, and you believe me not.

12 If when I tell you (*) earthly things, ye believe not, how should ye believe, if I shall tell you of heavenly things?

(*) Which was after a common and gross manner.

13 For no (k) man (l) ascendeth up to heaven, but he that hath descended from heaven, (m) the Son of man which (n) is in (*) heaven.

(k) Only Christ can teach us heavenly things for no man ascendeth, etc.
(l) That is, hath any spiritual light and understanding, or ever had, but only that Son of God, which came down to us.
(m) Whereas he is said to have come down from heaven, that must be understood of his Godhead, and of the manner of his conception; for Christ his birth upon the earth was heavenly, and not earthly, for he was conceived by the holy Ghost.
(n) That which is proper to the divinity of Christ, is here spoken of whole Christ, to give us to understand that he is but one person, wherein two natures are united, and this kind of speech men call, the communicating of proprieties.
(*) By reason of the union of his Godhead with his manhood.

14 (*) And as Moses lifted up the serpent in the wilderness, so must that Son of man be (♣) lifted up,

(*) Numbers 21:9; John 12:32 .
(♣) His power must be manifest, which is not yet known.

15 That whosoever believeth in him, should not perish, but have eternal life.

16 (*) (5) For God so loved the world, that he hath given his only begotten Son, that whosoever believeth (o) in him, should not perish, but have everlasting life.

(*) 1 John 4:9 .
(5) Nothing else but the free love of the Father, is the beginning of our salvation, and Christ is he in whom our righteousness and salvation is resident; and faith is the instrument of mean whereby we apprehend it, and life everlasting is that which is set before us to apprehend.
(o) It is not all one to believe in a thing, and to believe of a thing, for we may not believe (in anything) save only in God, but we may believe (of anything) whatsoever, this saith Nazianzene in his oration of the Spirit.

17 (*) (6) For God sent not his Son into the world, that he should (p) (♣) condemn the world, but that the (q) (♣) world through him might be saved.

(*) John 9:39; John 12:47 .

(6) Not Christ, but the despising of Christ doeth condemn.

(p) That is, to be the cause of the condemning of the world, for indeed sins are the cause of death, but Christ shall judge the quick and the dead.

(♣) The concept of Christ, and the sins of the wicked condemn them; yet Christ as a just judge giveth sentence against the reprobate.

(q) Not only the people of the Jews, but whosoever shall believe in him.

(♣) Not only the Jews, but whosoever should believe in him.

18 He that believeth in him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of that only begotten Son of God.

19 (*) (7) And this is the (r) (♣) condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

(*) John 1:9 .

(7) Only wickedness is the cause, why men refuse the light that is offered them.

(r) That is, the cause of condemnation, which sticketh fast in men, unless through God his great benefit they be delivered from it.

(♣) The cause and matter of condemnation.

20 For every man that evil doeth, hateth the light, neither cometh to light, lest his deeds should be reproved.

21 But he that (s) doeth (*) truth, cometh to the light, that his deeds might be made manifest, that they are wrought (t) (♣) (♣) according to God.

(s) That is, he that leadeth an honest life, and void of all craft and deceit.

(*) In walking roundly and sincerely.

(t) That is, with God, God as it were going before.

(♣) Or, in God.

(♣) As they do which set God only before their eye and follow the rule of his word.

22 ¶ After these things came Jesus, and his disciples into the (♣) land of Judea, and there tarried with them, and (*) baptized.

(♣) Or, territory.

(*) John 4:1 .

23 And John also baptized in Aenon besides Salim, because there was much water there; and they came and were baptized.

24 For John was not yet cast into prison.

25 (8) Then there arose a question between John's disciples and the Jews, about (*) purifying.

(8) Satan inflameth the disciples of John with a fond emulation of their master, to hinder the course of the Gospel; but John being mindful of his office, doeth not only break off their endeavors, but also taketh occasion thereby to give testimony of Christ, how that in him only the Father hath set forth life everlasting.

(*) That is, how they might be made clean, before God, which the washings under the Law did represent.

26 And they came unto John, and said unto him, Rabbi, (♣) he that was with thee beyond Jordan, to whom (*) thou barest witness, behold, he baptizeth, and all men come to him.

(♣) They were led with ambition fearing lest their master should have lost his fame.

(*) John 2:24 .

27 John answered, and said, A man (u) can receive nothing, except it be given him from heaven.

(u) What mean you to go about to better my state? This is every man's lot and portion that they cannot better themselves one jot.

28 Ye yourselves are my witnesses, that (*) I said, (♣) I am not that Christ, but that I am sent before him.

(*) John 1:20 .

(♣) No man ought to usurp anything further than God giveth him.

29 He that hath the bride, is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice. This my joy therefore is fulfilled.

30 He must (*) increase, but I *must* decrease.

(*) And be exalted, and I esteemed as his servant.

31 He that is come from on high, is above all, he that is of the (*) earth, is of the (x) earth, and (y) speaketh of the earth; he that is come from heaven, is above all.

(*) The minister compared to Christ is but earth.

(x) Is nothing else but man, a piece of work and of the slime of the earth.

(y) Savoreth of nothing but corruption, ignorance, dullness, etc.

32 And what he hath (z) seen and heard, that he testifieth; but (a) no man receiveth his testimony.

(z) What he knoweth fully and perfectly.

(a) That is, very few.

33 He that hath received his testimony, hath sealed that (*) God is true.

(*) Romans 3:4 .

34 For he whom God hath sent, speaketh the words of God; for God giveth *him* not the Spirit by (*) measure.

(*) For unto Christ was given the full abundance of all grace, that we might receive of him as of the only fountain.

35 The Father loveth the Son, and hath (*) (b) given all things into his hand.

(*) Matthew 11:27 .

(b) Committed them to his power and will.

36 (*) He that believeth in the Son, hath everlasting life, and he that obeyeth not the Son, shall not (c) see life, but the wrath of God abideth on him.

(*) 1 John 5:10 .

(c) Shall not enjoy.

John 4

6 Jesus being weary, asketh drink of the woman of Samaria. 21 He teacheth true worship. 26 He confesseth that he is the Messiah. 32 His meat. 39 The Samaritans believe in him. 46 He healeth the Ruler's son.

1 Now (1) when the Lord knew, how the Pharisees had heard, that Jesus made (*) and baptized more disciples than John,

(1) This measure is to be kept in doing our duty, that neither by fear we be terrified from going forward, neither by rashness procure or pluck dangers upon our heads.

(*) John 3:22 .

2 (Though Jesus himself baptized not, but his disciples.)

3 He (*) left Judea, and departed again into Galilee.

(*) To give place to their rage.

4 And he must needs go through Samaria.

5 (2) Then came he to a city of Samaria called (♣) Sychar, near unto the possession that (*) Jacob gave to his son Joseph.

(2) Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poor sinful woman, and stranger, reselling the gross errors of the Samaritans, and defending the true service of God, which was delivered to the Jews, but yet so, that he calleth both of them back to himself as one whom only all the fathers, and also all the ceremonies of the Law did regard, and had a respect unto.

(♣) Or, Sichema.

(*) Genesis 33:19; Genesis 48:22; Joshua 24:32 .

6 And there was Jacob's well. Jesus then wearied in the journey, sat (a) thus on the well; it was about the (b) sixth hour.

(a) Even as he was weary, or because he was weary.

(b) It was almost noon.

7 There came a woman of Samaria to draw water. Jesus said unto her, **Give me drink.**

8 For his disciples were gone away into the city, to buy meat.

9 Then said the woman of Samaria unto him, How is it, that thou being a Jew, askest drink of me, which am a woman of (*) Samaria? For the Jews (c) meddle not with the Samaritans.

(*) For the Jews esteemed the Samaritans as wicked and profane.

(c) There is no familiarity nor friendship, between the Jews and the Samaritans.

10 Jesus answered and said unto her, **If thou knewest (d) that (*) gift of God, and who it is that saith to thee, Give me drink, thou wouldest have asked of him, and he would have given thee (e) (♣) (♣) water of life.**

(d) By this word (That) we are given to understand, that Christ speaketh of some excellent gift, that is to say, even of himself, whom his Father offered to this woman.

(*) Meaning of himself whom his Father had sent to convert this woman.

(e) This everlasting water, that is to say, the exceeding love of God, is called living, or of life, to make a difference between it, and the water that should be drawn out of a well, and these metaphors are very much used by the Jews, Jeremiah 2:13, Joel 3:18, Zechariah 13:11 .

(♣) Which is the love of God in his Son poured into our hearts by the holy Ghost unto everlasting life, Romans 5:5; 1 John 3:5 .

(♣) Or, the lively water.

11 The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that water of life?

12 Art thou greater than our father Jacob, which gave us the well, and he himself drank thereof, and his sons, and his cattle?

13 Jesus answered, and said unto her, **Whosoever drinketh of this water, shall thirst again;**

14 But whosoever drinketh of the (*) water that I shall give him, shall never be more (♣) athirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.

(*) Of the spiritual grace.

(♣) He shall never be dried up or destitute.

15 The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.

16 Jesus said unto her, Go, call thy husband, and come hither.

17 The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband.

18 For thou hast had five husbands, and he whom thou now hast, is not thy husband; that saidst thou truly.

19 The woman said unto him, Sir, I (*) see that thou art a Prophet.

(*) Till she was lively touched with her faults, she mocked and would not hear Christ.

20 (3) Our fathers worshipped in this (f) mountain, and ye say, that in (*) Jerusalem is the place where men ought to worship.

(3) All the religion of superstitious people, standeth for the most part, upon two pillars, but very weak, that is to say upon the examples of the fathers perverted, and a foolish opinion of outward things; against which errors we have to set the word and nature of God.

(f) The name of this mountain is Gerizim, where upon Sanaballeta the Cuthite built a Temple by Alexander of Macedonia his leave, after the victory of Issica: and made there Manassas his son in law, high Priest, Josephus book 11 .

(*) Deuteronomy 12:6 .

21 Jesus said unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem worship the Father.

22 Ye worship that which ye (*) know not; we worship that which we know, for salvation is of the Jews.

(*) 2 Kings 17:23 .

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in (g) Spirit and Truth; for the Father requireth even such to worship him.

(g) This word (Spirit) is to be taken here, as it is set against that commandment, which is called carnal, Hebrews 7:16; as the commandment is considered in itself; and so he speaketh of (Truth) not

as we set it against a lie, but as we take it in respect of the outward ceremonies of the Law, which did only shadow that which Christ performed indeed.

24 (*) God is a (h) (♣) Spirit, and they that worship him, must worship him in Spirit and Truth.

(*) 2 Corinthians 3:17 .

(h) By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinity.

(♣) God being of a spiritual nature, requireth a spiritual service, and agreeable to his nature.

25 The woman said unto him, I know well that Messiah shall come, which is called Christ; when he is come, he will tell us all things.

26 Jesus said unto her, I am he, that speak unto thee.

27 ¶ And upon that, came his disciples, and marveled that he talked with a woman, yet no man said unto him, What askest thou? Or why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and said to the men,

29 Come, see a man which hath told me all things that ever I did; is not he the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the meanwhile, the disciples prayed him, saying, Master, eat.

32 (4) But he said unto them, I have meat to eat, that ye know not of.

(4) We may have care of our bodies, but yet so, that we prefer willingly and freely the occasion which is offered us to enlarge the kingdom of God, before all necessities of this life, whatsoever.

33 Then said the disciples between themselves, Hath any man brought him meat?

34 Jesus said unto them, (*) My meat is that I may do the will of him that sent me, and finish his work.

(*) There is nothing that I hunger for more, or wherein I take greater pleasure.

35 (5) Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the regions, (*) for they are white already unto harvest.

(5) When the spiritual corn is ripe, we must not linger; for so the children of this world would condemn us.
(*) Matthew 9:37; Luke 10:2 .

36 (6) And he that reapeth, receiveth wages, and gathereth fruit unto life eternal, that both he that soweth, and he that reapeth might (*) rejoice together.

(6) The doctrine of the Prophets was as it were a sowing time; and the doctrine of the Gospel, as the harvest, and there is an excellent agreement between them both, and the ministers of them both.
(*) Without grudging the one at the others labor.

37 For herein is the (i) (*) saying true, that one soweth and another reapeth.

(i) That proverb.
(*) Or, proverb.

38 I sent you to reap that, whereon ye bestowed no labor; (*) other men labored, and ye are entered into their labors.

(*) Meaning, the Prophets.

39 (7) Now many of the Samaritans of that city (*) believed in him, for the saying of the woman which testified, He hath told me all things that ever I did.

(7) The Samaritans do most joyfully embrace that which the Jews most stubbornly rejected.
(*) The Samaritans shewed themselves willing to receive his doctrine who being but strangers and scarcely knowing Christ, are a condemnation to the Jews, and all others, which neglect God's word when it is offered.

40 Then when the Samaritans were come unto him, they besought him, that he would tarry with them; and he abode there two days.

41 And many more (*) believed because of his own word.

(*) That is, had the right and true faith.

42 And they said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed that Christ the Saviour of the world.

43 ¶ (8) So two days after he departed thence, and went into (k) Galilee.

(8) The despisers of Christ deprive themselves of his benefit; yet Christ prepareth a place for himself.
(k) Into the towns and villages of Galilee; for he would not make abode in his country of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacy of his benefits was hindered through their marvelous stiffneckedness.

44 For Jesus himself had (*) testified, that a Prophet hath no honor in (♣) his own country.

(*) Matthew 13:57; Mark 6:4; Luke 4:24 .

(♣) Hereby his own country he meaneth Jerusalem and the country about.

45 Then when he was come into Galilee, the Galileans received him, which had seen all the things that he did at Jerusalem at the feast; for they went also unto the feast.

46 (9) And Jesus came again into (*) Cana *a town* of Galilee, where he had made of water wine. And there was a certain (l) (♣) ruler, whose son was sick at Capernaum.

(9) Although Christ be absent in body, yet he worketh mightily in the believers by his word.

(*) John 2:1 .

(l) Some of Herod's courtiers, for though Herod was not a king, but a Tetrarch, yet the lofty name only except, he was a king, or at least the people called him a king.

(♣) The word signifieth royal or one of the King's court; and it seemeth that he was one of Herod's court, who was in great estimation with Herod, whom the people called King, Mark 6:14 .

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would (*) go down, and heal his son; for he was even ready to die.

(*) Or, come.

48 Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.**

49 The ruler said unto him, Sir, go down before my son dies.

50 Jesus said unto him, **Go thy way, thy son liveth.** And the man believed the word that Jesus had spoken unto him, and went his way.

51 And as he was now (*) going down, his servants met him, saying, Thy son liveth.

(*) Or, returning.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday the seventh hour the fever left him.

53 Then the father knew that it was the same hour in the which Jesus had said unto him, Thy son liveth. And he believed, and all his household.

54 This second miracle did Jesus again, after he was come out of Judea into Galilee.

John 5

2 One lying at the pool, 5 is healed of Christ on the Sabbath. 10 The Jews that rashly find fault with that his deed, 17 he convinceth with the authority of his Father, 19 He proveth his divine power by many reasons, 45 and with Moses' testimony.

1 After (*) that, there was a feast of the Jews, and Jesus went up to Jerusalem.

(*) Leviticus 23:2; Deuteronomy 16:1 .

2 (1) And there is at Jerusalem by (*) the place of the sheep, a (a) (♣) pool called in Hebrew (b) (♣) Bethesda, having five porches;

(1) There is no disease so old, which Christ cannot heal.

(*) Or, the sheep market.

(a) Whereof cattle drank, and used to be plunged in, whereof there could not be but great store at Jerusalem.

(♣) Where the sheep were washed, that should be sacrificed.

(b) That is to say, the house of pouring out, because great store of water was poured out into that place.

(♣) Which signifieth the house of pouring out, because the water ran out by conduits.

3 In the which lay a great multitude of sick folk, of blind, halt, and withered, waiting for the moving of the water.

4 For an Angel went down at a certain season into the pool, and troubled the water; whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had been diseased eight and thirty years.

6 When Jesus saw him lie, and knew that he now long time had been diseased, he said unto him, **Wilt thou be made whole?**

7 The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another steppeth down before me.

8 Jesus said unto him, **Rise, (*) take up thy bed, and walk.**

(*) This was, to the end that the miracle might be so evident, that no man could speak against it.

9 And immediately the man was made whole, and took up his bed, and walked; and the same day was the Sabbath.

10 (2) The Jews therefore said to him that was made whole, It is the Sabbath *day*, (*) it is not lawful for thee to carry thy bed.

(2) True religion is not more cruelly assaulted by any means, than by the pretence of religion itself.

(*) Jeremiah 17:22 .

11 He answered them, He that made me whole he said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed, knew not who it was, for Jesus had conveyed himself away from the multitude that was in that place.

14 And after that, Jesus found him in the Temple, and said unto him, **Behold, thou art made whole; (*) sin no more, lest a worse thing come unto thee.**

(*) The affliction that we endure, are chastisements for our sins.

15 ¶ The man departed, and told the Jews that it was Jesus that had made him whole.

16 And therefore the Jews did persecute Jesus, and sought to slay him, because he had done these things on the Sabbath *day*.

17 (3) But Jesus answered them, **My Father worketh hitherto, and I work.**

(3) The work of God was never the breach of the Sabbath, but the works of Christ are the works of the Father, both because they are one God, and also because the Father doeth not work but in the Son.

18 (*) Therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also that God was (c) (♣) his (♣) Father, and made himself equal with God.

(*) John 7:19 .

(c) That is, his only and no man's else, which they gather by that, that he saith, (And I work) applying this word (work) to himself, which is proper to God, and therefore maketh himself equal to God.

(♣) That is, proper and peculiar to him alone.

(♣) It was lawful for all Israel to call God their Father, Exodus 4:22; but because Christ did attribute to himself, that he had power over all things, and wrought as his Father did, they gathered that Christ did not only make himself the Son of God, but also equal with him.

19 Then answered Jesus, and said unto them, **Verily, verily I say unto you, The Son can do nothing (d) of himself, save that he (e) seeth the Father do; for whatsoever things he doeth, the same things doeth the Son (f) in like manner.**

(d) Not only without his Father's authority, but also without his mighty working and power.

(e) This must be understood of Christ his person, which consisteth of two natures, and not simply of his Godhead; so then he saith that his Father moveth and governeth him in all things, but yet notwithstanding, when he saith he worketh with his Father, he voucheth his Godhead.

(f) In like sort, jointly and together. Not for that the Father doeth some things, and then the son worketh after him, and doth the like, but because the might and power of the Father and the Son do work equally and jointly together.

20 **For the Father loveth the Son, and (*) sheweth him all things, whatsoever he himself doeth, and he will shew him greater works than these, that ye should marvel.**

(*) That is, he doeth communicate with him, having the same power and same will.

21 (4) **For likewise as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will.**

(4) The Father maketh no man partaker of everlasting life, but in Christ, in whom only also he is truly worshipped.

22 **For the Father (g) judgeth (h) no man, but hath committed all (*) judgment unto the Son,**

(g) This word (judgeth) is taken by the figure Synecdoche, for all government.

(h) These words are not so to be taken, as though they simply denied that God governeth the world, but as the Jews imagined it, which separate the Father from the Son, whereas indeed, the Father doth not govern the world but only in the person of his Son, being made manifest in the flesh; so saith he afterward John 5:30; that he came not to do his own will, that his doctrine is not his own, John 7:16; that the blind man and his parents sinned not, ect. John 9:3 .

(*) In giving him power and rule over all.

23 **Because that all men should honor the Son, as they honor the Father. He that honoreth not the Son, the same honoreth not the Father which hath sent him.**

24 (5) **Verily, verily I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.**

(5) The Father is not worshipped but by his Son's word apprehended by faith, which is the only way that leadeth to eternal life.

25 (6) Verily, verily I say unto you, the hour shall come, and now is, when the dead shall hear the voice of the Son of God, and they that (*) hear it shall live.

(6) We are all dead in sin and cannot be quickened by any other means, than by the word of Christ apprehended by faith.
(*) They that receive it by faith.

26 For as the Father hath life in (*) himself, so likewise hath he given to the Son to have life in himself.

(*) To communicate it with us.

27 And hath given him (i) power also to execute (*) judgment, in that he is the (k) Son of man.

(i) That is, high and sovereign power to rule and govern all things, insomuch that he hath power of life and death.
(*) That is, to govern and rule all things.
(k) That is, he shall not only judge the world as he is God, but also as he is man, he received this of his Father to be judge of the world.

28 (7) Marvel not at this; for the hour shall come, in the which all that are in the graves, shall hear his voice.

(7) All shall appear before the judgment seat of Christ at length to be judged.

29 (8) And they shall come (l) forth, (*) that have done good, unto the (m) resurrection of life, but they that have done evil, unto the resurrection of condemnation.

(8) Faith and infidelity will be judged by their fruits.
(l) Of their graves.
(*) Matthew 25:41 .
(m) To that resurrection which had life everlasting following it; against which is set the resurrection of condemnation; that is, which condemnation followeth.

30 (9) I can (n) do nothing of my own self; (o) as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father who hath sent me.

(9) The Father is the author and approver of all things which Christ doth.
(n) Look verse John 5:22 .
(o) As my father directeth me, who dwelleth in me.

31 If I (*) should bear witness of myself, my witness were not (p) (♣) true.

(*) John 8:14 .
(p) Faithful, that is, worthy to be credited, Look in John 8:14 .
(♣) Christ had respect to their weakness that heard him, and therefore said his own witness should not be sufficient.

32 (*) There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

(*) Matthew 3:17 .

33 (*) (10) Ye sent unto John, and he bare witness unto the truth.

(*) John 1:27 .

(10) Christ is declared to be the only Saviour by John's voice, and infinite miracles, and by the testimonies of all the Prophets. But the world notwithstanding being addicted to false prophets, and desirous to seem religious, seeth none of all these things.

34 But I receive not the record of man, nevertheless these things I say, that ye might be saved.

35 He was a burning and a shining (*) candle, and ye would for (q) a (♣) season have rejoiced in his light.

(*) Or, lamp.

(q) A little while.

(♣) But ye left him quickly and did not persevere.

36 But I have greater witness than the witness of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father sent me.

37 And the (*) Father himself, which hath sent me, (♣) beareth witness of me. Ye have not heard his voice at any time, (♣) neither have ye seen his shape.

(*) Matthew 3:17; Matthew 17:5 .

(♣) In the Law and Prophets.

(♣) Deuteronomy 4:12 .

38 And his word have ye not abiding in you, for whom he hath sent, him ye believe not.

39 (*) Search the Scriptures, for in them ye think to have eternal life, and they are they which testify of me.

(*) Acts 17:11 .

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the (r) love of God in you.

(r) Love toward God.

43 I am come in my Father's Name, and ye receive me not; if (*) another shall come in his own name, him will ye receive.

(*) The people are more ready to receive false prophets than Jesus Christ.

44 How can ye believe, which (♣) receive (*) honor one of another, and seek not the honor that cometh of God alone?

(♣) Vain glory is a great let for a man to come to God.
(*) John 12:43 .

45 (s) Do not think that I will accuse you to my Father; there is one that (*) accuseth you, *even* Moses, in whom ye trust.

(s) This denial doth not put away that which is here said, but correcteth it, as if Christ said, the Jews shall have no sorer an accuser than Moses.
(*) As Moses shall accuse them that trust in him; so they shall have no greater enemies at the day of judgment, than the virgin Mary and the Saints upon whom now they call; but whosoever doeth accuse, Christ and their own conscience shall condemn the reprobate.

46 For had ye believed Moses, ye would have believed me, (*) for he wrote of me.

(*) Genesis 3:15; Genesis 22:18; Genesis 49:10; Deuteronomy 18:15 .

47 But if ye believe not his writings, how shall ye believe my words?

John 6

5 Five thousand are fed with five loaves and two fishes. 15 Christ goeth apart from the people. 17 As his disciples were rowing, 19 he cometh to them walking on the water. 26 He reasoneth of the true 27 and everlasting, 35 bread of life. 42 The Jews murmur, 60 and many of the disciples, 66 depart from him. 69 The Apostles confess him to be the Son of God.

1 After these things, Jesus went his way (a) over the (*) sea of Galilee, which is (♣) Tiberias.

(a) Not that he cut over the lake of Tiberias, but by reason of the large creeks, his sailing made his journey the shorter, therefore he is said to have gone over the sea, when as he passed over from one side of a creek to the other.

(*) Called the lake of Gennesaret.

(♣) Tiberias, Bethsaida, and Capernaum were on this side the lake, in respect of Galilee; but it is here said that he went over, because there were divers creeks and turnings, over the which men ferried.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Jesus went up into a mountain, and there he sat with his disciples.

4 Now the Passover a (*) feast of the Jews was near.

(*) Leviticus 23:2; Deuteronomy 16:1 .

5 (*) (1) Then Jesus lifted up *his eyes*, and seeing that a great multitude came unto him, he said unto Philip, **Whence shall we buy bread, that these might eat?**

(*) Matthew 14:16; Mark 6:37; Luke 9:13 .

(1) They that follow Christ do sometime hunger, but they are never destitute of help.

6 (And this he said to prove him, for he himself knew what he would do.)

7 Philip answered him, (*) Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

(*) This sum amounteth to about five pounds sterling.

8 Then said unto him one of his disciples, Andrew, Simon Peter's brother,

9 There is a little boy here, which hath five barley loaves, and two fishes, but what are they among so many?

10 And Jesus said, **Make the people sit down.** (Now there was much grass in that place.) Then the men sat down, in number about five thousand.

11 And Jesus took the bread, and (*) gave thanks, and gave to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

(*) Prayer and thanksgiving do sanctify our meats wherewith we are nourished.

12 And when they were satisfied, he said unto his disciples, **Gather up the broken meat which remaineth, that (*) nothing be lost.**

(*) The abundant store of God's gifts ought not to make us prodigal to waste them.

13 Then they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which remained unto them that had eaten.

14 Then the men, when they had seen the miracle that Jesus did, said, This is of a truth the Prophet that should come into the world.

15 (2) When Jesus therefore perceived that they would come, and take him to make him a (*) King, he departed again into a mountain himself alone.

(2) Christ is not only not delighted, but also greatly offended with a preposterous worship.

(*) They imagined an earthly kingdom without the testimony of God's word, so that by this means his spiritual kingdom should have been abolished.

16 ¶ (3) When even was now come, his disciples went down unto the sea,

(3) The godly are often in peril and danger, but Christ cometh to them in time, even in the midst of the tempests, and bringeth them to the heaven.

17 (*) And entered into a ship, and went (♣) over the sea, (b) towards Capernaum. And now it was dark, and Jesus was not come to them.

(*) Matthew 14:25; Mark 6:47 .

(♣) Over a corner of the lake.

(b) In Mark 6:45 they are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.

18 And the Sea arose with a great wind that blew.

19 And when they had rowed about five and twenty, or thirty (*) furlongs, they saw Jesus walking on the sea, and drawing near unto the ship; so they were afraid.

(*) Whereof eight makes a mile.

20 But he said unto them, **It is I; be not afraid.**

21 Then (c) willingly they received him into the ship, and the ship was by and by at the land, whither they went.

(c) They were afraid at the first, but when they knew his voice, they became new men, and took him willingly into the ship, whom they shunned and fled from before.

22 ¶ The day following, the people which stood on the other side of the sea, saw that there was none other ship there, save that one, whereinto his disciples were entered, and that Jesus went not with his disciples in the ship, but that his disciples were gone (*) alone,

(*) Wherefore it must needs follow that Christ passed miraculously.

23 And that there came other ships from Tiberias near unto the place where they ate the bread, after the Lord had given thanks.

24 Now when the people saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the (*) other side of the sea, they said unto him, Rabbi, when camest thou hither?

(*) This was not straight over the lake from side to side, but over a creek or arm of the lake, which saved much labor to them that should have gone about by land.

26 (4) Jesus answered them, and said, **Verily, verily I say unto you, Ye seek me not, because ye saw the miracles, but because ye ate of the loaves, and were filled.**

(4) They that seek the kingdom of heaven lack nothing, notwithstanding the Gospel is not the food of the belly, but of the mind.

27 (d) **Labor not for the meat which perisheth, but for the meat that (♣) endureth unto everlasting life, which the Son of man shall give unto you, for him hath (*) God the Father (e) (♣) sealed.**

(d) Bestow your labor and pain.

(♣) Which nourisheth and augmenteth our faith.

(*) John 1:32, Matthew 3:17; Matthew 17:3 .

(e) That is, whom God the Father hath distinguished from all other men by planting his own virtue in him, as though he had sealed him with his seal, that he might be a lively pattern and representer of him, and that more is, installed him to this office, to reconcile us men to God, and bring us to everlasting life, which is only proper to Christ.

(♣) For when he appointed him to be the Mediator, he set his mark and seal in him to be the only one to reconcile God and man together.

28 Then said they unto him, What shall we do, that we might work the (f) (*) works of God?

(f) Which please God, for they think that everlasting life hangeth upon the condition of fulfilling the Law, therefore Christ calleth them back to faith.

(*) Such as be acceptable unto God.

29 (5) Jesus answered, and said unto them, (*) (g) **This is the work of God, that ye believe in him, whom he hath sent.**

(5) Men torment themselves in vain, when they go about to please God without faith.

(*) 1 John 3:23 .

(g) That is, this is the work that God requireth, that you believe in me, and therefore he calleth them back to faith.

30 (6) They said therefore unto him, What sign shewest thou then, that we may see it, and believe thee? What doest thou work?

(6) The spiritual virtue of Christ is contemned of them which are desirous of earthly miracles.

31 Our fathers did eat Manna in the desert, as it is (*) written, He gave them bread from heaven to eat.

(*) Exodus 16:14; Numbers 11:7; Psalm 78:25 .

32 (7) Then Jesus said unto them, **Verily, verily I say unto you, (*) Moses gave you not (h) that bread from heaven, but my Father giveth you that true bread from heaven.**

(7) Christ, who is the true and only author and giver of eternal life, was signified unto the fathers in Manna.

(*) He compareth Moses with the Father, and manna with Christ, who sendeth us into everlasting life, 1 Corinthians 10:3 .

(h) He denieth that Manna was that true heavenly bread, and saith that he himself is that true bread, because he feedeth unto the true and everlasting life. And as for that which Paul in 1 Corinthians 10, calleth Manna spiritual food, it maketh nothing against this place, for he joineth the thing signified with the sign; but in this whole disputation, Christ dealeth with the Jews after their own opinion and conceit of the matter, and they had no further consideration of the Manna, but in that is fed the belly.

33 **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

34 Then they said unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, **I am that bread (i) of life; he that cometh to me, shall not hunger, and he that believeth in me, shall (*) never thirst.**

(i) Which have life, and give life.

(*) He shall never want spiritual nourishment.

36 **But I say unto you, that ye also have seen me, and believe not.**

37 (8) **All (*) that the Father giveth me, shall come to me, and him that cometh to me, I cast not away.**

(8) The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life; Therefore faith in Christ Jesus is a sure witness of our election, and therefore of our glorification, which is to come.

(*) God doeth regenerate his elect, and causeth them to obey the Gospel.

38 **For I came down from heaven, not to do my (k) own will, but his will which hath sent me.**

(k) Look above in John 5:22 .

39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every man which (l) seeth the Son, and believeth in him, should have everlasting life, and I will raise him up at the last day.

(l) Seeing and believing are joined together, for there is another kind of seeing, which is general, which the devils have, for they see; but here he speaketh of that kind of seeing, which is proper to the elect.

41 (9) The Jews then murmured at him because he said, I am the bread, which is come down from heaven.

(9) Flesh cannot perceive spiritual things, and therefore the beginning of our salvation cometh from God, who changeth our nature, so that we being inspired of him, may abide to be instructed and saved by Christ.

42 And they said, (*) Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

(*) Matthew 13:55 .

43 Jesus then answered, and said unto them, **Murmur not among yourselves.**

44 No man can (*) come to me, except the Father, which hath sent me, (♣) draw him; and I will raise him up at the last day.

(*) That is, or believe in me.

(♣) By lightening his heart with his holy Spirit.

45 It is written in the (*) (m) Prophets, And they shall be all (n) taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me;

(*) Isaiah 54:13; Jeremiah 31:33 .

(m) In the book of the Prophets, for the old Testament was divided by them into three several parts, into the Law, the Prophets, and the Holy writ.

(n) To wit, they shall be children of the Church, for so the Prophet Isaiah expoundeth it, Isaiah 54:13; that is to say, ordained to life, Acts 13:48, and therefore the knowledge of the heavenly truth, is the gift and work of God, and standeth not in any power of man.

46 (*) Not that any man hath seen the Father, (o) save he which is of God, he hath seen the Father.

(*) Matthew 11:27 .

(o) If only the Son only hath seen the Father, then it is he only that can teach and instruct us truly.

47 Verily, verily I say unto you, he that believeth in me, hath everlasting life.

48 (10) I am that bread of life.

(10) The true use of Sacraments, is to ascend from them to the thing itself, that is to Christ, by the partaking of whom only, we get everlasting life.

49 (*) Your fathers did eat Manna in the wilderness, (♣) and are dead.

(*) Exodus 16:15 .

(♣) Then there is no food that can nourish our souls, but Jesus Christ.

50 (p) This is the bread, which cometh down from heaven, that he which eateth of it, should not die.

(p) He pointed out himself when he spake these words.

51 (11) I am that (q) living bread, which came down from heaven; if any man (r) eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.

(11) Christ being sent from the Father, is the selfsame unto us for the getting and keeping of everlasting life, that bread and flesh, yea meat and drink are to the use of this transitory life.

(q) Which giveth life to the world.

(r) That is to say, whosoever is partaker of Christ indeed, who is our food.

52 (12) Then the Jews strove among themselves, saying, How can this man give us *his* flesh to eat?

(12) Flesh cannot put a difference between fleshly eating which is done by the help of the teeth, and spiritual eating which consisteth in faith, and therefore it condemneth that which it understandeth not; yet notwithstanding the truth must be preached and taught.

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have (s) (*) no life in you.

(s) If Christ be present, life is present, but when Christ is absent, then is death present.

(*) Where Christ is not, there death reigneth.

54 Whosoever (*) eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

(*) 1 Corinthians 11:27 .

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He (*) that eateth my flesh, and drinketh my blood, (♣) dwelleth in me, and I in him.

(*) As our bodies are sustained with meat and drink; so are our souls nourished with the body and blood of Jesus Christ.

(♣) To eat the flesh of Christ and drink his blood, is to dwell in Christ and to have Christ dwelling in us.

57 As (t) the living Father hath sent me, so live I by the (u) Father, and he that eateth me, even he shall live by me.

(t) In that Christ is man, he receiveth that power which quickeneth and giveth life to them that are his, of his Father; and he addeth this word (That) to make a distinction between him and all other fathers.

(u) Christ his meaning is, that though he be man, yet his flesh can give life, not of the own nature, but because that flesh of his liveth by the Father, that is to say, doeth suck and draw out of the Father, that power which it hath to give life.

58 This is the bread which came down from heaven; not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live forever.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 (13) Many therefore of his disciples (when they heard this) said, This is a hard saying; who can (*) hear it?

(13) The reason of man cannot comprehend the uniting of Christ and his members, therefore let it worship and reverence that which is better than itself.

(*) That is, understand it.

61 But Jesus knowing in himself, that his disciples murmured at this, said unto them, Doeth this offend you?

62 What then if ye should see the Son of man (♣) ascend up (*) where he was before?

(♣) He meaneth not that his humanity descended from heaven; but he speaketh touching the union of both natures, attributing to the one that which appertaineth to the other.

(*) John 3:13 .

63 (14) It is the (x) Spirit that quickeneth; the flesh (*) profiteth nothing; the words that I speak unto you, are spirit and life.

(14) The flesh of Christ doeth therefore quicken us, because that he is man, is God; which mystery is only comprehended by faith, which is the gift of God, proper only to the elect.

(x) Spirit, that is, that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, but to live in itself, and to give life to us.

(*) To wit, if it be separate from the Spirit, whereof it hath the force; for it cometh of the power of the Spirit that the flesh of Christ giveth us life.

64 But there are some of you that believe not. For Jesus knew from the beginning, which they were that believed not, and who should betray him.

65 And he said, **Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.**

66 (15) From that time, many of his disciples went back, and walked no more with him.

(15) Such is the malice of men, that they take occasion of their own destruction, even of the very doctrine of salvation (unless it be a few, which believe through the singular gift of God.)

67 Then said Jesus to the twelve, **Will ye also go away?**

68 Then Simon Peter answered him, Master, to whom shall we go? Thou hast the words of (*) eternal life;

(*) Them without Christ there is but death; for his word only leadeth us to life.

69 And we believe and know that thou art the Christ, the Son of the living God.

70 (16) Jesus answered them, **Have not I (*) chosen you twelve, and (♣) one of you is a devil?**

(16) The number of the professors of Christ is very small, and among them also there be some hypocrites, and worse than all others.

(*) Matthew 26:16 .

(♣) Although your number be small, yet shall ye be diminished.

71 Now he spake it of Judas Iscariot the *son* of Simon, for he it was that should betray him, though he was one of the twelve.

John 7

2 Christ, after his cousins were gone up to the feast of Tabernacles, 10 goeth thither privily. 12 The people's sundry opinions of him. 14 He teacheth in the Temple. 32 The Priests command to take him. 41 Strife among the multitude about him, 47 and between the Pharisees and the officers that were sent to take him, 50 and Nicodemus.

1 After these things, Jesus walked in Galilee, and would not walk in Judea, for the Jews sought to kill him.

2 Now the Jews' (*) (a) (♣) feast of the Tabernacles was at hand.

(*) Leviticus 23:34 .

(a) This feast was so called, because of the booths and tents which they pight of divers kinds of boughs, and sat under them seven days together, all which time the feast lasted.

(♣) At this feast they dwelled seven days in the tents, which put them in remembrance, that they had no city here permanent, but that they must seek one to come.

3 (1) His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples may see thy works that thou doest.

(1) The grace of God cometh not by inheritance, but it is a gift that cometh other ways, whereby it cometh to pass, that often times the children of God suffer more affliction by their own kinsfolk than by strangers.

4 For there is no man that doeth anything secretly, and he himself seeketh to be (*) famous. If thou doest these things, shew thyself to the world.

(*) Or, manifest.

5 For as yet his (b) brethren believed not in him.

(b) His kinsfolk's, for so used the Hebrews to speak.

6 (2) Then Jesus said unto them, **My time is not yet come, but your time is always ready.**

(2) We must not follow the foolish desires of our friends.

7 **The world cannot hate you, but me it hateth, (*) because I testify of it, that the works thereof are evil.**

(*) Why the world hateth Christ.

8 **Go ye up unto this feast; I will (♣) not go up yet unto this feast, (*) for my time is not yet fulfilled.**

(♣) Christ doeth not utterly deny that he would go to the feast, but signifieth that as yet he was not fully determined.

(*) John 8:20 .

9 ¶ These things he said unto them, and abode still in Galilee.

10 (3) But as soon as his brethren were gone up, then went he also up unto the feast, not openly, but as it were privily.

(3) An example of horrible confusion in the very bosom of the Church. The Pastors oppress the people with terrors and fear; the people seek Christ, when he appeareth not; when he offereth

himself, they neglect him. Some also that know him condemn him rashly, a very few think well of him, and that in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man; others said, Nay, but he deceiveth the people.

13 Howbeit no man spake (c) openly of him for fear of the (*) Jews.

(c) Or, boldly, and freely; for the chief of the Jews sought nothing so much, as to bury his fame and name.

(*) These were the heads of the people who did envy Christ.

14 (4) Now when (d) half the feast was done, Jesus went up into the Temple, and taught.

(4) Christ striveth with goodness against the wickedness of the world, in the mean season the most part of men take occasion of offence even by that fame, whereby they ought to have been stirred up to embrace Christ.

(d) About the fourth day of the feast.

15 And the Jews marveled, saying, How knoweth this man the (*) Scriptures, seeing that he never learned?

(*) Or, letters.

16 (5) Jesus answered them, and said, (e) **My doctrine is not (*) mine, but his that sent me.**

(5) Therefore are there few to whom the Gospel favoereth well, because the study of godliness is very rare.

(e) Look above in John 5:22; and he speaketh this after the opinion of the Jews, as if he said, My doctrine is not mine, that is, it is not his whom you take to be a man as others are, and therefore set light by him, but it is his that sent me.

(*) In that, that he is man only.

17 **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

18 (6) **He (*) that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no (♣) unrighteousness is in him.**

(6) The true doctrine of salvation differeth from the false in this, that the same setteth forth the glory of God, and this by puffing up of men darkeneth the glory of God.

(*) By this mark we may know whether the doctrine be of God, or of man.

(♣) Nothing counterfeit or untrue.

19 (*) (7) **Did not Moses give you a Law, and yet none of you keepeth the Law? (♣) Why go ye about to kill me?**

(*) Exodus 24:3 .

(7) None do more confidently boast themselves to be the defenders of the Law of God, than they that do most impudently break it.

(♣) John 5:18 .

20 The (*) people answered, and said, Thou hast a devil, who goeth about to kill thee?

(*) Who did not know the fetch of the Scribes.

21 (8) Jesus answered, and said unto them, **I have done one work, and ye all (*) marvel.**

(8) The Sabbath day (which is here set before us for a rule of all ceremonies) was not appointed to hinder but to further and practice God's works, amongst which the love of our neighbor is the chiefest.

(*) Because I did it on the Sabbath day.

22 (*) **Moses therefore gave unto you circumcision, (not because it is of Moses, but of the (♣) fathers) and ye on the Sabbath *day* circumcise a man.**

(*) Leviticus 12:3 .

(♣) Genesis 17:10 .

23 **If a man on the Sabbath receive circumcision, that the (f) Law of Moses should not be broken, be ye angry with me, because I have made a man every whit whole on the Sabbath *day*?**

(f) That is to say, if the law of circumcision which Moses gave, be of so great account amongst you, that you doubt not to circumcise upon the Sabbath, do you rightly reprove me for healing a man thoroughly?

24 (*) (9) **Judge not (g) according to the appearance, but judge righteous judgment.**

(*) Deuteronomy 1:16 .

(9) We must judge according to the truth of things, lest the persons of men do turn us and carry us away.

(g) By the shew that I make, for I seem to be but an abject and rabble of Galilee, and a carpenter's son, whom no man maketh account of; but mark the matter itself well, and judge the tree by the fruit.

25 ¶ (10) Then said some of them of Jerusalem, Is not this he whom they go about to kill?

(10) Many do marvel that the endeavors of the enemies of God have no success; yet in the mean season they do not acknowledge the virtue and power of God.

26 And behold, he speaketh (*) openly, and they say nothing to him. Do the rulers know indeed that this is the very Christ?

(*) Or, freely.

27 (11) Howbeit we know this man whence he is; but when the Christ cometh, no man shall know whence he is.

(11) Men are very wise to procure stops and stays to themselves.

28 ¶ (12) Then cried Jesus in the Temple as he taught, saying, **Ye (*) both know me, and know whence I am; yet am I not come of myself, but he that sent me, is true, whom ye know not.**

(12) The truth of Christ doeth not hang upon the judgment of man.

(*) He speaketh this, as it were scornfully.

29 **But I know him, for I am of him, and he hath sent me.**

30 (13) Then they sought to take him, but no man laid hands on him, because his hour was not yet come.

(13) The wicked cannot do what they list, but what God hath appointed.

31 Now many of the people (*) believed in him, and said, When the Christ cometh, will he do more miracles than this man hath done?

(*) They were well minded to hear him; which preparation is here called (although properly) faith.

32 (14) The Pharisees heard that the people murmured these things of him, and the Pharisees, and high Priests sent officers to take him.

(14) As the kingdom of God increaseth, so increaseth the rage of his enemies, till at length they in vain seek for those blessings absent, which they despised when they were present.

33 Then said Jesus unto them, **Yet am I (*) a little while with you, and then go I unto him that sent me.**

(*) He sheweth unto them that they have no power over him until the time comes that his Father hath ordained.

34 (*) **Ye shall seek me, and shall not find me, and where I (♣) am, can ye not come.**

(*) John 13:33 .

(♣) Or, shall be.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto them that are (h) (*) dispersed among the (♣) Grecians, and teach the Grecians?

(h) Word for word, (to the dispersion of the Gentiles or Grecians) and under the name of the Grecians he understandeth Jews which were dispersed amongst the Gentiles.

(*) Greek, dispersion.

(♣) Among the Jews which were scattered here and there among the Gentiles.

36 What saying is this that he said, Ye shall seek me, and shall not find *me*? And where I am, can ye not come?

37 (15) Now in the (i) last *and* (*) great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

(15) There are two principles of our salvation; the one is to be thoroughly touched with a true feeling of our extreme poverty; the other to seek in Christ only (whom we catch hold on by faith) the abundance of all good things.

(i) The last day of the feast of Tabernacles, that as, the eighth day, was as high a day, as the first.

(*) Leviticus 23:5 .

38 **He that (♣) believeth in me, (*) as saith the (k) Scripture, out of his belly shall flow rivers of water (♣) of life.**

(♣) The true way to come to Christ is by faith.

(*) Deuteronomy 18:15 .

(k) This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the gifts of the holy Ghost, as in Joel 2; Isaiah 44; but especially in Isaiah 55 .

(♣) Which shall never dry up.

39 ((*) This spake he of the Spirit, which they that believed in him, should receive; for the (l) (♣) holy Ghost was not yet *given*, because that Jesus was not yet (m) glorified.)

(*) Joel 2:28; Acts 2:17 .

(l) What is meant by the holy Ghost, he expressed a little before, speaking of the Spirit which they that believed in him should receive. So that by the name of holy Ghost, are meant the virtues and mighty workings of the holy Ghost.

(♣) These were the visible graces, which were given to the Apostles after his ascension.

(m) That is, those things were not yet seen and perceived, which were to shew and set forth the glory of the only begotten.

40 (16) So many of the people, when they heard this saying, said, (*) Of a truth this is the (♣) Prophet;

(16) There is contention even in the Church itself about the chief point of religion; neither hath Christ any more cruel enemies than those that occupy the seat of truth; yet can they not do what they would.

(*) Deuteronomy 18:15 .

(♣) They looked for some notable Prophet besides the Messiah, John 1:21 .

41 Others said, This is the Christ. And some said, But shall Christ come out of Galilee?

42 (*) Saith not the Scripture that Christ shall come of the seed of David, and out of the town of Bethlehem, where David was?

(*) Micah 5:2; Matthew 2:5 .

43 So was there dissension among the people for him.

44 And some of them would have taken him, but no man laid hands on him.

45 (17) Then came the officers to the high Priests and Pharisees, and they said unto them, Why have ye not brought him?

(17) God from heaven scorneth such as are his son's enemies.

46 The officers answered, (*) Never man spake like this man.

(*) Wherein appeareth the mighty power of Christ's word against his enemies.

47 Then answered them the Pharisees, Are ye also deceived?

48 (18) Doeth any of the (*) rulers, or of the Pharisees believe in him?

(18) False Pastors are so fond and foolish that they esteem the Church of God according to the multitude and outward shew.

(*) They allege the authority of man against God's authority.

49 But this people, which know not the Law, are cursed.

50 Nicodemus said unto them, ((*) he that came to Jesus by night, and was one of them.)

(*) John 3:2 .

51 Doth our Law judge a man before it hear him, (*) and know (n) what he hath done?

(*) Deuteronomy 17:8; Deuteronomy 19:15 .

(n) What he hath committed, who is accused.

52 They answered, and said unto him, Art thou also of Galilee? Search and look, for out of Galilee ariseth no Prophet.

53 (19) And every man went unto his own house.

(19) There is no counsel against the Lord.

John 8

3 The woman taken in adultery, 11 hath her sins forgiven her. 12 Christ the light of the world. 19 The Pharisees ask where his Father is. 39 The sons of Abraham. 42 The sons of God. 44 The devil the father of lying. 56 Abraham saw Christ's day.

1 And Jesus went unto the mount of Olives,

2 And early in the morning came again into the Temple, and all the people came unto him, and he sat down and taught them.

3 (1) Then the Scribes and the Pharisees brought unto him a woman taken in adultery, and set her in the midst,

(1) Whiles the wicked go about to make a snare for good men, they make a snare for themselves.

4 And said unto him, Master, this woman was taken in adultery, in the very act.

5 (*) Now Moses in the Law commanded us, that such should be stoned; what sayest thou therefore?

(*) Leviticus 20:10 .

6 And this they said to tempt him, that they might have, whereof to (*) accuse him. But Jesus stooped down, and with his finger wrote on the ground.

(*) Either for breaking the Law, if he did deliver her, or of lightness, and inconstancy, if he did condemn her.

7 (2) And while they continued asking him, he lifted himself up, and said unto them, (*) **Let him that is among you without sin, cast the first stone at her.**

(2) Against hypocrites which are very severe judges against other men, and flatter themselves in their own sins.

(*) Deuteronomy 17:7 .

8 And again he stooped down, and wrote on the ground.

9 And when they heard it, being accused by their own conscience, they went out one by one, beginning at the eldest even to the last, so Jesus was left alone, and the woman standing in the midst.

10 (3) When Jesus had lifted up himself again, and saw no man, but the woman, he said unto her, **Woman, where are those thine accusers? Hath no man condemned thee?**

(3) Christ would not take upon him the civil Magistrate's office, he contented himself to bring sinners to faith and repentance.

11 She said, No man, Lord. And Jesus said, (*) **Neither do I condemn thee, go and sin no more.**

(*) Jesus would not meddle, but with that which did appertain to his office, to wit, to bring sinners to repentance; and therefore did not abolish the Law against adultery.

12 (4) Then spake Jesus again unto them, saying, **I (*) am the light of the world; he that followeth me, shall not walk in darkness, but shall have the (♣) light of life.**

(4) The world which is blind in itself, cannot come to have ray light but in Christ only.

(*) John 1:5; John 9:5 .

(♣) Or, lively light.

13 (5) The Pharisees therefore said unto him, (a) Thou bearest record of thyself; thy record is not (*) true.

(5) Christ is without all exception the best witness of the truth, for he was sent by his Father for that purpose, and was by him approved to the world by infinite miracles.

(*) Or, just.

(a) Thou bearest witness of thyself which thing by all men's opinion, is naught, and for a man to commend himself is very discommendable.

14 (*) Jesus answered, and said unto them, (b) (♣) **Though I bear record of myself, yet my record is true, for I know whence I came, and whither I go; but ye cannot tell (♣) whence I come, and whither I go.**

(*) John 5:31 .

(b) That which he denied afore in John 5:31; must be taken a manner of granting, for in that place he framed himself somewhat to the humor of his hearers, which acknowledged nothing in Christ but his humanity, and therefore he was content they should set light by his own witness, unless it were otherwise confirmed. But in this place he standeth for the maintenance of his Godhead, and praiseth his Father, who is his witness, and agreeth with him.

(♣) That which Christ denied John 5:37; here he granteth, to declare unto them their stubbornness, and saith that being God he beareth witness to his humanity; likewise doeth God the father witness the same which are two distinct persons, though but one God.

(♣) In that he came from his father, he sheweth that he is not only man, but God also.

15 **Ye judge after the flesh; (*) I (c) judge no man.**

(*) He would not judge rashly, as they did.

(c) I do now only teach you, I condemn no man; but yet if I lust to do it, I might lawfully do it, for I am not alone, but my Father is with me.

16 And if I also judge, my judgment is true, for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, (*) that the testimony of two men is true.

(*) Deuteronomy 17:6; Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1; Hebrews 10:28 .

18 (d) I am (*) one that bear witness of myself, and the Father that sent me beareth witness of me.

(d) The Godhead is plainly distinguished from the manhood, else there were not two witnesses; for the party accused is not taken for a witness.

(*) Which place proveth Christ to be very God, and man.

19 (6) Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father. If ye had known me, ye should have known my Father also.

(6) No man can know God, but in Christ only.

20 These words spake Jesus in the (e) (*) treasury, as he taught in the Temple, and no man laid hands on him, (7) for his hour was not yet come.

(e) This was some place appointed for the gathering of the offerings.

(*) That is, the place where the vessel and other things belonging to the Temple, were kept.

(7) We live and die at the pleasure of God and not of men; Therefore this one thing remaineth that we go forward constantly in our vocation.

21 (8) Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your (*) sins, Whither I go, can ye not come.

(8) Because that men do naturally abhor heavenly things, no man can be a fit disciple of Christ, unless the Spirit of God frame him; in the mean season notwithstanding, the world must of necessity perish, because it refuseth the life that is offered unto it.

(*) Because of their rebellion wherein they did persevere.

22 Then said the Jews, Will he kill himself, because he saith, Whither I go, can ye not come?

23 And he said unto them, (*) Ye are from beneath, I am from above; ye are of this world, I am not of this world.

(*) He sheweth the difference between the Gospel, and the subtil wit of man.

24 I said therefore unto you, That ye shall die in your sins; for except ye believe, that I am he, ye shall die in your sins.

25 (9) Then said they unto him, Who art thou? And Jesus said unto them, (*) Even (f) the same thing that I said unto you (♣) from the beginning.

(9) He shall at length know who Christ is, who will diligently hear, what he saith.

(*) Or, from the beginning even that I said unto you.

(f) That is, I am Christ, and the saviour, for so I told you from the beginning that I was.

(♣) That is, who he was, whence he was and why he came into this world.

26 (10) I have many things to say, and to judge of you, but he that sent me, is true, and the things that I have heard of him, those speak I to the world.

(10) God is the revenger of Christ's doctrine despised.

27 (11) They understood not that he spake to them of the Father.

(11) Even the contempt of Christ maketh for his glory, which thing his enemies shall feel at length to their great smart.

28 Then said Jesus unto them, When ye have (*) lifted up the Son of man, then shall ye (♣) know that I am (♣) he, and that I do nothing of myself, but as my Father hath taught me, so I spake these things.

(*) Their endeavors and practices whereby they think to destroy him, shall serve to exalt and magnify his glory.

(♣) Not to believe in him, but to be convicted.

(♣) To wit, the Messiah.

29 For he that sent me, is with me; the Father hath not left me alone, because I do always those things that please him.

30 ¶ As he spake these things, many believed in him.

31 (12) Then said Jesus to the Jews which believed in him, If ye continue in my word, ye are verily my disciples,

(12) The true disciples of Christ continue in his doctrine, that profiting more and more in the knowledge of the truth, they may be delivered from the most grievous burden of sin, into the true liberty of righteousness and life.

32 And shall know the truth, and the truth shall (g) make you free.

(g) From the slavery of sin.

33 (h) They answered him, (*) We be (i) Abraham's seed, and were never bond to any man; why sayest thou then, Ye shall be made free?

(h) Some of the multitude, not they that believed; for this is not the speech of men that consent unto him but of men that are against him.

(*) These were not the believing Jews, but the mockers that answered thus.

(i) Born and begotten of Abraham.

34 Jesus answered them, **Verily, verily I say unto you, that whosoever committeth sin, is the (*) servant of sin.**

(*) Romans 6:20; 2 Peter 2:19 .

35 **And the servant abideth not in the house forever; but the Son abideth forever.**

36 **If the Son therefore shall make you free, ye shall be free indeed.**

37 (13) I (*) know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you.

(13) Our wicked manners declare, that we are plainly born of a devilish nature, But we are changed, and made of the household of God, according to the covenant which he made with Abraham by Christ only, apprehended and laid hold on by faith; which faith is known by a godly and honest life.

(*) He granteth their sayings in such sort, that he sheweth unto them that their own deeds prove them liars.

38 **I speak that which I have seen with my Father; and ye do that which ye have seen with your father.**

39 They answered, and said unto him, Abraham is our father. Jesus said unto them, **If ye were Abraham's children, ye would do the (*) works of Abraham.**

(*) Which were his obedience, charity and such good works which proceeded of faith.

40 **But now ye go about to kill me, a man that have told you the truth, which I have heard of God; this did not Abraham.**

41 **Ye do the works of your father.** Then said they to him, We are not born of fornication; we have one Father, which is God.

42 Therefore Jesus said unto them, **If God were your Father, then would ye love me, for I proceeded forth, and came from God, neither came I of myself, but he sent me.**

43 **Why do ye not understand my (k) talk? Because ye cannot (*) hear my word.**

(k) Or, language, as though he said, you do no more understand what I say, than if I spake in a strange and unknown language to you.

(*) For you are carnal and cannot understand spiritual things.

44 (*) Ye are of your father the devil, and the lusts of your father ye will do. He hath been a murderer (♣) from the (l) beginning, and (m) (♣) abode not in the (n) truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his (o) (♣) own, for he is a liar, and the (p) father thereof.

(*) 1 John 3:8 .

(♣) Since the first creation of man.

(l) From the beginning of the world, for as soon as man was made, the devil cast him headlong into death.

(m) That is, continued constantly, or remained not.

(♣) It followeth then that he was once in the truth; for he was not created evil.

(n) That is, in faithfulness, and uprightness, that is, kept not his creation.

(o) Even of his own head, and of his own brain or disposition.

(♣) According to his wont and custom.

(p) The author thereof.

45 And because I tell you the truth, ye believe me not.

46 (14) Which of you can rebuke me of sin? And if I say the truth, why do ye not believe me?

(14) Christ did thoroughly execute the office, that his Father enjoined him.

47 (*) He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.

(*) 1 John 4:6 .

48 (15) Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

(15) The enemies of Christ make their bravery for a while, but the Father will appear at his time to revenge the reproach that is done unto him in the person of his Son.

49 Jesus answered, I have not a devil, but I honor my Father, and ye have dishonored me.

50 And I seek not my own praise; but there is one that (q) seeketh it, and (*) judgeth.

(q) That is, that will revenge both your despising of me, and of him.

(*) Who will revenge the injury that you do against me, or rather against him.

51 (16) Verily, verily I say unto you, If a man keep my word, he shall never (r) see death.

(16) The only doctrine of the Gospel apprehended by faith, is a sure remedy against death.

(r) That is, he shall not feel it; for even in the midst of death, the faithful see life.

52 (17) Then said the Jews to him, Now know we that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest, If a man keep my word, he shall never taste of death.

(17) Against them which abuse the glory of the Saints, to darken Christ's glory.

53 Art thou greater than our father Abraham, which is dead? And the Prophets are dead; whom makest thou thyself?

54 (18) Jesus answered, **If I honor myself, my honor is (s) nothing worth; it is my Father that honoreth me, whom ye say, that he is your God.**

(18) There is nothing farther off from all ambition than Christ, but his Father hath set him above all things.

(s) This is spoken by manner of agreement; as if he had said, Be it so, let this report which I give of myself, be of no force yet there is another that glorifieth me that is, that honoreth my Name.

55 (19) **Yet ye have not known him, but I know him, and if I should say I know him not, I should be a liar like unto you, but I know him, and keep his word.**

(19) There is no right knowledge of God, without Christ, neither any right knowledge of Christ without his word.

56 (20) **Your father Abraham (t) rejoiced to see my (u) (*) day, and he (x) saw it, and was glad.**

(20) The virtue of Christ shewed itself through all former ages in the Fathers, for they saw in the promises, that he should come, and did very joyfully lay hold on him with a lively faith.

(t) Was very desirous.

(u) A day is a space that a man liveth in, or doeth any notable act, or suffereth any great thing.

(*) Which was to see the coming of Christ in the flesh; which thing Abraham saw far of with the eyes of faith, Hebrews 11:10 .

(x) With the eyes of faith, Hebrews 11:13 .

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, **Verily, verily I say unto you, before Abraham was, I (y) (*) am.**

(y) Christ as he was God, was before Abraham; and he was the Lamb slain from the beginning of the world.

(*) Not only God, but the Mediator between God and man, appointed from before all eternity.

59 (21) (*) Then took they up stones to cast at him, but Jesus hid himself, and went out of the Temple; And he passed through the midst of them, and so went his way.

(21) Zeal without knowledge, breaketh out at length into a most open madness; and yet the wicked cannot do what they list.
(*) John 10:31 .

John 9

1 Christ giveth sight on the Sabbath day, to him that was born blind. 13 Whom, after he had long reasoned against the Pharisees, 22,35 and was cast out of the Synagogue, 36 Christ endueth with the Knowledge of the everlasting light.

1 And (1) as Jesus passed by, he saw a man which was blind from his birth.

(1) Sin is the beginning even of all bodily diseases, and yet doeth it not follow, that God alway respecteth their sins, whom he most sharply punisheth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, (a) (*) Neither hath this man sinned, nor his parents, but that the works of God should be shewed on him.

(a) Christ reasoneth here, as his disciples thought, which presuppose that there come no diseases but for sins only; whereupon he answereth that there was another cause of this man's blindness, and that was, that God his work might be seen.

(*) God doeth not always punish men for their sins.

4 (2) I must work the works of him that sent me, while it is (b) (*) day; the night cometh when no man can work.

(2) The works of Christ are as it were a light, which lighten the darkness of the world.

(b) By (day) is meant the light, that is, the lightsome, doctrine of the heavenly truth; and by (night) is meant the darkness which cometh by the obscurity of the same doctrine.

(*) When opportunity and the season serveth.

5 As long as I am in the world, (*) I am the light of the world.

(*) John 1:9; John 8:12; John 12:35 .

6 (3) As soon as he had thus spoken, (*) he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind with the clay,

(3) Christ healing the man born blind, by taking the sign of clay, and afterward the sign of the fountain of Siloam (which signifieth Sent) sheweth that as he at the beginning made man, so doeth he again restore both his body and soul; and yet so, that he himself cometh first of his own accord to heal us.

(*) This was not for any virtue that was in the earth, in the spittle, or in the clay to make one see; but it only pleased him to use these signs and means.

7 And said unto him, **Go wash in the pool of Siloam** (which is by interpretation, (*) Sent.) He went his way therefore and washed, and came again seeing.

(*) Hereby was prefigured the Messiah, who should be sent unto them.

8 (4) Now the neighbors and they that had seen him before, when he was blind, said, Is not this he that sat and begged?

(4) A true image of all men, who as they are nature blind, do neither themselves receive the light that is offered unto them, nor suffer it in other, and yet make a great ado amongst themselves.

9 Some said, This is he, and others said, He is like him, but he himself said, I am he.

10 Therefore they said unto him, How were thine eyes (c) opened?

(c) This is a Hebrew kind of speech, for they call a man's eyes shut, when they cannot receive any light; And therefore they are said to have their eyes opened, which of blind men are made to see.

11 He answered, and said, The man that is called Jesus, made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam and wash. So I went and washed, and received sight.

12 Then they said unto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharisees him that was once blind.

14 And it was the Sabbath *day*, when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon my eyes, and I washed, and do see.

16 (5) Then said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath *day*. Others said, How can a man that is a sinner, do such miracles? And there was a dissension among them.

(5) Religion is not assaulted by any means more than by pretence of Religion, but the more it is pressed down, the more it riseth up.

17 Then spake they unto the blind again, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Jews did not believe him (that he had been blind, and received his sight) until they had called the parents of him that had received sight.

19 And they asked them, saying, Is this your son, whom ye say was born blind? How doeth he now see then?

20 His parents answered them, and said, We know that this is our son, and that he was born blind;

21 But by what means he now seeth, we know not; or who hath opened his eyes, (*) can we not tell; he is old enough, ask him; he shall answer for himself.

(*) They durst not speak the truth for fear they should be excommunicated.

22 These words spake his parents, because they feared the Jews; for the Jews had ordained already, that if any man did confess that he was Christ, he should be *excommunicated* out of the Synagogue.

23 Therefore said his parents, He is old enough; ask him.

24 Then again called they the man that had been blind, and said unto him, (d) (*) Give glory unto God; we know that this man is a (e) sinner.

(d) A solemn order, whereby men were constrained in old time to acknowledge their fault before God, as if they should say, Consider thou art before God, who knoweth the whole matter, and therefore see thou reverence his majesty, and do him this honor, rather to confess the whole matter openly, than to lie before him, Joshua 7:19; 1 Samuel 6:5 .

(*) That is, Consider that nothing is hid from God; therefore tell us the truth that God may be glorified thereby, 1 Samuel 6:5 .

(e) He is called a sinner in the Hebrew tongue, which is a wicked man, and maketh as it were an art of sins.

25 Then he answered, and said, Whether he be a sinner or no, (*) I cannot tell; one thing I know, that I was blind, and now I see.

(*) He spake this in mockery.

26 (*) Then said they to him again, What did he to thee? How opened he thine eyes?

(*) They thought either to drive him from the truth, or to make him swerve by their oft times examining him; which practice Satan's members ever do observe in examining the Christians.

27 He answered them, I have told you already, and ye have not heard it; wherefore would ye hear it again? (*) Will ye also be his disciples?

(*) He derideth their willful malice and ignorance.

28 (6) Then reviled they him, and said, Be thou his disciple, we be Moses' disciples.

(6) Proud wickedness must needs at length break forth, which in vain lieth hid under a zeal of godliness.

29 We know that God spake with Moses, but this man we know not from whence he is.

30 The man answered, and said unto them, Doubtless, this is a marvelous thing, that ye (*) know not whence he is, and yet he hath opened my eyes.

(*) They doubted not of his country or parents, but of his office and authority.

31 Now we know that God heareth not (*) sinners; but if any man be a worshipper of God, and doeth his will, him heareth he.

(*) Or, wicked men, contemners of God and such as delight in sin.

32 Since the world began, was it not heard, that any man opened the eyes of one that was born blind,

33 If this man were not of God, he could have done nothing.

34 They answered and said unto him, (f) Thou art altogether born in sins, and doest thou teach us? So they cast him out.

(f) Thou art naught even from the cradle, and as we used to say, there is nothing in thee but sin.

35 (7) Jesus heard that they had (*) cast him out, and when he had found him, he said unto him, **Doest thou believe in the Son of God?**

(7) Most happy is their state, which are cast furthest out of the Church of the wicked (which proudly boast themselves of the name of the Church) that Christ may come never to them.

(*) Or, excommunicated him.

36 He answered, and said, Who is he, Lord, that I might believe in him?

37 And Jesus said unto him, **Both thou hast seen him, and he it is that talketh with thee.**

38 Then he said, Lord I believe, and (*) worshipped him.

(*) As all astonished he fell down and worshipped him.

39 (8) And Jesus said, I am come unto (g) (♣) judgment into this world, that they (h) which see not, might see, and that they (*) which see, might be made blind.

(8) Christ doeth lighten all them by the preaching of the Gospel, which acknowledge their own darkness, but such as seem to themselves to see clearly enough, those he altogether blindeth; of which sort are they oftentimes, which have the highest place in the Church.

(g) With great power and authority, to do what is righteous and just; as if he said, These men take upon them to govern the people of God after their own lusts, as though they saw all things, and no man but they, but I will rule far otherwise than these men do, for whom they account for blind men, them will I lighten, and such as take themselves to be wisest, them will I drown in most gross darkness of ignorance.

(♣) Meaning, with rule and authority, to make the poor blind to see, and the proud seers blind.

(h) In these words (of seeing and not seeing) there is a secret taunting and cheek to the Pharisees, for they thought all men blind but themselves.

(*) John 3:17; John 12:47 .

40 And some of the Pharisees which were with him, heard these things, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, (*) ye should not have sin; but now ye say, We see, therefore your sin remaineth.

(*) You should not be so much in fault.

John 10

1 Christ proveth that the Pharisees are the evil shepherds, 8 and by many reasons, that himself. 11-14 is the good shepherd; 19 And therefore dissension ariseth. 31 They take up stones, 39 and go about to take him, but he escapeth.

1 Verily, (1) verily I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up another way, he is a thief and a robber.

(1) Seeing that by Christ only we have access to the Father, there are neither other true shepherds, than those which come to Christ themselves, and bring others thither also, neither is any to be thought the true sheepfold, but that which is gathered to Christ.

2 But he that goeth in by the door, is the shepherd of the sheep.

3 To him the (a) porter openeth, and the sheep hear his voice, and he (*) calleth his own sheep by name, and leadeth them out.

(a) In those days they used to have a servant always sitting at the door, and therefore he speaketh after the manner of those days.

(*) That is, there is mutual agreement and consent of faith between the pastor and the sheep.

4 And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

5 And they will not follow a stranger, but they flee from him, for they know not the voice of strangers.

6 This (b) parable spake Jesus unto them, but they understood not what things they were which he spake unto them.

(b) This word (parable) which the Evangelist useth here, signifieth a dark kind of speech, when words are taken from their natural meaning, to signify another thing to us.

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8 (2) All (*) that (c) ever came before me, are thieves and robbers, but the sheep did not hear them.

(2) It maketh no matter, how many, neither how old the false teachers have been.

(*) He meaneth all the false prophets who led not men to Christ, but from him.

(c) These large terms must be applied to the matter he speaketh of. And therefore when he calleth himself the door, he calleth all them thieves and robbers which take upon them this name of Door, which none of the Prophets can, for they shewed the sheep, that Christ was the door.

9 (3) I am the door; by me if any man enter in, he shall be saved, and shall (d) (*) go in, and go out, and find pasture.

(3) Only Christ is the true Pastor, and that only is the true Church, which acknowledgeth him to be properly their only Pastor; To him are opposite thieves which feed not the sheep, but kill them; and hirelings also, which forsake the flock in time of danger, because they feed it only for their own profit and gains.

(d) That is, shall live safely; so used the Jews to speak, as Deuteronomy 26:6; and yet there is a peculiar alluding to the shepherd's office.

(*) He shall be sure of his life.

10 The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and have it in abundance.

11 (*) I am that good shepherd; that good shepherd giveth his life for his sheep.

(*) Isaiah 40:11; Ezekiel 34:23 .

12 But a hireling, and he which is not the shepherd, neither the sheep are his own, seeth the wolf coming, and he leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep.

13 So the hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and (*) know mine, and am known of mine.

(*) Christ knoweth his because he loveth them, careth and provideth for them.

15 (*) As the Father (e) knoweth me, so know I the Father; and I lay down my life for *my* sheep.

(*) As the Father cannot forget him, no more can he forget us.

(e) Loveth me, and approveth me.

16 (4) (♣) Other sheep I have also, which are not of this fold; them also must I bring, and they shall hear my voice; and (*) there shall be (f) one sheepfold, *and* one shepherd.

(4) The calling of the Gentiles.

(♣) To wit, among the Gentiles, which then were strangers from the Church of God.

(*) Ezekiel 37:22 .

(f) The certain mark of the Christian Church throughout all the world, which hath one head, that is Christ, the only keeper and only shepherd of it.

17 (5) (♣) Therefore doeth my Father love me, because (*) (g) I lay down my life, that I might take it again.

(5) Christ is by the decree of the Father, the only true shepherd of the true Church, for he willingly gave his life for his sheep, and by his own power rose again to life.

(♣) Christ even in that he is man, hath deserved his Father's love and everlasting life, not to his flesh only, but to us also which by his obedience and perfect justice are imputed righteous, Romans 5:19; Philippians 2:7 .

(*) Isaiah 53:7 .

(g) He speaketh in the time that now is because Christ's whole life was as it were a perpetual death.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and have power to take it again. This (*) commandment have I received of my Father.

(*) Acts 2:24 .

19 ¶ (6) Then there was a dissension again among the Jews for these sayings,

(6) The gospel discovereth hypocrisy, and therefore the world must needs rage when it cometh forth.

20 And many of them said, He hath a devil, and is mad. Why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can the devil open the eyes of the blind?

22 And it was at Jerusalem the (*) *feast of the* (h) Dedication, and it was winter.

(*) Which was institute, that the people might give thanks to God for their deliverance and restoring of their religion and Temple, which Antiochus had corrupted and polluted.
(h) The feast of the Dedication was instituted by Judas Maccabeus and his brethren, after the restoring of God's true religion, by the casting out of Antiochus his garrison.

23 (7) And Jesus walked in the Temple, in (*) Solomon's porch.

(7) The unbelievers and proud men, accuse the Gospel of darkness, which darkness indeed is within themselves.
(*) Which was built again after the patron of that which Solomon built.

24 Then came the Jews round about him, and said unto him, How long doest thou (*) make us to doubt? If thou be the Christ, tell us plainly.

(*) Or, holdest our mind in suspense.

25 (8) Jesus answered them, **I told you, and ye believe not; the works that I do in my Father's Name, they bear witness of me.**

(8) The doctrine of the Gospel is proved from heaven by two witnesses; both by the purity of the doctrine, and by miracles.

26 (9) **But ye believe not, (i) (*) for ye are not of my sheep, as I said unto you.**

(9) It is no marvel that there do but a few believe, seeing that all men are by nature untamed beasts; yet notwithstanding God hath his, which he turneth into sheep, and committeth them unto his Son, and preserveth them against the cruelty of all wild beasts.
(i) He giveth a reason why they believed not, to wit, because they are none of his sheep.
(*) The cause wherefore the reprobate cannot believe.

27 **My sheep hear my voice, and I know them, and they follow me.**

28 **And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.**

29 **My Father which gave *them* me, is (*) greater than all, and none is able to take them out of my Father's hand.**

(*) Whereby we learn how safely we are preserved against all dangers.

30 **I and my Father are one.**

31 (*) (10) Then the Jews again took up stones, to stone him.

(*) John 8:59 .
(10) Christ proveth his dignity by divine works.

32 Jesus answered them, **Many good works have I shewed you from my (k) Father; for which of these works do ye stone me?**

(k) Through my Father's authority and power.

33 The Jews answered him, saying, For the good work we stone thee not, but for blasphemy, and that thou being a man, makest thyself God.

34 Jesus answered them, *Is it not written in your Law, (*) I said, Ye are (♣) gods?*

(*) Psalm 82:6 .

(♣) Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants; wherefore if this noble title be given to man, much more it appertained to him that is the Son of God equal with his Father.

35 *If he called them gods, unto whom the word of God was given, and the Scripture cannot be (l) broken,*

(l) Void and of none effect.

36 *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?*

37 *If I do not the works of my Father, believe me not.*

38 *But if I do, then though ye believe not me, yet believe the works, that ye may know and believe, that the Father is in me, and I in him.*

39 (11) *Again they went about to take him, but he escaped out of their hands,*

(11) Christ fleeth danger, not of mistrust, nor for fear of death, nor that he would be idle, but to gather a Church in another place.

40 *And went again beyond Jordan, into the place where John first baptized, and there abode.*

41 *And many resorted unto him, and said, John did (*) no miracle, but all things that John spake of this man, were true.*

(*) Whereby they gathered that Christ was more excellent than John.

42 *And many believed in him there.*

John 11

1 Christ, to shew that he is, 5 the life and resurrection, 14 cometh to Lazarus being dead, 17, 34 and buried, 43 and raiseth him up. 47 As the Priests were consulting together, 49 Caiaphas 50 prophesieth that one must die for the people. 56, 57 They command to seek Christ out, and to take him.

1 And (1) a certain man was sick, *named* Lazarus of Bethany, the (a) town of Mary, and her sister Martha.

(1) Christ in restoring the stinking carcass of his friend to life, sheweth an example both of his mighty power, and also of his singular good will toward men; which is also an image of the resurrection to come.

(a) Where his sisters dwelt.

2 (And it was that (*) Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

(*) John 12:3; Matthew 26:7 .

3 Therefore *his* sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard it, he said, **This sickness is not (*) unto (b) death, but for the glory of God, that the Son of God might be glorified thereby.**

(*) For although he died, yet being restored so soon to life, it was almost no death in comparison.

(b) That is to say, sent for the purpose to kill him.

5 ¶ Now Jesus loved Martha and her sister, and Lazarus.

6 (2) And after he had heard that he was sick, yet abode he two days still in the same place where he was.

(2) In that which God seemeth sometimes to linger in helping of us, he doth it both for his glory, and for our salvation, as the falling out of the matter in the end, plainly proveth.

7 Then after that, said he to his disciples, **Let us go into Judea again.**

8 (3) The disciples said unto him, Master, the Jews lately sought to (*) stone thee, and doest thou go thither again?

(3) This only is the sure and right way to life, to follow God boldly without fear, who calleth us and shineth before us in the darkness of this world.

(*) John 7:30; John 8:59; John 10:33 .

9 Jesus answered, **Are there not (c) (*) twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world.**

(c) All things are fitly wrought and brought to pass in their season.

(*) He that walketh in his vocation, and hath the light of God for his guide, needeth to fear no dangers. The day also, both summer and winter was with the Jews divided into twelve hours.

10 **But if a man walk in the night, he stumbleth, because there is no light in him.**

11 These things spake he, and after, he said unto them, **Our friend Lazarus (d) sleepeth; but I go to wake him up.**

(d) The Jews used a milder kind of speech, and called death a sleep, whereupon in other languages the place of burial where the dead are laid, waiting for the resurrection, is called a sleeping place.

12 Then said his disciples, Lord, if he sleep, he (*) shall be safe.

(*) They labored to stay from going into Judea, as though there had been no need.

13 Howbeit, Jesus spake of his death, but they thought that he had spoken of the (*) natural sleep.

(*) Or, slumbering sleep.

14 Then said Jesus unto them plainly, **Lazarus is dead.**

15 **And I am glad for your sakes, that I was not there, that ye may believe; but let us go unto him.**

16 Then said Thomas (which is called (*) Didymus) unto his fellow disciples, Let us also go, that we may die with him.

(*) Which signifieth in our tongue, a twin in birth.

17 ¶ Then came Jesus, and found that he had lain in the grave four days already.

18 (Now Bethany was near unto Jerusalem, about (*) fifteen furlongs off.)

(*) Which were almost two miles.

19 (4) And many of the Jews were come to Martha and Mary to comfort them for their brother.

(4) God who is the maker of nature, doth not condemn natural affections, but sheweth that they ought to be examined by the rule of faith.

20 Then Martha, when she heard that Jesus was coming, went to meet him, but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not been dead.

22 But now (*) I know also, that whatsoever thou askest of God, God will give it thee.

(*) She sheweth some faith, which notwithstanding was almost overcome by her affections.

23 Jesus said unto her, **Thy brother shall (e) rise again.**

(e) That is, shall recover life again.

24 Martha said unto him, I know that he shall rise again (*) in the resurrection at the last day.

(*) John 5:29; Luke 14:14 .

25 Jesus said unto her, (♣) **I am the resurrection and the life; (*) he that believeth in me, though he were dead yet shall he live.**

(♣) Christ restoreth us from death to give us everlasting life.

(*) John 6:35 .

26 **And whosoever liveth, and believeth in me, shall never die. Believest thou this?**

27 She said unto him, Yea, Lord, I believe that thou art the Christ the Son of God, which should come into the world.

28 ¶ And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when she heard it, she arose quickly, and came unto him.

30 For Jesus was not yet come into the town, but was in the place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up (*) hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

(*) Wherein she declared her affliction and reverence that she bare to Christ.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord if thou hadst been here, my brother had not been dead.

33 (5) When Jesus therefore saw her weeping, and the Jews *also* weeping which came with her, he (f) (*) groaned in the spirit, and was troubled in himself,

(5) Christ took upon him together with our flesh all affections of man (sin only excepted) and amongst them especially mercy and compassion.

(f) These are tokens that he was greatly moved, but yet they were without sin; and these affections are proper to man's nature.

(*) For compassion; for he felt our miseries, as though he suffered the like.

34 And said, **Where have ye laid him?** They said unto him, Lord, come and see.

35 And Jesus (*) wept.

(*) We read not that his affection were so excessive that he kept no measure, as we do in our sorrows, joys and other affections.

36 Then said the Jews, Behold, how he loved him.

37 And some of them said, (*) Could not he which opened the eyes of the blind, have made also, that this man should not have died?

(*) John 9:6 .

38 Jesus therefore again groaned in himself, and came to the grave. And it was a cave, and a stone was laid upon it.

39 Jesus said, **Take ye away the stone.** Martha the sister of him that was dead, said unto him, Lord he stinketh already, for he hath been *dead* four days.

40 Jesus said unto her, **Said I not unto thee, that if thou didst believe, thou shouldest see the (*) glory of God?**

(*) That is, a miracle whereby God's Name should be glorified.

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up his eyes, and said, **Father, I thank thee, because thou hast heard me.**

42 **I know that thou hearest me always, but because of the people that stand by, I said it, that they may believe, that thou hast sent me.**

43 As he had spoken these things, he cried with a loud voice, **Lazarus, come forth.**

44 Then he that was dead, came forth, bound hand and foot with bands, and his face was bound with a napkin. Jesus said unto them, **Loose him, and let him go.**

45 ¶ Then many of the Jews, which came to Mary, and had seen the things, which Jesus did, believed in him.

46 (6) But some of them went their way to the Pharisees, and told them what things Jesus had done.

(6) The last point of hard and iron like stubbornness is this, to proclaim open war against God, and yet ceaseth not to make a presence both of godliness and of the profit of the common nation.

47 Then gathered the high Priests, and the Pharisees a (g) council, and said, What shall we do? For this man doeth many miracles.

(g) The Jews called the council Sanhedrin; and the word that John useth is Synedri.

48 If (*) we let him thus alone, all men will believe in him, and the Romans will come and (h) take away both our place, and the nation.

(*) They resist God, thinking to hinder his work by their own policies.

(h) That is, take away from us by force; for at that time, though the high Priest's authority was greatly lessened and decayed, yet there was some kind of government left among the Jews.

49 (7) Then one of them *named* Caiaphas, which was the high Priest (*) that same year, said unto them, Ye perceive nothing at all,

(7) The raging and mad company of the false Church, persuade themselves that they cannot be in safety, unless he be taken away, who alone upholdeth the Church; And so likewise judgeth the wisdom of the flesh in worldly affairs, which is governed by the spirit of giddiness or madness.

(*) Or, for that present time.

50 (*) Nor yet do you consider that it is expedient for us, that one man die for the people, and that the whole nation perish not.

(*) John 18:14 .

51 (8) This spake he not of himself, but being high Priest that same year, he (*) prophesied that Jesus should die for the nation,

(8) Christ doeth sometime so turn the tongues, even of the wicked, that in cursing, they bless.

(*) God made him to speak, neither could his impiety let God's purpose, who caused this wicked man even as he did Balaam, to be an instrument of the holy Ghost.

52 And not for the nation only, but that he should gather together in one the children of God, which (i) were scattered.

(i) For they were not gathered together in one country, as the Jews were, but to be gathered from all quarters, from the East to the West.

53 Then from that day forth they consulted together, to put him to death.

54 (9) Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

(9) We may give place to the rage of the wicked, when it is expedient so to do, but yet in such sort, that we swerve not from God's vocation.

55 ¶ And the Jews' Passover was at hand, and many went out of the country up to Jerusalem before the Passover, to (*) purify themselves.

(*) Because they thought hereby to make themselves more holy against, they should eat the Passover; but they were not commanded by God to use this ceremony.

56 Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he cometh not to the feast?

57 Now both the high Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

John 12

2 As Christ is at supper with Lazarus, 3 Mary anointeth his feet. 5 Judas findeth fault with her. 7 Christ defendeth her. 10 The Priests would put Lazarus to death. 12 As Christ cometh to Jerusalem. 18 The people meet him. 22 The Grecians desire to see him. 42 The chief rulers that believe in him, but for fear do not confess him, 44 he exhorteth to faith.

1 Then (*) Jesus, six days before the Passover, came to Bethany, where Lazarus was, who died, whom he had raised from the dead.

(*) Matthew 26:7; Mark 14:3 .

2 There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of Spikenard very costly, and anointed Jesus' (*) feet, and wiped his feet with her hair, and the house was filled with the savor of the ointment.

(*) Even from the head to the feet.

4 Then said one of his disciples, *even* Judas Iscariot, Simon's son, which should betray him,

5 (1) Why was not this ointment sold for three hundred pence, and given to the poor?

(1) A horrible example in Judas of a mind blinded with covetousness, and yet pretending godliness.

6 Now he said this, not that he cared for the poor, but because he was a thief, and (*) had the bag, and bare that which was given.

(*) John 13:29 .

7 (2) Then said Jesus, **Let her alone, against the day of my burying she kept it.**

(2) This extraordinary anointing which was for a sign, is so allowed of God, that he witnesseth how he will not be worshipped with outward pomp, or costly service, but with alms.

8 **For the poor always ye have with you, but me ye shall not have always.**

9 (3) Then much people of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

(3) When the light of the Gospel sheweth itself, some are found to be curious, and others (which least ought) to be open enemies; others in a rage honor him, whom they will straightway fall from; and very few do so reverently receive him as they ought; Notwithstanding Christ beginneth his spiritual kingdom in the midst of his enemies.

10 The high Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Jews went away, and believed in Jesus.

12 ¶ (*) On the morrow a great multitude that were come to the feast, when they heard that Jesus should come to Jerusalem,

(*) Matthew 21:8; Mark 11:8; Luke 19:35 .

13 Took branches of palm trees, and went forth to meet him, and cried, (*) Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

(*) That is, save I beseech thee.

14 And Jesus found a (*) young ass, and sat thereon, as it is written.

(*) This doeth well declare that his kingdom stood not in outward things.

15 (*) Fear not, daughter of Sion; behold, thy King cometh sitting on an ass's colt.

(*) Zechariah 9:9 .

16 But his disciples understood not these things at the first; but when Jesus was glorified, then remembered they, that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, bare witness that he called Lazarus out of the grave and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 (4) And the Pharisees said among themselves, Perceive ye how ye prevail nothing? Behold, the (*) world goeth after him.

(4) Even they which go about to oppress Christ, are made instruments of his glory.

(*) Or, the press.

20 ¶ Now there were certain (*) Greeks among them that (a) came up to worship at the feast.

(*) They were of the race of the Jews, and came out of Asia and Grecia; for else the Jews would not have permitted that they should worship with them in the Temple.

(a) After the solemn custom; the Grecians were first so called by the name of the country of Greece, where they dwelt; but afterward, all that were not of the Jew's religion, but worshipped false gods, and were also called Heathens, were called by this name.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip came and told Andrew; and again Andrew and Philip told Jesus.

23 And Jesus answered them, saying, **The hour is come, that the Son of man must be (*) glorified.**

(*) Which is, that the knowledge of him should be manifest through all the world.

24 (5) Verily, verily I say unto you, Except the wheat corn fall into the ground and (b) die, it abideth alone; but if it die, it bringeth forth much fruit.

(5) The death of Christ is as it were a sowing, which seemeth to be a dying to the corn, but indeed is the cause of a far greater harvest; and such as is the condition of the head, so shall be of the members.
(b) A wheat corn dieth when it is changed by virtue of the ground, and becometh a root of a fruitful blade.

25 (*) He that (♣) loveth his life, shall lose it, and he that (♠) hateth his life in this world, shall keep it unto life eternal.

(*) Matthew 10:39; Matthew 16:25; Mark 8:35; Luke 9:24; Luke 17:33 .
(♣) If the love thereof let him from coming to Christ.
(♠) And so loveth it for Christ's sake.

26 (*) If any man serve me, let him follow me; for where I am, there shall also my servant be; and if any man serve me, him will my Father honor.

(*) John 17:24 .

27 (6) Now is my soul troubled; and what shall I say? Father, save me from this (c) hour; but therefore came I unto this hour.

(6) Whilst Christ went about to suffer all the punishment which is due to our sins, and whilst his divinity did not yet shew his might and power so far as this satisfaction might be thoroughly wrought, now when he is stricken with the great fear of the curse of God, he crieth out and prayeth, and desireth to be released; yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven.
(c) To wit, of death that is now at hand.

28 Father, (d) glorify thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

(d) So then the Father's glory is Christ's his glory.

29 Then said the people that stood by, and heard, that it was a thunder; others said, An Angel spake to him.

30 (7) Jesus answered, and said, This voice came not because of me, but for your sakes.

(7) Christ foretelleth to the deaf, the manner of his death, the overcoming of the devil and the world, and in conclusion his triumph.

31 Now is the (*) judgment of this world; now shall the prince of this world be cast out.

(*) The reformation and restoring of those things, which were out of order.

32 (*) And (♣) I, if I were (e) lifted up from the earth, will draw (f) (♣) all men unto me.

(*) John 3:14 .

(♣) The cross is the means to gather the Church of God together, and draw men to heaven.

(e) Christ used a word, which hath a double meaning; for it signifieth either to lift up, or to rid out of the way, for his meaning was to put them in mind of his death, but the Jews seem to take it another way.

(f) Chrysostom and Theophylact refer this word. All, to all nations; that is, not to the Jews only.

(♣) Not only the Jews but also the Gentiles.

33 Now this said he, signifying what death he should die.

34 The people answered him, We have heard out of the (*) Law, that Christ bideth forever; and how sayest thou, that the Son of man must be lifted up? Who is that Son of man?

(*) Psalm 89:37; Psalm 110:4; Psalm 117:2; Isaiah 40:8; Ezekiel 37:25 .

35 (8) Then Jesus said unto them, Yet a little while is (*) the light with you. Walk while ye have the light, lest the darkness come upon you; for he that walketh in the dark, knoweth not whither he goeth.

(8) Immeasurable is the mercy of God, but a horrible judgment followed, if it be contemned.

(*) John 1:9 .

36 While ye have that light, believe in the light, that ye may be the (g) children of the light. These things spake Jesus, and departed, and hid himself from them.

(g) That is, partakers of light.

37 ¶ (9) And though he had done so many miracles before them, yet believed they not on him,

(9) Faith is not of nature, but of grace.

38 That the saying of Isaiah the Prophet might be fulfilled, that he said, (*) Lord, who believed our report? And to whom is the (h) arm of the Lord revealed?

(*) Isaiah 53:1; Romans 10:16 .

(h) The arm of the Lord, is the Gospel, which is the power of God to salvation to all that believe; And therefore the arm of the Lord is not revealed to them, whose hearts the Lord hath not opened.

39 Therefore could they not believe, because that Isaiah saith again,

40 (*) He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor understand with *their* heart, and should be converted, and I should (♣) heal them.

(*) Isaiah 6:9; Matthew 13:14; Mark 4:12; Luke 8:10; Acts 28:26; Romans 11:8 .
(♣) By delivering them from their miseries, and giving them true felicity.

41 These things said Isaiah when he saw his glory, and spake of him.

42 (10) Nevertheless, even among the chief rulers, many believed in him, but because of the Pharisees they did not confess him, lest they should (*) be *cast* out of the Synagogue.

(10) Such as believe, are not only few in number, if they be compared with the unbelievers, but also the most of those few (yea and that especially the chieftest) do fear men more than God.
(*) Or, excommunicated.

43 (*) For they loved the (♣) praise of men, more than the praise of God.

(*) John 5:44 .
(♣) To be esteemed of men.

44 (11) And Jesus cried, and said, **He that believeth in me, believeth (i) not in me, but in him that sent me.**

(11) The sum of the Gospel, and therefore of salvation, which Christ witnessed in the midst of Jerusalem, by his crying out, is this; to rest upon Christ through faith, as the only Saviour appointed and given us of the Father.
(i) This word Not, doth not take any whit of this from Christ which is here spoken of, but is in way of correction rather, as if he said, He that believeth in me, doth not so much believe in me, as in him that sent me. So it is in Mark 9:37 .

45 **And he that seeth me, seeth him that sent me.**

46 **I (*) am come a light into the world, that whosoever believeth in me, should not abide in darkness.**

(*) John 3:19; John 9:39 .

47 (*) **And if any man hear my words, and believe not, I (♣) judge him not; for I came not to (♣) judge the world, but to save the world.**

(*) John 3:17 .
(♣) Or, condemn.

48 **He that refuseth me, and receiveth not my words, hath one that (♣) judgeth him; (*) the word that I have spoken, it shall judge him in the (♣) last day.**

(♣) Or, condemneth.

(*) Mark 16:16 .

(♣) For that day shall be the approbation of God.

49 For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting; the things therefore that I speak, I speak *them* so as the Father said unto me.

John 13

4 Christ rising from supper, 15 to command humility to his Apostles, washeth their feet. 21 He noteth the traitor Judas, 26 with an evident token. 34 He commendeth charity. 37-39 He foretelleth Peter of his denial.

1 Now (*) (1) before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, for as much as he loved his (a) own which were in the world, unto the end he (♣) loved them.

(*) Matthew 26:2; Mark 14:1; Luke 22:1 .

(1) Christ no less certain of the victory, than of the combat which was at hand, using the sign of washing the feet, doth partly thereby give an example of singular modesty, and his great love toward his Apostles in this notable act, being like very shortly to depart from them; and partly witnesseth unto them, that it is he only which washeth away the filth of his people, and that by little and little, in their time and season.

(a) Them of his household, that is, his Saints.

(♣) Because he saw the danger great which was toward them, therefore he took the greater care for them.

2 And when (*) supper was done (and that the devil had now put in the heart of Judas Iscariot, Simon's son, to betray him.)

(*) Which was the eating of the Passover.

3 Jesus knowing that the Father had given all things into his (b) hands, and that he was come forth from God, and went to God,

(b) Into his power.

4 He (c) riseth from supper, and layeth aside *his upper* garments, and took a towel, and girded himself.

(c) In that he is said to rise, it argueth that there was a space between the ceremonies of the Passover, and this washing of feet, at what time it seemeth that the Supper was instituted.

5 After that, he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel, wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feet?

7 Jesus answered, and said unto him, **What I do thou knowest not now, but thou shalt know it hereafter.**

8 Peter said unto him, Thou shalt never wash my feet. Jesus answered him, **If I (*) wash thee not, thou shalt have (d) no part with me.**

(*) And make thee clean from thy sins.

(d) Unless thou suffer me to wash thee, thou shalt have no part in the kingdom of heaven.

9 Simon Peter said unto him, Lord, not my feet only, but also the hands and the head.

10 Jesus said to him, **He that is washed, needeth not, save to (♣) wash *his* feet, but is clean every whit; and ye are (*) clean, but not all.**

(♣) That is, to be continually purged of his corrupt affections and worldly cares which remain daily in us.

(*) John 15:3 .

11 For he knew who should betray him; therefore said he, **Ye are not all clean.**

12 ¶ So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you?**

13 **Ye call me Master, and Lord, and ye say well, for so am I.**

14 **If I then your Lord, and Master, have washed your feet, ye also ought to wash (*) one another's feet.**

(*) To serve one another.

15 **For I have given you an example, that ye should do, even as I have done to you.**

16 **Verily, verily I say unto you, (*) The servant is not greater than his master, neither the (♣) ambassador greater than he that sent him.**

(*) John 15:20; Matthew 10:24; Luke 6:40 .

(♣) The word signifieth an Apostle, which is anyone that is sent from another.

17 If ye know these things, blessed are ye if ye do them.

18 ¶ (2) I speak not of you all. I know whom I have chosen; but *it is* that the Scripture might be fulfilled, (*) He that eateth bread with me, hath (♣) lifted up his heel against me.

(2) The betraying of Christ was not casual, or a thing that happened by chance, but the Father so ordained the cause of our salvation, to reconcile us unto himself in his Son, and the Son did willingly and voluntarily obey the Father.

(*) Psalm 42:9 .

(♣) Under pretence of friendship seeketh his destruction.

19 From henceforth tell I you before it come, that when it is come to pass, ye might believe that I am (*) he.

(*) To wit, the Christ and redeemer of the world.

20 (*) Verily, verily I say unto you, If I send any, he that receiveth him, receiveth me, and he that receiveth me, receiveth him that sent me.

(*) Matthew 10:40; Luke 10:16 .

21 When Jesus had said these things, he was (*) troubled in the Spirit, and (e) testified, and said, *Verily, verily I say unto you, that one of you shall betray me.*

(*) For very horror and indignation of such an abominable act as Judas should commit.

(e) He affirmed it openly, and sealeth it.

22 (*) Then the disciples looked one on another, doubting of whom he spake.

(*) Matthew 26:21; Mark 14:18; Luke 22:21 .

23 Now there was one of his disciples, which (f) leaned on Jesus' (*) bosom, whom Jesus loved.

(f) John his leaning was such, that sitting down in his bed, his head was toward Jesus his head; so that it is was an easy matter for him to touch Jesus his bosom, for it is certain that in old times men used not to sit at the table, but to lie down on the one side.

(*) Their fashion was not to fit at table, but having their shoes off, and cushions under their elbows, leaned on their sides, as it were half lying.

24 To him beckoned therefore Simon Peter, that he should ask who it was of whom he spake.

25 He then as he leaned on Jesus' breast, said unto him, Lord, who is it?

26 Jesus answered, **He it is, to whom I shall give a sop, when I have dipped it.**
And he wet a sop, and gave it to Judas Iscariot, Simon's *son*.

27 And after the sop, (*) Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.**

(*) Satan took full possession of him.

28 But none of them that were at table, knew, for what cause he spake it unto him.

29 For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor.

30 As soon then as he had received the sop, he went immediately out, and it was night.

31 ¶ (3) When he was gone out, Jesus said, (g) (*) **Now is the Son of man glorified, and God is glorified in him.**

(3) We have to consider the glorifying of Christ in his ignominy.

(g) This verse and the next following, are a most plain and evident testimony of the divinity of Christ.

(*) Meaning. That his cross shall engender a marvelous glory, and that in it shall shine the infinite bounty of God.

32 **If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.**

33 (4) **Little children, yet a little while am I with you. Ye shall seek me, but as I said unto the (*) Jews, Whither I go, can ye not come. Also to you say I now.**

(4) The eternal glory shall flow by little and little from the head into the members. But in the mean time, we must take good heed that we pass over the race of this life in brotherly love.

(*) John 7:34 .

34 (*) (♣) **A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another.**

(*) Leviticus 19:18; Matthew 22:39; John 15:12; 1 John 4:21 .

(♣) Whereof we ought to have continual remembrance as though it were even newly given.

35 **By this shall all men know, that ye are my disciples, if ye have love one to another.**

36 (5) Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou (*) shalt follow me afterwards.

(5) A heavy example of rash trust and confidence.

(*) When thou shalt be more strong.

37 Peter said unto him, Lord, why can I not follow thee now? (*) I will lay down my life for thy sake.

(*) Matthew 26:33; Mark 14:29; Luke 22:33 .

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou have denied me thrice.

John 14

1 He comforteth his disciples, 2, 7 declaring his divinity and the fruit of his death, 16 promising the comforter, 17 even the holy Spirit, 26 whose office he setteth out. 27 He promiseth his peace.

1 Let (1) not your heart be troubled; ye believe in God, (*) believe also in me.

(1) He believeth in God that believeth in Christ, and there is no other way to confirm our minds in greatest distresses.

(*) For in so believing no troubles shall overcome them.

2 In my Father's house are (*) many dwelling places; if it were not so, (a) I would have told you; I go to (b) prepare a place for you.

(*) So that there is not only place for him, but for all his.

(a) That is, if it were not so as I tell you, to wit, unless there were place enough not only for me, but for you also, in my father's house, I would not thus deceive you with a vain hope, but I would have told you so plainly.

(b) All the speech is by way of an allegory, whereby the Lord comforteth his own, declaring unto them his departure into heaven, which is, not to reign there alone, but to go before, and prepare a place for them.

3 (2) And if I go to prepare a place for you, I will (c) (*) come again, and receive you unto myself, that where I am, there may ye be also.

(2) Christ went not away from us, to the end to forsake us, but rather that he might at length take us up with him into heaven.

(c) These words are to be referred to the whole Church, and therefore the Angels said to the disciples when they were astonished, What stand you gazing up into heaven? This Jesus shall so come as you saw him go up, Acts 1:11 . And in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption.
(*) At the latter days, Acts 1:11 .

4 (3) And whither I go, ye know, and the way ye know.

(3) Christ only is the way to true and everlasting life, for he it is in whom the Father hath revealed himself.

5 Thomas said unto him, Lord, we (*) know not whither thou goest, how can we then know the way?

(*) He was not altogether ignorant, but his knowledge was weak and imperfect.

6 Jesus said unto him, I am (d) the (*) Way, and the Truth, and the Life. No man cometh unto the Father, but by me.

(d) This saying sheweth unto us both the nature, the will, and office of Christ.
(*) Therefore we must begin in him, continue in him, and end in him.

7 (e) If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

(e) It is plain by this place, that to know God, and to see God, is all one; Now whereas he said before, that no man saw God at any time, that is to be understood thus, without Christ; or were it not through Christ, no man could ever see, nor saw God at any time; for as Chrysostom saith, the Son is a very short and easy setting forth of the father's nature unto us.

8 Philip said unto him, Lord, shew us *thy* Father, and it sufficeth us.

9 Jesus said unto him, I have been so long time with you, and hast thou not known me, Philip? He that hath seen me, hath seen my Father; how then sayest thou, Shew us *thy* Father?

10 (4) Believest thou not, that I am in the Father, and (*) the Father is in me? The words that I speak unto you, I speak not of (♣) myself, but the Father that dwelleth in me, he (♣) doeth the works.

(4) The majesty of God sheweth itself most evidently, both in Christ's doctrine and deeds.
(*) For the very fullness of the divinity remaineth in Christ.
(♣) In that which he is man.
(♣) Who declareth his majesty and virtue by his doctrine and miracles.

11 Believe me, that I *am* in the Father, and the Father *is* in me; at the least, believe me for the very works' sake.

12 (5) Verily, verily I say unto you, he that believeth in me, the works that I do, (*) he shall do also, and (f) greater than these shall he do; for I go unto my Father.

(5) The approving of the virtue of Christ is not included within his own person, but it is spread through the body of his whole Church.

(*) This is referred to the whole body of the Church in whom this virtue of Christ doeth shine and remain forever.

(f) That is, not I only do them, but I can also give other men power to do greater.

13 (*) And whatsoever ye ask in my Name, that will I do, that the Father may be glorified in the Son.

(*) John 16:23; Matthew 7:7; Mark 11:24; James 1:5 .

14 If ye shall ask anything in my Name, I will do it.

15 (6) If ye love me, keep my commandments,

(6) He loveth Christ aright, which obeyeth his commandments; and because the same is accompanied with an infinite sort of miseries, although he be absent in body, yet doeth he comfort his with the present virtue of the holy Ghost, whom the world despiseth, because it knoweth him not.

16 And I will pray the Father, and he shall give you another (*) Comforter, that he may abide with you forever,

(*) I have comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserve you.

17 *Even* the (g) Spirit of (*) truth, whom the (h) world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.

(g) The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth into us, whereas otherwise he hath truth in himself.

(*) So called because he worketh in us the truth.

(h) Worldly men.

18 I will not leave you fatherless; *but* I will (*) come to you.

(*) Which thing he doeth by the virtue of his Spirit.

19 Yet a little while, and the world shall see me no more, but ye shall see me; because I live, ye shall live also.

20 At that day shall ye know that I am (i) in my Father, and you in me, and I in you.

(i) The Son is in the Father after such sort, that he is of one selfsame substance with the Father, but he is in his disciples in a certain respect as an aider and helper of them.

21 He that hath my commandments, and keepeth them, is he that loveth me, and he that loveth me, (*) shall be loved of my Father, and I will love him, and will (k) shew my own self to him.

(*) He shall sensibly feel that the grace of God abideth in him.

(k) I will shew myself to him, and be known of him, as if he saw me with his eyes; but this shewing of himself is not bodily, but spiritually, yet so plain as none can be more.

22 (7) Judas said unto him, (not (*) Iscariot) Lord, what is the cause that thou wilt shew thyself unto us, and not unto the world?

(7) We must not ask why the Gospel is revealed to some rather than to others, but we must rather take heed, that we embrace Christ who is offered unto us, and that we truly love him, that is to say, that we give ourselves wholly to his obedience.

(*) But the brother of James.

23 Jesus answered, and said unto him, If any man love me, he will (*) keep my word, and my Father will love him, and we will come unto him, and will dwell with him.

(*) Whereby he adviseth them not to have respect to the world, lest they should be drawn back by evil example.

24 He that loveth me not, keepeth not my words, and the word which ye hear, is not (*) mine, but the Father's which sent me.

(*) That is, not his alone; for he had nothing separate from his Father.

25 (8) These things have I spoken unto you, being present with you.

(8) It is the office of the holy Ghost to imprint in the midst of the elect in their times and seasons, that which Christ once spake.

26 (*) But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

(*) John 15:26 .

27 (9) (*) Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, nor fear.

(9) All true felicity cometh to us by Christ alone.

(*) All comfort and prosperity.

28 (10) Ye have heard how I said unto you, I go away, and will come unto you. If ye loved me, ye would verily rejoyce, because I said, I go unto the Father, for my Father (l) is (*) greater than I.

(10) So far is it, that we should be sorry for the departing of Christ, from us according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

(l) This is spoken in that, that he is Mediator, for so the Father is greater than he, in as much as the person to whom request is made, is greater than he that maketh the request.

(*) In that, that Christ is become man to be the Mediator between God and us.

29 And now have I spoken unto you, before it come, that when it is come to pass, ye might believe.

30 (11) Hereafter will I not speak many things unto you, for the (*) prince of this world cometh, and hath (m) (♣) nought in me.

(11) Christ goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Father's decree.

(*) Satan executeth his rage and tyranny by the permission of God.

(m) As who would say, Satan will by and by set upon me with all the might he can, but he hath no power over me, neither shall he find any such thing in me as he thinketh he shall.

(♣) Satan shall assail me with all his force, but he shall not find that in me which he looketh for; for I am that innocent lamb without spot.

31 But *it is* that the world may know that I love *my* Father, and as the Father hath commanded me, so I do. Arise, let us go hence.

John 15

1 By the parable of the vine, 2 and the branches, 5-6 he declareth how disciples may bear fruit. 12-17 He commendeth mutual love. 18 He exhorteth them to bear afflictions patiently, 20 by his own example.

1 I (1) Am the true vine, and my Father is the husbandman.

(1) We are of nature dry and fit for nothing but the fire; Therefore that we may live and be fruitful, we must first be grafted into Christ, as it were into a vine by the Father's hand; and then be daily shred with a continual meditation of the word and the cross; otherwise it shall not avail any man at all to have been grafted, unless he cleave fast unto the vine, and so draw juice out of it.

2 (*) Every branch that beareth not fruit in me, he taketh away; and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.

(*) Matthew 15:13 .

3 (*) Now are ye clean through the word, which I have spoken unto you.

(*) John 13:10 .

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, (*) except ye abide in me.

(*) We can bring forth no fruit, except we be engrafted in Christ.

5 I am that vine, ye *are* the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me can ye do nothing.

6 (*) If a man abide not in me, he is cast forth as a branch, and withereth; and men gather them, and cast *them* into the fire, and they burn.

(*) Colossians 2:23 .

7 (*) (2) If ye abide in me, and my (♣) words abide in you, ask (♠) what ye will, and it shall be done to you.

(*) 1 John 3:22 .

(2) He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit; And the Father will deny such a one nothing.

(♣) We must be rooted in Jesus Christ by faith, which cometh of the word of God.

(♠) So that ye follow God's word, which ye comprehended by faith.

8 (a) Herein is my Father glorified, that ye bear much fruit, and be made my disciples.

(a) As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.

9 (3) As the father hath loved me, so have I loved you; (b) continue in (*) my love.

(3) The love of the Father towards the Son, and of the Son towards us, and ours towards God and our neighbor, are joined together with an inseparable knot; and there is nothing more sweet and pleasant than it is. Now this love sheweth itself by its effects, a most perfect example whereof, Christ himself exhibited unto us.

(b) That is, in that love, wherewith I love you, which love is on both parts.

(*) Wherewith I love you.

10 If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be (*) full.

(*) Perfect and entire.

12 (*) This is my commandment, that ye love one another, as I have loved you.

(*) John 13:34; 1 Thessalonians 4:9; 1 John 3:11; 1 John 4:21 .

13 Greater love than this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 (4) Henceforth call I you not servants, for the servant knoweth not what his master doeth; but I have called you friends, for (*) all things that I have heard of my Father, have I made known to you.

(4) The doctrine of the Gospel (as it is uttered by Christ's own mouth) is a most perfect and absolute declaration of the counsel of God, which pertaineth to our salvation, and is committed unto the Apostles.

(*) So that there is nothing omitted that is necessary for us and concerning our salvation.

16 (5) Ye (c) have not chosen me, but I have chosen you, and ordained you, (*) that ye go and bring forth fruit, and that your fruit remain, that whatsoever ye shall ask of the Father in my Name, he may give it you.

(5) Christ is the author and preserver of the ministry of the Gospel, even to the world's end, but the ministers have above all thing need of prayer and brotherly love.

(c) This place teacheth us plainly, that our salvation cometh from the only favor and gracious goodness of the everlasting God towards us, and of nothing that we do or can deserve.

(*) Matthew 18:19 .

17 These things command I you, that ye love one another.

18 (6) If the world hate you, ye know that it hated me before you.

(6) It ought not only not to fear, but rather confirm the faithful ministers of Christ, when they shall be hated of the world as their Master was.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, (*) The servant is not greater than his master. (♣) If they have persecuted me, they will persecute you also; if they have (♣) kept my word, they will also keep (♠) yours.

(*) John 13:16; Matthew 10:24 .

(♣) Matthew 24:9 .

(♣) The word also signifieth, to be diligent to espy faults to trip one in.
(♦) Which is the selfsame word, but called their's because they preach it.

21 (7) But (*) all these things will they do unto you for my Name's sake, because they have not known him that sent me.

(7) The hatred that the world beareth against Christ, proceedeth of the blockishness of the mind, which notwithstanding is voluntarily blind, so that the world can pretend no excuse to cover their fault.
(*) John 16:4 .

22 (d) If I had not come and spoken unto them, they (*) should not have had sin, but now have they no (♣) cloak for their sin.

(d) As who would say, If I had not come, these men would not have stuck to have said still before God's judgment seat, that they are religious, and void of sin; but seeing I came to them, and they clean refuse me, they can have no cloak for their wickedness.
(*) But should have seemed to be innocent, if I had not discovered their malice.
(♣) In that they refused Christ it taketh from them all excuse wherewith they would have justified themselves as if they had been very holy and without all sin.

23 He that hateth me, hateth my Father also.

24 If I had not done works among them which none other man did, they had not had sin; but now have they both seen, and have hated both me, and my Father.

25 But *it is* that the word might be fulfilled, that is written in their (e) (♣) Law, (*) They hated me without a cause.

(e) Some time by this word, Law, are meant the five books of Moses, but in this place, the whole Scripture; for the place alleged is in the Psalms.
(♣) That is, in the holy Scriptures.
(*) Psalm 35:19 .

26 (8) But when that Comforter shall come, (*) whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth of the Father, he shall testify of me.

(8) Against the rage of the wicked, we shall stand surely by the inward testimony of the holy Ghost; But the holy Ghost speaketh no otherwise, than he spake by the mouth of the Apostles.
(*) John 14:26; Luke 24:49 .

27 And ye shall witness also, because ye have been with me from the beginning.

John 16

1 He foretelleth the disciples of persecution. 7 He promiseth the Comforter, and declareth his office. 21 He compareth the affliction of his, to a woman that travaileth with child.

1 These (1) things have I said unto you, that ye should not be (*) offended.

(1) The ministers of the Gospel must look for all manner of reproaches, not only of them which are open enemies, but even of them also which seem to be of the same household, and the very pillars of the Church.

(*) And so shrink from me.

2 They shall (*) excommunicate you, yea, the time shall come, that whosoever killeth you, will think that he doth God service.

(*) Greek, put you out of the Synagogues.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 (*) But these things have I told you, that when the hour shall come, ye might remember, that I told you them. And these things (♣) said I not unto you from the beginning, because I was with you.

(*) John 15:21 .

(♣) He bare with them because they were but weaklings.

5 But now I go my way to him that sent me, and none of you asketh me, (*) Whither goest thou?

(*) For if you did consider, ye would rejoice.

6 But because I have said these things unto you, your hearts are full of sorrow.

7 (2) Yet I tell you the truth, It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

(2) The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend upon his spiritual power.

8 (3) And when he is come, he will (a) (*) reprove the (b) world of sin, and of righteousness, and of judgment.

(3) The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nil it, to confess its own unrighteousness, and Christ's righteousness and almightiness.
 (a) He will so reprove the world, that the worldlings shall be able to pretend no excuse.
 (*) Or, convince. This is to be understood of the coming of the holy Ghost when his virtue and strength shall shine in the Church.
 (b) He respecteth the time that followed his ascension, when as all gainsayers were manifestly reprov'd through the pouring out of the holy Ghost upon the Church, so that the very enemies of Christ were reprov'd of sin, in that they were constrained to confess that they were deceived, in that they believed not, and therefore they said to Peter, Acts 2:37; Men and brethren, what shall we do?

9 Of (*) sin, because they believed not in me;

(*) His enemies which contemned him, and put him to death, shall be convicted by their own conscience, for that they did not believe in him, Acts 2:37; and shall know that without Jesus Christ there is nothing but sin .

10 Of (c) (*) righteousness, because I go to my Father, and ye shall see me no more.

(c) Of Christ himself; For when the world shall see, that I have poured out the holy Ghost, they shall be constrained to confess that I was just, and was not condemned by my Father, when I went out of this world.
 (*) Wherefore the wicked must needs confess that he was just, and beloved of his Father, and not condemned by him as a blasphemer or transgressor.

11 Of (d) (*) judgment, (e) because the prince of this world is judged.

(d) Of that authority and power, which I have both in heaven and in earth.
 (*) When they shall know that I (whom they call the carpenter's son, and willed to come down from the cross) am the very Son of God which have overcome all the power of hell and reign over all, 2 Corinthians 10:12; Ephesians 1:19 .
 (e) That is, because they shall then understand and know indeed, that I have overcome the devil, and do govern the world, when all men shall see, that they set themselves against you in vain, for I will arm you with that heavenly power, whereby you may destroy every high thing which is lifted up against the knowledge of God, 2 Corinthians 10:12 .

12 (4) I have yet (*) many things to say unto you, but ye cannot bear them now.

(4) The doctrine of the Apostles proceeded from the holy Ghost, and is most perfect.
 (*) These things are contained in the doctrine of the Apostles which only is sufficient.

13 Howbeit, when he is come which is the Spirit of truth, he will lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, shall he speak, and he will shew you the things (*) to come.

(*) As touching the spiritual kingdom of God; for the Apostles knew not that till after the resurrection.

14 (5) He shall glorify me, for he shall receive of mine, and shall shew it unto you.

(5) The holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christ's own mouth, and imprinteth it in our minds.

15 All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shew it unto you.

16 (6) (*) A (f) little *while*, and ye shall not see me; and again a little *while*, and ye shall see me; (g) for I (♣) go to the Father.

(6) The grace of the holy Ghost is a most lively glass, wherein Christ is truly beholden with the most sharp sighted eyes of faith, and not with the blurred eyes of the flesh; whereby we feel a continual joy even in the midst of sorrows.

(*) Mine absence shall not be long, for I will send you the holy Ghost, who shall remain with you forever.

(f) When a little time is once past.

(g) For I pass to eternal glory, so that I shall be much more present with you, than I was before, for then you shall feel indeed what I am, and what I am able to do.

(♣) From death I pass to glory and so will I endue you with mine heavenly virtue.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little *while*, and ye shall not see me, and again a little *while*, and ye shall see me, and, For I go to the Father.

18 They said therefore, What is this that he saith, A little *while*? We know not what he saith.

19 Now Jesus knew that they would ask him, and said unto them, *Do ye enquire among yourselves, of that I said, A little while, and ye shall not see me, and again, a little while, and ye shall see me?*

20 *Verily, verily I say unto you, that ye shall weep and lament, and the world shall rejoice, and ye shall sorrow, but your sorrow shall be turned to joy.*

21 *A woman when she travaileth hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*

22 *And ye now therefore are in sorrow; but I will see you (*) again, and your hearts shall rejoice, and your joy shall (♣) no man take from you.*

(*) By the power and virtue of the holy Ghost.

(♣) For it shall be grounded upon my resurrection and grace of the holy Ghost.

23 *And in that day shall ye ask me (♣) nothing. (*) Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you.*

(♣) For ye shall have perfect knowledge, and shall no more doubt as you were wont.

(*) John 14:13; Matthew 7:7; Matthew 21:22; Mark 11:24; Luke 11:9; James 1:5 .

24 Hitherto have ye asked (*) nothing in my Name; ask, and ye shall receive, that your joy may be full.

(*) In respect of that which you shall obtain, if you ask in faith.

25 (7) These things have I spoken unto you in parables; but the time will come, when I shall no more speak to you in parables, but I shall shew you plainly of the Father.

(7) The holy Ghost, which was poured upon the Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the Church, and will also instruct it to the end of the world.

26 (8) At that day shall ye ask in my Name, and I say not unto you, that I (*) will pray unto the Father for you;

(8) The sum of the worship of God, is the invocation of the Father in the Name of the Son the Mediator, who is already heard for us, for whom he both abased himself, and is now also glorified.
(*) Christ denieth not that he is the mediator, but sheweth that they shall obtain their requests without difficulty or any pain.

27 For the Father himself loveth you, because ye have loved me, (*) and have believed that I came out from God.

(*) John 17:8 .

28 I am come out from the Father, and came into the world; again I leave the world, and go to the Father.

29 (9) His disciples said unto him, Lo, now speakest thou plainly, and thou speakest no parable.

(9) Faith and foolish security differ very much.

30 Now know we that thou knowest all things, and needest not that any man should ask thee. By this we believe, that thou art come out from God.

31 Jesus answered them, Do you believe now?

32 (*) (10) Behold, the hour cometh, and is already come, that ye shall be scattered every man into his own, and shall leave me alone; but I am not (♣) alone, for the Father is with me.

(*) Matthew 26:31; Mark 14:27 .

(10) Neither the wickedness of the world, neither the weakness of his own, can diminish anything of the virtue of Christ.

(♣) Although men forsake Christ, yet is he no whit diminished; for he and his Father are one.

33 (11) These things have I spoken unto you, that (h) (*) in me ye might have peace. In the world ye shall have affliction, but be of good comfort; I have overcome the world.

(11) The surety and stay of the Church dependeth only upon the victory of Christ.

(h) That in me you might be thoroughly quieted. For by (peace) is meant in this place, that quiet state of mind, which is clean contrary to disquietness and heaviness.

(*) We have rest and comfort when we are truly grafted in Christ.

John 17

1 Christ prayeth that his glory together with his Father may be made manifest. 9 He prayeth for his Apostles, 20 and for all believers.

1 These (1) things spake Jesus, and lifted up his eyes to heaven, and said, (2) Father, the hour is come; glorify thy Son, that thy Son also may glorify thee,

(1) Jesus Christ the everlasting high Priest being ready straightways to offer up himself, doth by solemn prayers consecrate himself to God the Father as a sacrifice, and us together with himself. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the Church of God.

(2) He first declareth, that as he came into the world to the end that the Father might shew in him, being apprehended by faith, his glory in saving his elect, so he applied himself to that only, and therefore desireth of the Father, that he would bless the work which he hath finished.

2 (*) As thou hast given him (♣) power over (a) all flesh, that he should give eternal life to all (♠) them that thou hast given him.

(*) Matthew 28:18 .

(♣) Christ hath all rule and dominion over men.

(a) Over all men.

(♠) Which are the elect.

3 And this is life eternal, that they know thee to be the (b) only very God, and whom thou hast sent, Jesus (*) Christ.

(b) He calleth the Father the only very God, to set him against all false gods, and not to shut out himself and the holy Ghost, for straightways he joineth the knowledge of the Father and the knowledge of himself together, and according to his accustomed manner, setteth forth the whole Godhead in the person of the father; So is the Father alone said to be King, immortal wise, and dwelling in light which no man can attain unto, invisible, Romans 16:17; 1 Timothy 1:17 .

(*) That is, that they acknowledge both the Father, and the Son to be very God.

4 I have (*) glorified thee on the earth, I have finished the work which thou gavest me to do.

(*) As well by doctrine as miracles.

5 And now glorify me, thou Father, with thine own self, with the glory which I had with thee before the world was.

6 (3) I have declared thy Name unto the men which thou gavest me out of the world; (c) (*) thine they were, and thou (d) gavest them me, and they have kept thy word.

(3) First of all he prayeth for those his disciples, by whom he would have the rest to be gathered together, and commendeth them unto the Father, (having once rejected the whole company of the reprobate) because he received them of him into his custody, and for that they embracing his doctrine, shall have so many and so mighty enemies, that there is no way for them to be in safety, but by his help only.

(c) He sheweth hereby that everlasting election and choice, which was hidden in the good will and pleasure of God, which is the ground work of our salvation.

(*) Our election standeth in the good pleasure of God, which is the only foundation and cause of our salvation, and is declared to us in Christ, through whom we are justified by faith and sanctified, Romans 8:39 .

(d) He sheweth how that everlasting and hidden purpose of God is declared in Christ, by whom we are justified and sanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.

7 (*) Now they know that all things whatsoever thou hast given me, are of thee.

(*) John 16:27 .

8 For I have given unto them the words which thou gavest me, and they have received *them*, and have known surely that I came out from thee, and have believed that thou hast sent me.

9 I pray for them; I pray not for (*) the world, but for them which thou hast given me; for they are thine.

(*) That is, the reprobate.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep them in thy Name, *even* them whom thou hast given me, that they may be (e) (*) one as we *are*.

(e) He prayeth that his people may peaceably agree and be joined together in one, that as the Godhead is one, so they may be of one mind and one consent together.

(*) That they may be joined in unity of faith and spirit.

12 While I was with them in the world, I kept them in thy Name; those that thou gavest me, have I kept, and none of them is lost, but the (♣) child of perdition, that the (*) Scripture might be fulfilled.

(♣) He was so called, not only for that he perished, but because God had appointed and ordained him to this end, Acts 1:16; Acts 4:27 .
(*) Psalm 109:8 .

13 And now come I to thee, and these things speak I in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are (*) not of the world, as I am not of the world.

(*) But are separate by the spirit of regeneration.

15 (4) I pray not that thou shouldest take them out of the world, but that thou keep them from evil.

(4) He sheweth what manner of deliverance he meaneth, not that they should be in no danger, but that they being preserved from all, might prove by experience that the doctrine of salvation is true, which they received at his mouth to deliver to others.

16 They are not of the world, as I am not of the world.

17 (f) (*) (♣) Sanctify them with thy truth; thy word is truth.

(f) That is, make them holy; and that is said to be holy, which is dedicated and made proper to God only.
(*) Or, consecrate them to thyself.
(♣) Renew them with thine heavenly grace, that they only may seek thy will.

18 (5) As thou didst send me into the world, so have I sent them into the world.

(5) He addeth moreover, that the Apostles have a vocation common with him, and therefore that they must be holden up by the selfsame virtue to give up themselves wholly to God, whereby he being first, did consecrate himself to the Father.

19 And for their sakes sanctify I myself, that they also may be (*) sanctified through the (g) truth.

(*) Which thing declareth that Christ's holiness is ours.
(g) The true and substantial sanctification of Christ, is set against the outward purifyings.

20 (6) I pray not for these alone, but for them also which shall believe in me, through their word,

(6) Secondly he offereth to God the Father, all his, that is, how many so ever shall believe in him by the doctrine of the Apostles; that as he cleaveth unto the Father receiving from him all fullness, so they being joined with him, may receive life from him, and at length being together beloved in him, may also with him enjoy everlasting glory.

21 That they all may be one, as thou, O Father, *art* in me, and I in thee, *even* that they may be also one in us, that the (*) world may believe that thou hast sent me.

(*) That the infidels may by experience be convicted to confess my glory.

22 And the glory that thou gavest me, I (*) have given them, that they may be one, as we are one,

(*) I have shewed them the example and patron of perfect felicity.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 (*) Father, I will that they which thou hast given me, be (♣) with me even where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world.

(*) John 12:26 .

(♣) That they may profit, and grow up in such sort that in the end they may enjoy the eternal glory with me.

25 O righteous Father, the world also hath not known thee, but I have known thee, and these have known, that thou hast sent me.

26 (7) And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in (*) them.

(7) He communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the Mediator, that they may in him be beloved of the Father, with the selfsame love wherewith he loveth the Son.

(*) For without him we cannot comprehend the love wherewith God loveth us.

John 18

1 By Christ's power, whom Judas betrayeth, 6 the soldiers are cast down to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22-23 His answer to the officer that smote him with a rod. 28 Being delivered to Pilate, 36 he declareth his kingdom.

1 When (1) Jesus had spoken these things, he went forth with his disciples over the (♣) brook (*) Cedron, where was a garden, into the which he entered, and his disciples.

(1) Christ goeth of his own accord into a garden, which his betrayer knew, to be taken; that by his obedience he might take away the sin that entered into the world by one man's rebellion, and that in a garden.

(♣) Which was a deep valley through which a stream ran after a great rain.

(*) 1 Kings 15:13; Matthew 26:36; Mark 14:32; Luke 22:39 .

2 And Judas which betrayed him knew also the place, for Jesus oft times resorted thither with his disciples.

3 (*) (2) Judas then, after he had received a (♣) band of men and officers of the high Priests, and of the Pharisees, came thither with lanterns and torches, and weapons.

(*) Matthew 26:47; Mark 14:43; Luke 22:47 .

(2) Christ, who was innocent, was reckon as a wicked person, that we which are wicked might be let go as innocent.

(♣) The which he had obtained of the governor of the Temple.

4 (3) Then Jesus, knowing all things that should come unto him, went forth and said unto them, **Whom seek ye?**

(3) Christ's person (but not his virtue) was bound of the adversaries, when and how he would.

5 They answered him, Jesus of Nazareth. Jesus said unto them, **I am he.** Now Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went away backwards, and fell to the ground.

7 Then he asked them again, **Whom seek ye?** And they said, Jesus of Nazareth.

8 (4) Jesus answered, **I said unto you, that I am he; therefore if ye seek me, let these go their way.**

(4) Christ doth not neglect the office of a good pastor, no not in his greatest danger.

9 *This was* that the word might be fulfilled which he spake, (*) (♣) Of them which thou gavest me, have I lost none.

(*) John 17:18 .

(♣) He both spareth their bodies and also saveth their souls.

10 (5) Then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right ear. Now the servants name was Malchus.

(5) We ought to contain the zeal we bear to God, within the bounds of our vocation.

11 Then said Jesus unto Peter, Put up thy sword into the sheath; shall I not drink of the cup which *my* Father hath given me?

12 Then the band and the captain, and the officers of the Jews took Jesus and bound him.

13 (6) And led him away to (*) (♣) Annas first (for he was father in law to Caiaphas, which was the high Priest (♣) that same year.)

(6) Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quitted of the everlasting high Priest himself.

(*) Luke 3:2 .

(♣) Who sent Christ unto Caiaphas the high Priest bound.

(♣) Although this office was for term of life by God's ordinance, yet the ambition and dissention of the Jews caused the Romans from time to time to change it either for bribery or favor.

14 (*) And Caiaphas was he, that gave counsel to the Jews, that it was expedient that one man should die for the people.

(*) John 11:50 .

15 ¶ (7) (*) Now Simon Peter followed Jesus, and another disciple, and that disciple was known of the high Priest, therefore he went in with Jesus into the hall of the high Priest,

(7) A lively example of the fragility of man even in the best, when they be once left to themselves.

(*) Matthew 26:58; Mark 14:54; Luke 22:54 .

16 But Peter stood at the door without. Then went out the other disciple which was known unto the high Priest, and spake to her that kept the door, and brought in Peter.

17 Then said the maid that kept the door, unto Peter, Art not thou also one of this man's disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coals, for it was cold, and they warmed themselves. And Peter also stood among them, and warmed himself.

19 ¶ (8) (The high Priest then asked Jesus of his disciples, and of his doctrine.

(8) Christ defendeth his cause but slenderly, not that he would withdraw himself from death, but to shew that he was condemned as an innocent.

20 Jesus answered him, I spake (*) openly to the world; I ever taught in the Synagogue and in the Temple, whither the Jews resort continually, and in secret have I said nothing.

(*) That is, frankly and plainly.

21 Why askest thou me? Ask them which heard me what I said unto them; behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Jesus with *his* rod, saying, Answerest thou the high Priest so?

23 Jesus answered him, If I have evil spoken, bear witness of the evil; but if I have well spoken, why smitest thou me?

24 ¶ (*) Now Annas had (♣) sent him bound unto Caiaphas the high Priest.)

(*) Matthew 26:57; Luke 22:54 .

(♣) After that Caiaphas had first sent him to him.

25 (*) (9) And Simon Peter stood and warmed himself, and they said unto him, Art not thou also of his disciples? He denied it, and said, I am not.

(*) Matthew 26:69; Mark 14:59; Luke 22:55 .

(9) After that men have once fallen, they cannot only not lift up themselves by their own strength, but also they fall more and more into worse, until they be raised up again, by a new virtue of God.

26 One of the servants of the high Priest, his cousin whose ear Peter smote off, said, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 (*) (10) Then led they Jesus from (a) Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, lest they should be (♣) defiled, but that they might eat the Passover.

(*) Matthew 27:2; Mark 15:1; Luke 23:1 .

(10) The Son of God is brought before the judgment seat of an earthly and profane man, in whom there is found much less wickedness, than in the princes of the people of God; A lively image of the wrath of God against sin, and therewithal of his great mercy, and least of all, of his most severe judgment against the stubborn contemners of his grace when it is offered unto them.

(a) From Caiaphas' house.

(♣) Acts 10:28; Acts 11:3 .

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered, and said unto him, If he were not an evil doer, we would not have delivered him unto thee.

31 Then said Pilate unto them, Take (*) ye him, and judge him after your own Law. Then the Jews said unto him, (b) It is not (♣) lawful for us to put any man to death.

(*) He spake this disdainfully, because they were so bent against all right and equity.

(b) For judgments of life and death were taken from them forty years before the destruction of the temple.

(♣) As if they should say, Thou wilt not suffer us to do it; for he knew that it was not permitted to them by the Romans to punish with death.

32 *It was* that the word of Jesus (*) might be fulfilled which he spake, (c) signifying what death he should die.

(*) Matthew 20:19 .

(c) For Christ had foretold that he should be crucified.

33 (*) So Pilate entered into the common hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

(*) Matthew 27:11; Mark 15:2; Luke 23:3 .

34 Jesus answered him, **Sayest thou that of thyself, or did others tell it thee of me?**

35 Pilate answered, Am I a Jew? Thine own nation, and the high Priests have delivered thee unto me. What hast thou done?

36 (11) Jesus answered, **My kingdom is not of this (*) world; if my kingdom were of this world, my servants would surely fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.**

(11) Christ avoucheth his spiritual kingdom, but rejecteth a worldly.

(*) It standeth not in strength of men nor in worldly defence.

37 Pilate then said unto him, Art thou a King then? Jesus answered, **Thou sayest that I am a King. For this cause am I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.**

38 (12) Pilate said unto him, (d) (*) What is truth? And when he had said that, he went out again unto the Jews, and said unto them, I find in him no cause at all.

(12) It was required that Christ should be pronounced innocent, but notwithstanding (in that which he took upon him our person) was to be condemned as a most wicked man.
(d) He speaketh this disdainfully and scoffingly, and not by way of asking a question.
(*) This was a mocking and disdainful question.

39 (*) But you have a (♣) custom that I should deliver you one loose at the Passover; will ye then that I loose unto you the King of the Jews?

(*) Matthew 27:15; Mark 15:6; Luke 23:17 .
(♣) This was one of their blind abuses; for the Law of God gave no liberty to quit a wicked trespasser.

40 (*) Then (e) cried they all again, saying, Not him, but Barabbas. Now this Barabbas was a murderer.

(*) Acts 3:14 .
(e) Word for word, made a great and foul voice.

John 19

1 Pilate, when Christ was scourged, 2 and crowned with thrones, 4 as desirous to let him loose; 8 but being overcome with the outrage of the Jews, 16 he delivereth him to be crucified. 26 Jesus committeth his mother to the disciple. 30 Having tasted vinegar, he dieth; 34 and being dead, his side was pierced with a spear. 40 He is buried.

1 Then (*) Pilate took Jesus, and (1) (♣) scourged him.

(*) Matthew 27:27; Mark 15:16 .
(1) The wisdom of the flesh, chooseth of two evils the least, but God curseth that same wisdom.
(♣) He thought to have pacified the fury of the Jews by some indifferent correction.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple garment,

3 And said, Hail, King of the Jews. And they smote him with *their* rods.

4 (2) Then Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

(2) Christ is again quitted by the same mouth wherewith he is afterward condemned.

5 Then came Jesus forth wearing a crown of thorns, and a purple garment. And Pilate said unto them, (*) Behold the man.

(*) He spake in mockery, because Christ called himself King.

6 Then when the high Priests and officers saw him, they cried, saying, (a) Crucify, crucify *him*. Pilate said unto them, Take ye him, and crucify *him*, for I find no fault in him.

(a) They will have him crucified, whom by an old custom of theirs, they should have stoned and hanged up as convicted of blasphemy; but they desire to have him crucified after the manner of the Romans.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the (*) Son of God.

(*) Christ was indeed the Son of God, and therefore might justly call himself so without breach of the Law; wherefore their colored accusation was falsely applied.

8 ¶ (3) When Pilate then heard that word, he was the more afraid,

(3) Pilate's conscience fighteth for Christ, but straightway it yieldeth, because it is not upholden with the singular virtue of God.

9 And went again into the common hall, and said unto Jesus, Whence art thou? But Jesus gave him none answer.

10 Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to loose thee?

11 Jesus answered, **Thou couldst have no (*) power at all against me, except it were given thee from above; therefore he that delivered me unto thee, hath the greater sin.**

(*) Hereby he sheweth him, that he ought not to abuse his office and authority.

12 From thenceforth Pilate sought to loose him, but the Jews cried, saying, If thou deliver him, thou art not Caesar's friend; *for* whosoever maketh himself a King, speaketh against Caesar.

13 ¶ (4) When Pilate heard this word, he brought Jesus forth, and sat down in the judgment seat in a place called the (*) Pavement, and in Hebrew, (b) Gabbatha.

(4) Pilate condemneth himself first, with the same mouth wherewith he afterward condemneth Christ.

(*) A place somewhat high and raised up.

(b) Gabbatha signifieth a high place, as judgment seats are.

14 And it was the Preparation of the Passover, and about the (*) sixth hour, and he said unto the Jews, Behold your King.

(*) Which was midday.

15 But they cried, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your King? The high Priests answered, We have no King but Caesar.

16 (5) Then delivered he him unto them, to be crucified. (*) And they took Jesus, and led him away.

(5) Christ fasteneth Satan, sin and death to the cross.
(*) Matthew 27:31; Mark 15:21; Luke 23:26 .

17 And he bare his own cross, and came into a place named *of dead men's* Skulls, which is called in Hebrew, (*) Golgotha;

(*) Which was the place of execution.

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ (6) And Pilate wrote also a title, and put it on the cross, and it was written, JESUS OF NAZARETH THE KING OF THE JEWS.

(6) Christ sitting upon the throne of the cross, is openly written everlasting king of all people, with his own hand, whose mouth condemned him for usurping a kingdom.

20 This title then read many of the Jews, for the place where Jesus was crucified, was near to the city; and it was written in (*) Hebrew, Greek and Latin.

(*) Because all nations might understand.

21 Then said the high Priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ (7) Then the (*) soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and *his* coat; and the coat was without seam woven from the top throughout.

(7) Christ signifieth by the division of his garments amongst the bloody butchers (his coat except, that had no seam) that it shall come to pass, that he will shortly divide his benefits, and enrich his very enemies throughout the world; but so notwithstanding that the treasure of his Church shall remain whole.
(*) Matthew 27:35; Mark 15:24; Luke 23:34 .

24 ¶ Therefore they said one to another, Let us not divide it, but cast lots for it, whose it shall be. *This was* that the (♣) Scripture might be fulfilled, which saith, (*) They parted my garments among them, and on my coat did cast lots. So the soldiers did these things indeed.

(♣) That which was prefigured in David, was accomplished in Jesus Christ.
(*) Psalm 22:18 .

25 ¶ (8) Then stood by the cross of Jesus his mother, and his mother's sister, Mary *the wife of* (*) *Cleophas*, and Mary Magdalene.

(8) Christ is a perfect example of all righteousness, not only in the keeping of the first, but also of the second table.
(*) Or, Clopas.

26 And when Jesus saw his mother, and the disciple standing by, whom he loved, he said unto his mother, **Woman, behold thy son.**

27 Then said he to the disciple, **Behold thy mother.** And from that hour, the disciple took her home unto him.

28 ¶ (9) After, when Jesus knew that all things were performed, that the (*) Scripture might be fulfilled, he said, **I thirst.**

(9) Christ, when he hath taken the vinegar, yieldeth up the Ghost, drinking up indeed that most bitter and sharp cup of his Father's wrath in our name.
(*) Psalm 69:21 .

29 And there was set a (c) vessel full of vinegar, and they filled a sponge with vinegar, and (*) put it about (♣) a hyssop *stalk*, and put it to his mouth.

(c) Galatinus witnesseth out of the book called Sanhedrin, that the Jews were wont to give them that were executed, vinegar mixed with frankincense to drink, to make their brains somewhat troubled; so charitably the Jews provided for the poor men's consciences which were executed.
(*) Or fastened it upon a hyssop stalk.
(♣) It may appear that the cross was not high, seeing a man might reach Christ's mouth with a hyssop stalk, which as appeareth in 1 Kings 4:33, was the lowest amongst herbs, as which cedar was highest amongst the trees.

30 Now when Jesus had received of the vinegar, he said, (*) **It is finished.** And bowed his head, and gave up the ghost.

(*) Man's salvation is perfected by the only sacrifice of Christ; and all the ceremonies of the Law are ended.

31 (10) The Jews then (because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath *day*, for that Sabbath was a (*) high day) besought Pilate that their legs might be broken, and that they might be taken down.

(10) The body of Christ which was dead for a season (because it so pleased him) is wounded, but the least bone of it is not broken; and such is the state of his mystical body.
(*) Because the day of the Passover fell on the Sabbath day.

32 Then came the soldiers and brake the legs of the first, and of the other, which was crucified with *Jesus*.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 (11) But one of the soldiers with a spear (d) (*) pierced his side, and forthwith came there out blood and water.

(11) Christ being dead upon the cross, witnesseth by a double sign, that he only is the true satisfaction, and the true washing for the believers.
(d) This wound was a most manifest witness of the death of Christ; for the water that issued out of this wound, gave us plainly to understand, that the weapon pierced the very skin that compasseth the heart, which is the vessel that containeth the water; and that being once wounded, that creature which is so pierced and stricken, cannot choose but die.
(*) Which declareth that he was dead indeed as he rose again from death to life.

35 And he that saw it, bare record, and his record is true; and he knoweth that he saith true, that ye might believe it.

36 For these things were done, that the Scripture should be fulfilled, (*) Not a bone of him shall be broken.

(*) Exodus 12:46; Numbers 9:12 .

37 And again another Scripture saith, (*) They shall see him whom they have thrust through.

(*) Zechariah 12:10 .

38 (*) (12) And after these things, Joseph of Arimathea (who was a disciple of Jesus, but (♣) secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him license. He came then and took Jesus' body.

(*) Matthew 27:57; Mark 15:42; Luke 23:50 .
(12) Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by men which did favor Christ, in such wise, that yet before that day, they never openly followed him; so that by his burial, no man can justly doubt either of his death, or resurrection.
(♣) That is to say, before Christ's death, but now he declareth himself manifestly.

39 And there came (*) also Nicodemus (which first came to Jesus by night) and brought of myrrh and aloes mingled together about a hundred pounds.

(*) John 3:2 .

40 (*) Then took they the body of Jesus, and wrapped it in linen clothes with the odors, as the manner of the Jews is to bury.

(*) This honorable burial was a preparation and entry unto the resurrection.

41 And in that place where Jesus was crucified, was a garden, and in the garden a new sepulcher, wherein was (e) never man yet laid.

(e) That no man might cavil at his resurrection, as though some other that had been buried there, had risen; Theophylact.

42 There then laid they Jesus, because of the Jews' Preparation *day*, for the sepulcher was near.

John 20

1 Mary bringeth word that Christ is risen. 3 Peter and John 4 run to see it. 15 Jesus appeareth to Mary, 19 and to the disciples that were together in the house, 25 Thomas, before faithless, 29 now believeth.

1 Now (*) (1) the first *day* of the week came Mary Magdalene, early when it was yet (♣) dark, unto the sepulcher, and saw the stone taken away from the tomb.

(*) Mark 16:1; Luke 24:1 .

(1) Mary Magdalene, Peter and John are the first witnesses of the resurrection; and such as cannot justly be suspected, for that they themselves could scarcely be persuaded of it, so far is it off, that they should invent it of set purpose.

(♣) She departed from home before day, and came thither about the sun rising, Mark 16:2 .

2 Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.

3 Peter therefore went forth, and the other disciple, and they came unto the sepulcher.

4 So they ran both together, but the other disciple did outrun Peter, and came first to the sepulcher.

5 And he stooped down, and saw the linen clothes lying; yet went he not in.

6 Then came Simon Peter following him, and went into the sepulcher, and saw the linen clothes lie,

7 And the (*) kerchief that was upon his head, not lying with the linen clothes, but wrapped together in a place by itself.

(*) Or, napkin.

8 Then went in also the (*) other disciple, which came first to the sepulcher, and he saw it, (♣) and believed.

(*) That is, John which wrote this Gospel.

(♣) He believed that Christ's body was taken away, according as Mary reported.

9 For as yet they knew not the Scripture, That he must rise again from the dead.

10 And the disciples went away again unto their (*) own home.

(*) Or, to their company.

11 ¶ (*) But Mary stood (a) without at the sepulcher weeping; and as she wept, she bowed herself into the sepulcher,

(*) Matthew 28:1; Mark 16:5 .

(a) That is, without the cave, which the sepulcher was cut out of.

12 (2) And saw two Angels in (b) white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

(2) Two Angels are made witnesses of the Lord's resurrection.

(b) In white clothing.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away (c) my Lord, and I know not where they have laid him.

(c) Mary spoke as the common people used to speak; for they spoke of a dead carcass, as they do of a whole man.

14 (3) When she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

(3) Jesus witnesseth by his presence, that he is truly risen.

15 Jesus saith unto her, **Woman, why weepest thou? Whom seekest thou?** She supposing that he had been the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, **Mary.** She turned herself, and said unto him, Rabboni, which is to say, Master.

17 (4) Jesus saith unto her, **Touch me not, for I am not yet (*) ascended to my Father; but go to my (d) (♣) brethren, and say unto them, I ascend unto (e) my Father, and to your Father, and to my God, and your (♣) God.**

(4) Christ which is risen, is not to be sought in this world according to the flesh, but in heaven by faith, whither he is gone before us.

(*) Because she was to much addicted to the corporal presence, Christ teacheth her to lift up her mind by faith into heaven where only after his ascension he remaineth, and where we sit with him at the right hand of the Father.

(d) By his brethren he meaneth his disciples; for in the next verse following, it is said, that Mary told his disciples.

(♣) That is, the disciples; for he was the first born amongst many brethren, Psalm 22:23; Romans 8:29; Colossians 1:18 .

(e) He calleth God his Father because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace, through the adoption of the sons of God; that is, by taking us of his free grace to be his sons, Epiphanius.

(♣) He is our Father and our God, because Jesus Christ is our brother.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ (*) (5) The same day then at night, which was the first *day* of the week, and when the (f) (♣) doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said to them, (♣) **Peace be unto you.**

(*) Mark 16:14; Luke 24:36; 1 Corinthians 15:5 .

(5) Christ in that he presented himself before his disciples suddenly through his divine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministry of the Gospel.

(f) Either the doors opened to him of their own accord, or the very walls themselves were a passage for him.

(♣) So that no man opened him the doors, but by his divine power he caused them to open of their own accord, as of Peter is read, Acts 5:19; Acts 17:10 .

(♣) Or all prosperity; which manner of greeting the Jews used.

20 And when he had so said, he shewed unto them *his* hands, and his side. Then were the disciples glad when they had seen the Lord.

21 (*) Then said Jesus to them again, **Peace be unto you; as my Father sent me, so send I you.**

(*) Matthew 28:18 .

22 And when he had said that, he (*) breathed on them, and said unto them,
Receive the holy Ghost.

(*) To give them greater power and virtue to execute that weighty charge that he would commit unto them.

23 (6) **Whosoever's sins ye remit, they are remitted unto them; and whosoever's sins ye retain, they are retained.**

(6) The publishing of the forgiveness of sins by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sins of the unbelievers, is the sum of the preaching of the Gospel.

24 ¶ (7) But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

(7) Christ draweth out of the unbelief of Thomas, a certain and sure testimony of his resurrection.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the (*) print of the nails, and put my hand into his side, I will not believe it.

(*) Or, place.

26 ¶ And eight days after, again his disciples were within, and Thomas with them. *Then* came Jesus, when the doors were shut, and stood in the midst, and said, **Peace be unto you.**

27 After said he to Thomas, **Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithless, but faithful.**

28 Then Thomas answered and said unto him, *Thou art* my Lord, and my God.

29 (8) Jesus said unto him, **Thomas, because thou hast seen me, thou believest; blessed are they that have (*) not seen, and have believed.**

(8) True faith dependeth upon the mouth of God, and not upon fleshly eyes.

(*) Which depend upon the simplicity of God's word, and ground not themselves upon man's sense and reason.

30 (*) (9) And many other signs also did Jesus in the presence of his disciples, which are not written in this book.

(*) John 21:25 .

(9) To believe in Christ, the Son of God, and our only Saviour, is the end of the doctrine of the Gospel, and especially of the history of the resurrection.

31 But these things are written that ye might believe, that Jesus is the Christ the Son of God, and that in believing ye might have life through his Name.

John 21

1 Jesus appeareth to his disciples as they were a fishing, 6-7 whom thy knew by a miraculous draught of fishes. 15 He committeth the charge of the sheep to Peter, 28 and foretelleth him of the manner of his death.

1 After these things, (1) Jesus shewed himself again to his disciples at the (*) sea of Tiberias; and thus shewed he *himself*;

(1) In that which Christ here is not only present, but also eateth with his disciples, he giveth a most full assurance of his resurrection.

(*) Or, lake of Gennesaret.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of his disciples.

3 Simon Peter said unto them, I go a fishing. They said unto him, We also will go with thee. They went their way and entered into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Jesus stood on the shore; nevertheless the disciples knew not that it was Jesus.

5 Jesus then said unto them, (*) **Sirs, have ye any meat?** They answered him, No.

(*) Or, Children.

6 Then he said unto them, **Cast out the net on the right side of the ship, and ye shall find.** So they (*) cast out, and they were not able at all to draw it, for the multitude of fishes.

(*) Albeit they knew him not, yet they followed his counsel, because they had all night taken pains in vain.

7 Therefore said the disciple whom Jesus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his (a) coat to him (for he was naked) and cast himself into the sea.

(a) It was a linen garment which fishers used to wear, which could not let his swimming.

8 But the other disciples came by ship, (for they were not far from land, but about two hundred cubits) and they drew the net with fishes.

9 As soon then as they were come to land, they saw hot coals, and fish laid thereon, and bread.

10 Jesus said unto them, **Bring of the fishes, which ye have now caught.**

11 Simon Peter stepped forth and drew the net to land, full of great fishes, a hundred, fifty and three; and albeit there were so many, yet was not the net broken.

12 Jesus said unto them, **Come, and dine.** And none of the disciples durst ask him, Who art thou? Seeing they knew that he was the Lord.

13 Jesus then came and took bread and gave them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen again from the dead.

15 ¶ (2) So when they had dined, Jesus said to Simon Peter, **Simon the son of Jona, (*) lovest thou me more than these?** He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, **Feed my lambs.**

(2) Peter by this triple confession is restored into his former degree from whence he fell by his triple denial; and therewithal is advertised, that he is indeed a pastor, which sheweth his love to Christ in feeding his sheep.

(*) The minister cannot well teach his congregation, except he love Christ effectually, which love is not in them that feed not the flock.

16 He said to him again the second time, **Simon the son of Jona, lovest thou me?** He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, **Feed my sheep.**

17 He said unto him (b) the (*) third time, **Simon the son of Jona, lovest thou me?** Peter was sorry because he said to him the third time, Lovest thou me? And said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, **Feed my sheep.**

(b) It was meet that he that had denied him thrice, should confess him thrice, that Peter might neither doubt of the forgiveness of his so grievous a sin, nor of his restoring to the office of the Apostleship.
(*) Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

18 (3) Verily, verily I say unto thee, When thou wast young, thou (c) girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall (d) (*) gird thee, and lead thee whither thou wouldst (e) not.

(3) The violent death of Peter is foretold.
(c) They that took far journeys, especially in the East country, and in those places where the people used long garments, had need to be girded and trussed up.
(d) He meant that kind of girding which is used toward captives, when they are bound fast with cords and chains, as who would say, Now thou girdest thyself as thou thinkest best, to go whither thou listeth, but the time will be, when thou shall not gird thee with a girdle, but another shall bind thee with chains, and carry thee whither thou wouldst not.
(*) Instead of a girdle, you shalt be tied with bands and cords and whereas now thou goest at liberty, then thou shalt be drawn to punishment when thy flesh shall after a sort resist.
(e) Not that Peter suffered ought for the truth of God against his will; for we read that he came with joy and gladness when he returned from the Council where he was whipped, but because this will cometh not from the flesh, but from the gift of the Spirit which is given us from above, therefore he sheweth there should be a certain striving and conflict or repugnancy, which also is in us, in all our sufferances as touching the flesh.

19 And this spake he signifying by what (f) death he should glorify God. And when he had said this, he said to him, Follow me.

(f) That is, that Peter should die by a violent death.

20 (4) Then Peter turned about, and saw the disciple whom JESUS loved, following, which had also (*) leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

(4) We must take heed, that whiles we cast our eyes upon others, we neglect not that which is enjoined us.
(*) John 13:23 .

21 When Peter therefore saw him, he said to Jesus, Lord, what shall this man do?

22 Jesus said unto him, If I will that he tarry till I come, what is it to thee? Follow thou me.

23 Then went this word abroad among the brethren, that this disciple should not die. Yet Jesus said not to him, He shall not die, but if I will that he tarry till I come, what is it to thee?

24 (5) This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimony is true.

(5) The history of Christ is true and warily written; not for the curiosity of men, but for the salvation of the godly.

25 (*) Now there are also many other things which Jesus did, the which if they should be written every one, (♣) I suppose the world could not contain the books that should be written, Amen.

(*) John 20:30 .

(♣) But God would not charge us with so great a heap; seeing therefore that we have so much as is necessary, we ought to content ourselves and praise his mercy.

The Acts Of The Holy Apostles, Written By Luke The Evangelist

The Argument

Christ, after his ascension, performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not only mindful of his Church, but would be the head and maintainer thereof forever. Wherein also his mighty power appeareth, who notwithstanding that Satan and the world resisted so much against this noble work, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and in the increase thereof, we may plainly perceive the practice and malice which Satan continually useth to suppress and overthrow the Gospel; he raiseth conspiracies, tumults, commotions, persecutions, slanders, and all kind of cruelty. Again we shall here behold the providence of God, who overthroweth his enemies' enterprises, delivereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly to follow their captain Christ, leaving as it were by this history a perpetual memory to the Church, that the cross is so joined with the Gospel, that they are fellows inseparable, and that the end of one affliction, is but the beginning of another. Yet nevertheless God turneth the troubles, persecutions, imprisonings and tentations of his to a good issue, giving them as it were, in sorrow, joys; in bonds freedom; in prison, deliverance; in trouble, quietness; in death, life. Finally, this book containeth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace and remission of sin through Christ Jesus. Of the blessed immortality. An exhortation to the ministers of Christ's flock. Of repentance, and fear of God, with other principal points of our faith; so that this only history in a manner may be sufficient to entrust a man in all doctrine and religion.

<i>Acts 1</i>	5
<i>Acts 2</i>	9
<i>Acts 3</i>	16
<i>Acts 4</i>	19
<i>Acts 5</i>	25
<i>Acts 6</i>	30
<i>Acts 7</i>	33
<i>Acts 8</i>	41
<i>Acts 9</i>	46
<i>Acts 10</i>	51
<i>Acts 11</i>	57
<i>Acts 12</i>	60
<i>Acts 13</i>	63
<i>Acts 14</i>	70
<i>Acts 15</i>	74
<i>Acts 16</i>	80
<i>Acts 17</i>	85
<i>Acts 18</i>	90
<i>Acts 19</i>	94
<i>Acts 20</i>	99
<i>Acts 21</i>	104
<i>Acts 22</i>	108
<i>Acts 23</i>	112
<i>Acts 24</i>	116
<i>Acts 25</i>	120
<i>Acts 26</i>	123
<i>Acts 27</i>	127
<i>Acts 28</i>	132

THE DESCRIPTION OF THE COUNTRIES AND PLACES MENTIONED IN THE Actes of the Apostles frō Italie on the West parte, vnto the Medes & Persians towards the East, con- teining about 2200 mile in length. The which des- cription serueth for the peregrination of S. Paul, & other of the Apostles, and for the vnderstanding of manie things conteined in this boke.

The names of the yles and countreis mencioned in this mappe.

Achaia.	Clauda yle.	Lefbos yle.	Pontus.
Arabia the deserte.	Coos yle.	Lycaonia.	Phenicia.
Arabia the stonie.	Creta or Candia yle.	Lycia.	Pisidia.
Armenia.	Cyprus.	Malta yle.	Phrygia.
Asia the lesse.	Galaria.	Macedonia.	Rhodes yle.
Bythinia.	Grecia.	Myfia.	Samos yle.
Cappadocia.	Italie.	Media.	Samothracia yle. ?
Chios yle.	Illyria, or Sclauonie.	Pamphilia.	Sicilia yle.
Cilicia.	Iudea.	Persia.	Syria.
Chaldea.			

*The Townes specified in this mappe and their situation with the obseruation of the
length and breadth*

Amphipolis	50,0:41,30.	Lystri	64,0:39,0.
Antiochia of Syria	70,15:37,20.	Miletum	58,0:37,0.
Antiochia of Pisidia	62,30:39,0.	Myra	62,36:40,0.
Apollonia	49,30:40,30.	Mytilene	55,0:35,0.
Allos	56,0:40,15.	Neapolis	51,15:41,40.
Athenes	52,45:37,15.	Paphos in Cyprus	65,0:36,0.
Attalia	62,15:36,30.	Patara	60,30:36,0.
Babylon	79,0:35,0.	Perge	62,15:36,56.
Beroe	48,45:39,50.	Phenix an hauen	53,45:34,20.
Cenchrea hauen	51,20:37,0.	Philippi	50,45:41,46.
Cesarea Straton.	66,16:32,25.	Prolemais	66,50:32,58.
Charram	73,55:37,10.	Puteoli	39,50:41,0.
Corinthus	51,15:36,55.	Rhegium	40,0:39,0.
Damascus	68,55:33,0.	Rome	56,40:41,40.
Derbe	64,20:38,15.	Salamine yle of Cyprus	66,40:35,30.
Ephesus	57,40:37,40.	Samaria	66,20:32,19.
Fayre hauen	56,46:35,10.	Seleucia	68,35:25,40.
Gaza	65,10:31,40.	Sidon	67,15:33,30.
Gnidum	57,10:35,30.	Syracuse	39,30:37,15.
Iconium	64,30:38,45.	Tarsus	67,40:36,50.
Ierusalem	66,0:31,55.	Thessalonica.	49,50:40,30.
Ioppe	66,40:31,55.	Troas	55,0:41,0.
Laodicea.	68,30:35,5.	Tyrus	67,38:33,20.

Acts 1

3 Luke tieth this history to his Gospel. 9 Christ being taken into heaven, 10 the Apostles, 11 being warned by the Angels, 12 to return, 14 and gave themselves to prayer. 15 By Peter's motion, 18 into Judas the traitors' place. 26 Matthias is chosen.

1 I have made the (1) former treatise, O Theophilus, of all that Jesus began to (a) (*) do and teach,

- (1) A passing over from the history of the Gospel, that is, from the history of the sayings and doings of Christ, unto the acts of the Apostles.
- (a) The acts of Jesus are the miracles and doings which shewed his Godhead, and his most perfect holiness and example of his doctrine.
- (*) Whereby is meant Christ's doctrine and his miracles declared for the confirmation of the same.

2 Until the day that he was taken up, after that he through the holy Ghost, had given (*) commandments unto the (♣) Apostles, whom he had chosen.

- (*) To preach the Gospel.
- (♣) Who as they were called by God, so had they their consciences assured by his holy Spirit.

3 (2) To whom also he presented himself alive after that he had suffered, by many (b) infallible tokens, being seen of them by the *space* of forty days, and speaking of those things which *appertained* to the (*) kingdom of God.

- (2) Christ did not straightway ascend into heaven after his resurrection, because he would thoroughly prove his resurrection, and with his presence confirm his Apostles in the doctrine, which they had heard.
- (b) He calleth those infallible tokens, which are otherwise turned necessary, now in that which Christ spake, and walked, and ate, and was felt of many, these are sure signs and tokens that he truly rose again.
- (*) Whereby God reigneth in us.

4 (*) And when he had (c) (♣) gathered *them* together, he commanded them that they should not depart from Jerusalem, **but to wait for the promise of the Father,** (♣) which *said he, ye have heard of me.*

- (*) Luke 24:49 .
- (c) They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.
- (♣) Because they should be all witnesses of his ascension.
- (♣) John 14:25; John 15:26; John 16:7 .

5 (*) **For John indeed baptized with water, but ye shall be baptized (d) with the (♣) holy Ghost within these few days.**

- (*) Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26; Acts 2:2; Acts 11:16; Acts 19:4 .
- (d) Either of the Father, or of me; so that either the Father or Christ is set here against John, as the holy Ghost is against the water, as things answerable the one to the other.
- (♣) That is, with those spiritual graces which Jesus only giveth by his Spirit.

6 (3) When they therefore were come together they asked of him, saying, Lord, wilt thou (*) at this time (e) restore the kingdom to Israel?

(3) We must fight before we triumph; and we ought not curiously to search after those things, which God hath not revealed.

(*) This declareth man's impatience who cannot abide quietly till God's appointed time comes, but would have all things accomplished according to their affections, read Zechariah 3:14 .

(e) To the old and ancient state.

7 And he said unto them, **It is not for you to know the (*) times, or the (f) seasons, which the Father hath put in his own power,**

(*) For this passeth our capacity, and God reserveth it to himself.

(f) That is, the fit occasions that serve to doing of matters which the Lord hath appointed to bring things to pass in.

8 (*) **But ye shall receive power of the holy Ghost, when he shall come on you; and ye shall be (♣) witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the (♣) uttermost part of the earth.**

(*) Acts 2:2 .

(♣) To stand in the face of the whole world which signifieth that they must enter into heaven by afflictions, and therefore must fight before they get the victory.

(♣) Hereby they might learn that the Messiah was not only for the Jews, but also for the Gentiles.

9 (*) (4) And when he had spoken these things, while they beheld, he was (♣) taken up, for a cloud took him up out of their sight.

(*) Luke 24:51 .

(4) After that Christ had promised the full virtue of the holy Ghost, wherewith he would govern his Church, although he should be absent in body, he took up his body from us into the heavenly tabernacles, there to continue until the latter day of judgment, as the Angels witness.

(♣) Whereby they knew certainly whether he went.

10 And while they looked steadfastly toward heaven, as he went, behold, (*) two men stood by them in white apparel,

(*) Which were Angels in men's form.

11 Which also said, Ye men of Galilee, why stand ye (*) gazing into heaven? This Jesus which is taken up (g) from you into heaven, shall (♣) so come, as ye have seen him go into heaven.

(*) And seeking him with carnal eyes.

(g) That is, out of your sight.

(♣) As the true redeemer to gather us unto him.

12 ¶ Then returned they unto Jerusalem from the mount that is called *the mount* of Olives, which is near to Jerusalem, being from it a (*) Sabbath (h) *day's* journey.

(*) Which was two miles, according to the Jews' tradition, albeit it was not so appointed by the Scriptures.
(h) About two miles.

13 (5) And when they were (i) come in, they went up into an upper chamber, where abode both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas James' *brother*.

(5) Ecclesiastical assemblies to hear the word, and to make common prayer, were first instituted and kept in private houses by the Apostles.
(i) They went into the house, which the Church hath chosen at that time to be a receipt for the whole assembly.

14 These all (k) continued with (l) one (*) accord in (m) (♣) prayer and supplication with the (n) (♣) women, and Mary the mother of Jesus, and with his (o) brethren.

(k) The Greek word signified an invincible constancy, and steadiness.
(l) It is to good purpose, that this concord is mentioned; for those prayers are most acceptable to God which are made with agreeing minds and wills.
(*) A lively patron to learn how to dispose ourselves to receive the gifts of the holy Ghost.
(m) The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers wherewith they were beset.
(♣) Partly to obtain the holy Ghost, and partly to be delivered from the present dangers.
(n) For it was behoovable to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.
(♣) Or, wives.
(o) With his kinsfolks.

15 (6) And in those days Peter stood up in the midst of the disciples, and said (now the number of (p) (*) names that were in one place were about a hundred and twenty.)

(6) Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret revelation of the holy Ghost, or by express judgment of the Congregation.
(p) Because men are commonly billed and enrolled by their names.
(*) Or, men.

16 (7) Ye men *and* brethren, this (♣) Scripture must needs have been fulfilled, which the (*) holy Ghost by the mouth of David spake before of Judas, which was (♣) guide to them that took Jesus.

(7) Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, shewing that all things which came unto him, were foretold by God.
(♣) The offense, which might have come by Judas' fall, is hereby taken away because the Scripture had so forewarned.
(*) Psalm 41:9 .
(♣) John 13:18 .

17 For he was numbered with us, and had obtained (*) fellowship in this ministration.

(*) Or, portion.

18 He therefore hath (q) purchased a field with the (♣) reward of iniquity, and when (*) he had (r) thrown down himself headlong, he brast asunder in the midst, and all his bowels gushed out.

(q) Luke considered not Judas his purpose, but that which followed of it, and so we used to say, that a man hath procured himself harm, not that his will and purpose was so, but in respect of that which followed.

(♣) Perpetual infamy is the reward of all such as by unlawfully gotten goods buy anything.

(*) Matthew 27:5 .

(r) The Greek words signify thus much, that Judas fell down flat and was rent in sunder in the midst, with a marvelous huge noise.

19 And it is known unto all the inhabitants of Jerusalem, in so much, that field is called in their own language, Aceldama, that is, The field of blood.

20 For it is written in the book of Psalms, (*) Let his habitation be void, and let no man dwell therein; (♣) also, Let another take his (s) (♣) charge.

(*) Psalm 68:26 .

(♣) Psalm 109:8 .

(s) His office and ministry. David wrote these words against Doeg the King's herdsman; And these words, Shepherd, Sheep, and Flock, are put over to the Church office and ministry, so that the Church and the offices thereof are called by these names.

(♣) Or, ministry.

21 (8) Wherefore of these men which have companied with us, all the time that the Lord Jesus was (t) (*) conversant among us,

(8) The Apostles deliberate upon nothing, but first they consult and take advisement by God's word; and again they do nothing that concerneth and is behoovable for the whole body of the Congregation, without making the Congregation privy unto it.

(t) Word for word, went in and out, which kind of speech betokeneth as much in the Hebrew tongue, as the exercising of a public and painful office, when they speak of such as are in any public office, Deuteronomy 31:2; 1 Chronicles 27:1 .

(*) Greek, went in and went out.

22 Beginning from the baptism of John unto the day that he was taken up (u) from us, must one of them be made a witness with us of his (*) resurrection.

(u) From our company.

(*) In that he mentioned the principal article of our faith, he comprehendeth also the rest.

23 (9) And they (x) presented two, Joseph called Barsabas, whose surname was Justus, and Matthias.

(9) Apostles must be chosen immediately from God, and therefore after prayers, Matthias is chosen by lot, which is as it were God's own voice.

(x) Openly, and by the voices of all the whole company.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two (*) thou hast chosen,

(*) To the intent that he that should take in hand that excellent office of an Apostle, might be chosen by the authority of God.

25 That he may take the (y) room of this ministration and Apostleship, from which Judas hath (z) gone astray, to go to his own place.

(y) That he may be fellow and partaker of this ministry.

(z) Departed from, or fallen from; And it is a Metaphor taken from the way; For callings are signified by the name of ways, with the Hebrews.

26 Then they gave forth their lots, and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

Acts 2

2 The Apostles 4 filled with the holy Ghost 8 speak with divers tongues; 12 They are thought to be drunk, 15 but Peter disproveth that. 34 He teacheth that Christ is Messiah; 37 And seeing the hearers astonished, 38 he exhorteth them to repentance.

1 And (1) when the (*) day of Pentecost was (a) come, they were (b) (♣) all with one accord in one place.

(1) The Apostles being gathered together on a most solemn feast day in one place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, are by a double sign from heaven authorized, and anointed with all the most excellent gifts of the holy Ghost and especially with an extraordinary and necessary gift of tongues.

(*) The holy Ghost was sent when much people was assembled in Jerusalem at the feast, Exodus 23:16; Leviticus 23:16; Deuteronomy 16:9; because the thing might not only be known there, but also through the world.

(a) Word for word, was fulfilled; that is, was begun, as Luke 2:21 . For the Hebrews say that a day, or a year is fulfilled or ended, when the former days or years are ended, and the other begun; Jeremiah 25:12 . And it shall come to pass, that when seventy years are fulfilled, I will visit, etc. For the Lord did not bring home his people after the seventieth year was ended, but in the seventieth year; Now the day of Pentecost was the fiftieth day after the feast of the Passover.

(b) The twelve Apostles, which were to be the Patriarchs as it were of the Church.

(♣) That is, the Apostles.

2 And (*) suddenly there came a sound from heaven, as of a rushing *and* mighty (♣) wind, and it filled all the house where they sat.

(*) Acts 1:5; Acts 11:15; Acts 19:6; Matthew 3:11; Mark 1:8; Luke 3:16 .

(♣) Whereby is signified the holy Ghost.

3 And there appeared unto them cloven (*) tongues, like (♣) fire, and it sat upon each of them.

(*) This sign agreeth with the thing which is signified thereby.

(♣) To declare the virtue and force that should be in them.

4 And they were all filled with the holy Ghost, and began to speak with (c) other tongues, as the (d) Spirit gave them (*) utterance.

(c) He calleth them other tongues, which were not the same which the Apostles used commonly, and Mark calleth them new tongues.

(d) Hereby were understood that the Apostles used not now one tongue, and then another by haphazard and at all adventure, or as fantastical men used to do, but with good consideration of their hearers; and to be short, that they spake nothing but as the holy Ghost governed their tongues.

(*) Or, to speak.

5 And there were dwelling at Jerusalem Jews, men that feared God, of every nation under heaven.

6 Now when this was (*) noised, the multitude came together and were astonished, because that every man heard them speak his own language.

(*) How the Apostles spake divers languages.

7 And they wondered all, and marveled, saying among themselves, Behold, are not all these which speak, of Galilee?

8 (e) How then hear we every man our own (*) language, wherein we were born?

(e) Not that they spake with one voice, and many languages were heard, but that the Apostles spake with strange tongues; for else the miracle had rather been in the hearers, whereas now it is in the speakers; Nazianzen in his oration of Whitsunday.

(*) For they could speak all languages, so that they were able to speak to every man in his own language.

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Judea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and (*) strangers of Rome, and (f) (♣) Jews, and (♣) Proselytes,

(*) Or, those that dwell at Rome.

(f) By Jews, he meaneth them that were both Jews by birth, and Jews by profession of religion though they were born in other places; and they were Proselytes, which were Gentiles born and embraced the Jew's religion.

(♣) Whose ancestors were not of the Jewish nation, but were converted to the Jews religion, which their children did profess.

(♣) That is, such as were converted to the Jewish religion, which were before paynims and idolaters.

11 Cretes, and Arabians, we heard them speak in our own tongues the wonderful *works* of God.

12 (2) They were all then amazed, and doubted, saying one to another, What may this be?

(2) God's word pierceth some so, that it driveth them to seek out the truth, and it doeth so choke others, that it forceth them to be witnesses of their own impudency.

13 And others (g) (*) mocked, and said, They are full of (♣) new wine.

(g) The word which he useth here, signifieth such a kind of mocking which is reproachful and contumelious; and by this reproachful mocking we see, that there is no miracle so great and excellent, which the wickedness of man dareth not speak evil of.

(*) There is no work of God so excellent, which the wicked scoffers do not deride.

(♣) Or, sweet.

14 ¶ But Peter standing with the eleven, (h) lifted up his voice, and said unto them, Ye men of Judea, *and* ye all that inhabit Jerusalem, be this known unto you, and hearken unto my words.

(h) Peter his boldness is to be marked, wherein the grace of the holy Ghost is to be seen, even straight after the beginning.

15 For these are not drunken, as ye suppose, since it is but the (i) third hour of the day.

(i) After the sun rising, which may be about seven or eight of the clock with us.

16 But this is that, which was spoken by the (k) (♣) Prophet (*) Joel,

(k) There is nothing that can dissolve questions and doubt, but testimonies taken out of the Prophets; for men's reasons may be overturned, but God's voice cannot be overturned.

(♣) He expoundeth Joel's mind without binding himself to his words.

(*) Joel 2:28, Isaiah 44:3 .

17 (3) And it shall be in the last days, saith God, I will pour out of my Spirit upon (l) all (m) (*) flesh, and your sons, and your daughters shall prophesy, and your young men shall see visions, and your (♣) old men shall dream dreams.

(3) Peter setting the truth of God against the false accusations of men, sheweth in himself and in his fellows, that which is fulfilled which Joel spake before concerning the full giving of the holy Ghost in the latter days; which grace also is offered to the whole Church, to their certain and undoubted destruction, which do contemn it.

(l) All without exception, both upon the Jews and Gentiles.

(m) That is, men.

(*) Or man; meaning young and old, man and woman.

(♣) Meaning, that God will shew himself very familiarly and plainly both to old and young.

18 And on my servants, and on my handmaids I will (*) pour out of my Spirit in those days, and they shall prophesy.

(*) Even in great abundance.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapor of smoke.

20 (*) The (♣) sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

(*) Joel 2:31 .

(♣) God will shew such signs of his wrath through all the world, that men shall be no less amazed than if the whole order of nature were changed.

21 (4) And it shall be, (*) that whosoever shall (n) call on the (♣) Name of the Lord, shall be saved.

(4) The chiefest use of all the gifts of the holy Ghost, is to bring men to salvation by faith.

(*) Romans 10:13 .

(n) This word, Call on, signifieth in holy Scriptures, an earnest praying and craving for help at God's hand.

(♣) He teacheth this remedy to avoid the wrath and threatenings of God, and to obtain salvation.

22 (5) Ye men of Israel, hear these words, JESUS of Nazareth, a man (o) approved of God among you with great works, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know;

(5) Christ being innocent, was by God's providence crucified of wicked men.

(o) Who is by those works which God wrought by him, so manifestly approved and allowed of, that no man can gainsay him.

23 Him, *I say*, have ye taken by the (p) hands of (*) the wicked, being delivered by the (♣) determinate counsel, and (q) (♣) foreknowledge of God, and have crucified and (r) slain.

(p) God's counsel doeth not excuse the Jews, whose hands were wicked.

(*) God caused their wickedness to set forth his glory contrary to their minds.

(♣) As Judas' treason and the Jews cruelty towards Christ were most detestable, so were they not only known to the eternal wisdom of God, but also directed by his immutable counsel to a most blessed end.

(q) God's everlasting knowledge going before, which can neither be separated from his determinate counsel, as the Epicureans say, neither yet be the cause of evil; for God in his everlasting and unchangeable counsel, appointed the wicked act of Judas to an excellent end; and God doeth that well which the instruments do ill.

(♣) Or, providence.

(r) The fact is said to be theirs, by whose counsel and egging forward it is done.

24 (6) Whom God hath raised up, and loosed the (s) (*) sorrows of death, because it was impossible that he should be holden of it.

(6) Christ (as David foretold) did not only rise again, but also was in the grave void of all corruption.
(s) The death that was full of sorrow both of body and mind; therefore when death appeared conqueror and victor over those sorrows, Christ is rightly said to have overcome those sorrows of death, when as being dead, he overcame death, to live forever with his Father.
(*) Both as touching the pain, and also the horror of God's wrath and curse.

25 For David saith concerning him, (*) I beheld the Lord always before me; for he is at my (♣) right hand, that I should not be shaken.

(*) Psalm 16:9 .
(♣) To signify that nothing can comfort us in our afflictions except we know that God is present with us.

26 Therefore did my heart rejoice, and my tongue was glad, and moreover also my flesh shall rest in (*) hope,

(*) Our hope standeth in God's defense.

27 Because thou wilt not (t) leave my (*) soul in grave, neither wilt suffer thine Holy One to (♣) see corruption.

(t) Thou wilt not suffer me to remain in grave.
(*) Or, life; or, person.
(♣) Or, feel.

28 Thou hast (u) shewed me the (*) ways of life, and shalt make me full of joy with thy countenance.

(u) Thou hast opened me the way to the true life.
(*) In restoring me from death to life.

29 Men *and* brethren, I may boldly speak unto you of the Patriarch David, (*) that he is both dead and buried, and his sepulcher remaineth with us unto this day.

(*) 1 Kings 2:10, Acts 13:36 .

30 Therefore, seeing he was a (♣) Prophet, and knew that God had (*) (x) sworn with an oath to him, that of the fruit of his loins he would raise up Christ concerning the flesh, to set him upon his throne,

(♣) And so knew by revelation and special promise that which else he could not have known.
(*) Psalm 132:11 .
(x) Had sworn solemnly.

31 He knowing this before, spake of the resurrection of Christ, that (*) his (♣) soul should not be left in (♣) grave, neither his flesh should (♦) see corruption.

(*) Psalm 16:10; Acts 13:35 .
(♣) Or, person.
(♣) The word signifieth a place where one can see nothing.

(♦) Or, feel.

32 (7) This Jesus hath God raised up, whereof we all are witnesses.

(7) Peter witnesseth that Jesus Christ is the appointed everlasting King, which he proveth manifestly by the gifts of the holy Ghost, and the testimony of David.

33 Since then that he by the (y) right hand of God hath been exalted, and hath (*) received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear.

(y) Might and power of God.

(*) He obtained of his father power to accomplish the promise which he made to his Apostles, as toughing the holy Ghost to be sent unto them.

34 For David is not ascended into heaven, but he saith, (*) The Lord said to my Lord, (♣) Sit at my right hand,

(*) Psalm 110:1 .

(♣) And therefore Christ doeth far excel David.

35 Until I (*) make thy enemies thy footstool.

(*) Christ is the only redeemer unto whom all powers are subject and must obey.

36 Therefore, let all the house of Israel know for a surety, that God hath (z) (*) made him both Lord, and Christ, this Jesus, *I say*, whom ye have crucified.

(z) Christ is said to be made, because he was advanced to that dignity; and therefore it is not spoken of his nature, but of his state and dignity.

(*) That is, hath the appointed as King and ruler; and note, that in all this Sermon Peter speaketh of Christ's manhood, as he was dead, buried, risen and ascended to heaven.

37 Now when they heard it, they were pricked in their hearts, and said unto Peter and the other Apostles, Men *and* brethren, what shall we do?

38 (8) Then Peter said unto them, Amend your lives, and be (*) baptized every one of you in the Name of Jesus Christ for the remission of sins; and ye shall receive the (♣) gift of the holy Ghost.

(8) Repentance and remission of sins in Christ, are two principles of the Gospel, and therefore of our salvation; and they are obtained by the promises apprehended by faith, and are ratified in us by Baptism, wherewith is joined the virtue of the holy Ghost.

(*) He speaketh not here of the form of baptism, but teacheth that the whole effect thereof consisteth in Jesus Christ.

(♣) The visible signs.

39 For the (a) promise (*) *is made* unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

(a) The word that is used here, giveth us to understand that it was a free gift.
(*) Christ is promised both to the Jews and Gentiles, but the Jews have the first place.

40 (9) And with many other words he (*) besought and exhorted *them*, saying, Save yourselves from this froward generation.

(9) He is truly joined to the Church which separateth himself from the wicked.
(*) Or, protested before God.

41 (10) Then they that gladly received his word, were baptized; and the same day there were added *to the Church* about three thousand (*) souls.

(10) A notable example of the virtue of the holy Ghost; but such as are of age, are not baptized before they make confession of their faith.
(*) Or, persons.

42 (11) And they continued in the Apostles' doctrine, and (b) (*) fellowship, and (c) (♣) breaking of bread, and prayers.

(11) The marks of the true Church of the doctrine of the Apostles, the duties of charity, the pure and simple administration of the Sacraments, and true invocation used of all the faithful.
(b) Communicating of goods, and all other duties of charity, as is shewed afterward.
(*) Which standeth in brotherly love, and liberality, Romans 15:26; 2 Corinthians 9:13; Hebrews 13:16 .
(c) The Jews used thin loaves, and therefore they did rather brake them than cut them; So by breaking of bread, they understood that living together and the banquets which they used to keep. And when they kept their love feasts, they used to celebrate the Lord's Supper, which even in these days began to be corrupted, and Paul amendeth it, 1 Corinthians 11 .
(♣) Which was the ministration of the Lord's supper.

43 ¶ (12) And fear came upon every soul; and many wonders and signs were done by the Apostles.

(12) So oft as the Lord thinketh it expedient, he bridleth the rage of strangers that the Church may be planted, and have some refreshing.

44 (13) And all that believed, were in one place, and had all things (*) common.

(13) Charity maketh all things common concerning the use, according as necessity requireth.
(*) Acts 4:32 .

45 And they sold their possessions and (*) goods, and parted them to all men, as every one had need.

(*) Not that their goods were mingled all together; but such order was observed that every man frankly relieved another's necessity.

46 (14) And they continued daily with one accord in the Temple, (*) and (♣) breaking bread (♣) at home, did eat their meat together with gladness and singleness of heart,

(14) The faithful came together at the beginning with great fruit, not only to the hearing of the word, but also to meat.

(*) Acts 20:7 .

(♣) They did eat together, and at these feasts did used to minister the Lord's supper, 1 Corinthians 11:21; Jude 1:12 .

(♣) Or, from house to house.

47 Praising God, and had favor with all the people. And the Lord added to the Church (*) from day to day, such as should be saved.

(*) Whereby we see that the Apostles travailed not in vain.

Acts 3

1 Peter goeth into the Temple with John, 2 healeth the cripple. 9 To the people gathered to see the miracle. 12 He expoundeth the mystery of our salvation through Christ, 14 accusing their ingratitude, 19 and requiring the repentance.

1 Now (1) Peter and John went up together into the Temple, at the (*) ninth hour of prayer.

(1) Christ in healing a man that was born lame, and well known to all men, both in place and time very famous, by the hands of his Apostles, doeth partly confirm them which believed, and partly also calleth others to believe.

(*) Which is with us, three o'clock afternoon, which was their evening sacrifice, at which the Apostles were present to teach, that the shadows of the Law were abolished by that lamb that took away the sin of the world.

2 And a certain man which was a cripple from his mother's womb was carried, whom they laid daily at the gate of the Temple called Beautiful, to ask (*) alms of them that entered into the Temple.

(*) Because his disease was incurable, he gave himself to live of alms.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receive an alms.

4 And Peter earnestly beholding him with John, said, Look on us.

5 And he (a) gave heed unto them, trusting to receive something of them.

(a) Both with heart and eyes.

6 Then said Peter, Silver and gold have I none, but such as I (*) have, that give I thee; In the (♣) Name of Jesus Christ of Nazareth, rise up and walk.

(*) He had the gift of healing sicknesses.

(♣) In the virtue of Jesus; for Christ was the author of this miracle, and Peter was the minister.

7 And he took him by the right hand, and lifted *him* up, and immediately his feet and ankle bones received strength.

8 And he leaped up, stood, and walked, and entered with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walk, and praising God.

10 And they knew him, that it was he which sat for the alms at the Beautiful gate of the Temple, and they were amazed, and sore astonished at that which was come unto him.

11 ¶ And as the cripple which was healed, (b) held Peter and John, all the people ran amazed unto them in the porch which is called Solomon's.

(b) Either because he loved them, who had healed him; or because he feared that if he once let them go out of his sight, he should be lame again.

12 (2) So when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so steadfastly on us, as though by our own (*) power or godliness, we had made this man go?

(2) Miracles are appointed to convince the unbelievers, and therefore they do wickedly abuse them, who standeth amazed either at the miracles themselves, or at the instruments and means which it pleaseth God to use, take an occasion to establish idolatry and superstition by that, which God hath provided for the knowledge of his true worship, that is, Christianity.

(*) He correcteth the abuse of men who attribute that to man's holiness, which only appertaineth to God.

13 The God of Abraham, and Isaac, and Jacob, the (*) God of our fathers hath glorified his Son Jesus, whom ye betrayed, and denied in the presence of Pilate, when he had judged him to be delivered.

(*) Acts 5:30 .

14 (*) But ye denied the Holy One and the Just, and desired a (♣) murderer to be given you,

(*) Matthew 27:20; Mark 15:11; Luke 23:18; John 18:40 .

(♣) To wit, Barabbas.

15 And killed the Lord (c) of life, whom God hath raised from the dead, whereof we are witnesses.

(c) Who hath life in himself, and giveth life to others.

16 And his (♣) Name hath made this man sound, whom ye see and know, through faith in (*) his (♣) Name; (d) and the faith which is by him, hath given to him this perfect health of his whole body in the presence of you all.

(♣) To wit, God's Name; whereby it appeareth that they did strive against God.

(*) 1 Peter 1:21 .

(♣) Or, in Christ.

(d) Because he believed on him being raised from the dead, whose Name he heard of by us.

17 (3) And now brethren, I know that through (*) ignorance ye did it, as *did* also your (♣) governors.

(3) It is best of all to receive Christ as soon as he is offered unto us; but such as have neglected so great a benefit through man's weakness, have yet repentance for a mean. As for the ignominy of the cross, we have to set against that, the decree and purpose of God, foretold by the Prophets of Christ, how that first of all he should be crucified here upon earth, and then he should appear from heaven the judge and restorer of all things, that all believers might be saved, and all unbelievers utterly perish.

(*) He doeth not excuse their malice, but because that ignorance and a blind zeal led many, he putteth them in hope of salvation.

(♣) He meaneth some, and not all.

18 But those things, which God before had shewed (e) by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

(e) Though there were many Prophets, yet he speaketh but of one mouth, to shew unto us the consent and agreement of the Prophets.

19 Amend your lives therefore, and turn, that your sins may be put away, when the time of refreshing (*) shall come from the presence of the Lord.

(*) When Jesus shall come to judge the world, ye shall know that he will be your redeemer and not your judge.

20 And he shall send Jesus Christ, which before was preached unto you,

21 (f) Whom the heaven must (*) contain until the time that all things (♣) be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

(f) Or, be taken up into heaven.

(*) We therefore believe constantly, that he is in none other place.

(♣) Which is begun and containeth; but the full accomplishment and perfection is differed to the last day.

22 (*) For Moses said unto the Fathers, The Lord your God shall raise up unto you (g) a Prophet, *even* of your (♣) brethren, like unto me; ye shall hear him in all things whatsoever he shall say unto you.

(*) Deuteronomy 18:15; Acts 7:37 .

(g) This promise was of an excellent and singular Prophet.

(♣) Of the stock of Abraham.

23 For it shall be that every person which shall not hear that Prophet, shall be destroyed out of the people.

24 Also all the Prophets (h) from Samuel, and thenceforth as many as have spoken, have likewise foretold of these days.

(h) At what time the kingdom of Israel was established.

25 (4) Ye are the (i) (♣) children of the Prophets, and of the covenant, which God hath made unto our fathers, saying to Abraham, (*) Even in thy seed shall all the (♣) kindreds of the earth be (♦) blessed.

(4) The Jews that believe are the first begotten in the kingdom of God.

(i) For whom the Prophets were specially appointed.

(♣) Because they came of the same nation, and therefore were heirs of the same promise which appertained to the whole body of the people.

(*) Genesis 12:3; Galatians 3:8 .

(♣) Both Jew and Gentile.

(♦) None are blessed but in Christ.

26 First unto you hath God (k) raised up his Son Jesus, and him he hath sent to bless you, in (*) turning every one of you from your iniquities.

(k) Given to the world, or raised from the dead, and advanced to his kingdom.

(*) So that our regeneration and newness of life is enclosed under this blessing.

Acts 4

1 Peter and John, 3 are taken and brought before the council, 7 and 19 they speak boldly in Christ's cause. 25 The disciples pray unto God. 32 Many sell their possessions. 36 Of whom Barnabas is one.

1 And (1) as they spake unto the people, the Priests and the (a) (*) Captain of the Temple, and the Sadducees came upon them,

(1) None are commonly more diligent or bolder enemies of the Church, than such as profess themselves to be head builders; but the more they rage, the more constantly the faithful servants of God do continue.
(a) The Jews had certain garrisons for the guard and safety of the Temple and holy things, Matthew 26:65 . These garrisons had a Captain, such as Eleazarus Ananias the high Priest's son was, in the time of the war that was in Judea, being a very impudent and proud young man, Josephus, library 2, of the taking of Judea.
(*) It is to be thought that this was the Captain of the Roman's garrison.

2 Taking it grievously that they taught the people, and preached in Jesus' *Name* the (*) resurrection from the dead.

(*) The Sadducees were great enemies to this doctrine.

3 And they laid hands on them, and put them in hold, until the next day, for it was now eventide.

4 Howbeit, many of them which heard the word, believed, and the (b) number of the men was about (*) five thousand.

(b) While they thought to diminish the number, they increased them.
(*) The whole Church was increased to this number.

5 ¶ And it came to pass on the morrow, that their (c) rulers, and Elders, and Scribes, were gathered together at Jerusalem,

(c) These were they that made the Sanhedrin, which were all of the tribe of Judah, until Herod used that cruelty against David's stock.

6 And Annas the chief Priest, and Caiaphas, and John, and Alexander, and as many as were of the (d) kindred of the high Priest.

(d) Of whom the high Priests were wont to be chosen and made, the execution of the yearly office being now changed them.

7 (2) And when they had set them before them, they asked, By what power, or (*) in what (e) Name have ye done this?

(2) Against such as brag of a succession of persons, without a succession of doctrine, and by that means beat down the true ministers of the word, so far forth as they are able.
(*) By whose authority or commandment?
(e) By what authority.

8 Then Peter full of the (*) holy Ghost, said unto them, Ye rulers of the people, and Elders of Israel,

(*) For he could not have so spoken of himself.

9 (3) For as much as we this day are examined, of the (*) good deed *done* to the impotent man, *to wit*, by what means he is made whole,

(3) Wolves which succeed true Pastors plead their own cause, and not Gods neither the Churches.
(*) Judges ought not to condemn, but approve and commend that which is well done.

10 (4) Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye have crucified, whom God raised again from the dead, *even* by him doth this man stand here before you, whole.

(4) He is indeed a true shepherd, that teacheth his sheep to hang upon Christ only, as upon one that is not dead, but hath conquered death, and hath all rule in his own hand.

11 (*) This is the stone cast aside of you (♣) builders which is become the head of the (♣) corner.

(*) Psalm 118:22; Isaiah 28:16; Matthew 21:42; Mark 12:10; Luke 20:17; Romans 9:33; 1 Peter 2:7 .
(♣) Meaning Priests, Elders and Governors.
(♣) For to uphold the weight and force of the building.

12 Neither is there salvation in any other; for among men there is (f) given none other (g) Name (h) (*) under heaven, whereby we must be saved.

(f) Of God.
(g) There is no other man, or no other power and authority whatsoever; which kind of speech being usual among the Jews, rose upon this, that when we are in danger, we call upon them at whose hands we look for help.
(h) Anywhere; and this setteth forth unto us the largeness of Christ's kingdom.
(*) That is, none other cause or means.

13 (5) Now when they saw the boldness of Peter and John, and understood that they were unlearned men and without (i) knowledge, they marveled, and knew them, that they had been with Jesus.

(5) The good liberty and boldness of the servants of God doeth yet thus much good that such as lay hid under a vizard of zeal, at length bewray themselves to be indeed wicked men.
(i) The word used here, is Idiot, which being spoken in comparison had to a Magistrate, betokeneth a private man, but when we speak of sciences and studies, it signifieth one that is unlearned; and in account of honor and estimation it importeth one of base degree, and no estimation.

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Council, and (k) (*) conferred among themselves,

(k) Laid their heads together.
(*) The wicked still rage against Christ, though their own conscience do condemn them.

16 (6) Saying, What shall we do to these men? For surely a manifest sign is done by them, *and it is* openly known to all them that dwell in Jerusalem, and we cannot deny it.

(6) He that flattereth himself in ignorance, cometh at length to do open wickedness, and that against his own conscience.

17 But that it be noised no farther among the people, let us threaten and charge them, that they speak henceforth to no man in this (*) Name.

(*) They gave commandment to preach Christ no more.

18 So they called them, and commanded them, that in (*) no wise they should speak or teach in the Name of Jesus.

(*) They prefer their authority to the ordinance of God.

19 (7) But Peter and John answered unto them, and said, Whether it be right in the sight of God, to obey you rather than God, judge ye.

(7) We must so obey men to whom we are subject, that especially and before all things we obey God.

20 For we cannot but speak the thing which we have (*) seen and heard.

(*) To the intent that we should bear witness, and preach them.

21 (8) So they (*) threatened them, and let them go, and found nothing how to punish them, because of the people, for all men praised God for that which was done.

(8) So far off are the wicked from doing what they list, that contrariwise God useth even that to the setting forth of his glory, which he giveth them leave to do.

(*) God hath put a ring through the wicked's noses so that he stayeth them from their mischievous purposes.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 (9) Then as soon as they were let go, they came to their (*) fellows, and shewed all that the high Priests and Elders had said unto them.

(9) The Apostles communicate their troubles with the Congregation.

(*) To encourage one another, and to glorify God.

24 (10) And when they heard it, they lifted up their voices to God with one accord, and said, O Lord, thou art the God which hast made the heaven, and the earth, the sea, and all things that are in them,

(10) We ought neither to be afraid of the threatenings of our enemies, neither yet foolishly contemn their rage and madness against us; but we have to set against their force and malice, an earnest

thinking upon the power and good will of God (both which we do manifestly behold in Christ) and so flee to the aid and succor of our Father.

25 Which (♣) by the mouth of thy servant David hast said, (*) Why did the Gentiles rage, and the people imagine vain things?

(♣) They grounded their prayers upon God's promise, who had assured that he would enlarge the kingdom of Christ.
(*) Psalm 2:1 .

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For (*) doubtless, against thy holy Son Jesus, whom thou hadst (♣) anointed, both Herod and Pontius Pilate, with the Gentiles and the (l) people of Israel gathered themselves together,

(*) This is the verifying of the prophecy.
(♣) And appointed to be King.
(l) Although the people of Israel was but one people, yet the plural number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as in Judges 5:14 .

28 To (m) do whatsoever (n) thy (*) hand, and thy (♣) counsel had determined before to be done.

(m) The wicked execute God's counsel, though they think nothing of it, but they are not therefore without fault.
(n) Thou hadst determined of thine absolute authority and power.
(*) Power and justice.
(♣) All things are done by the force of God's purpose, according to the decree of his will, Ephesians 1:11 .

29 And now, O Lord, behold their (*) threatenings, and (♣) grant unto thy servants with all boldness to speak thy word,

(*) Assuage their rage and malice which they enterprise against thee.
(♣) They seek not how to live at ease, but whereby they may most glorify God.

30 So that thou stretch forth thy hand, that healing, and signs, and wonders may be done by the Name of thy holy Son Jesus.

31 (11) And when as they had prayed, the place was shaken where they were assembled together, and they were all (*) filled with the holy Ghost, and they spake the word of God (♣) boldly.

(11) God witnesseth to his Church by a visible sign, that it is he that will establish it by shaking the powers both of heaven and earth.
(*) This was a sign of God's presence and the performance of his promise.
(♣) This boldness and constancy declared that their prayer took effect.

32 (12) And the multitude of them that believed, were of (o) one heart, and of one (♣) soul; neither any of them said, that anything of that which he possessed, was his (♣) own, but they had all things (*) common.

(12) An example of the true Church, wherein there is consent as well in doctrine as in charity one towards another; And the Pastors deliver true doctrine both sincerely, and constantly.
(o) They agreed both in counsel, will, and purposes.
(♣) Of one mind, will, consent and affection.
(♣) Their hearts were so joined in God, that being all members of one body, they could not suffer their fellow members to be destitute.
(*) Acts 2:44 .

33 And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.

34 (13) Neither was there any among them, that (*) lacked, for as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold,

(13) True charity helpeth the necessity of the poor with his own loss, but so that all things be done well and orderly.
(*) As the Apostles suffered none to lack, so Paul commandeth, that no idle loiterers be maintained, 2 Thessalonians 3:10 .

35 And laid it down at the Apostles' feet, and it was distributed unto every man, (*) according as he had need.

(*) The goods were not alike divided amongst all, but as every man had want, so was his necessity moderately relieved.

36 Also Joses which was called of the Apostles, Barnabas (that is by interpretation, the son of consolation) being a Levite, *and* of the country of Cyprus,

37 Where as he had land, sold it, and brought the money, and laid it down at the Apostles' feet.

Acts 5

1 Ananias for his deceit in keeping back part of price, 5 falleth down dead, 10 and likewise Sapphira his wife. 12 Through divers the Apostles' miracles, 14 the faith is increased. 18 The Apostles that were imprisoned, 19 are delivered by an Angel, 26 and being before the Synods of Priests, 36 through Gamaliel's counsel they are kept alive, 40 and beaten; 41 They glorify God.

1 But (1) a certain man named Ananias, with Sapphira his wife, sold a possession,

(1) Luke sheweth by contrary examples, how great a sin hypocrisy is, especially in them which under a false pretence and cloak of zeal, would seem to shine and be chief in the Church.

2 And (a) (*) kept away *part* of the price, his wife also being of counsel, and brought a certain part, and laid it down at the Apostles' feet.

(a) Craftily took away.

(*) Which signified their sacrilege, distrust, and hypocrisy.

3 Then said Peter, Ananias, why hath Satan (b) filled thine heart, that thou shouldest (c) lie unto the holy (*) Ghost, and keep away *part* of the price of the possession?

(b) Fully possessed.

(c) For when they had appointed that farm or possession for the Church, they stuck not at it to keep away a part of the price, as though they had to do with men, and not with God, and therefore he saith afterward that they tempted God.

(*) Who moved thine heart to sell thy possession; whereas you turnest part to another use, as if God did not see thy dissimulation.

4 Whiles it remained, (*) appertained it not unto thee? And after it was sold, was it not in thine own (♣) power? How is it that thou hast (d) conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

(*) His sin therefore was so much greater in that he committed it willingly.

(♣) Then no man was compelled to sell his possessions, nor to put his money to the common use.

(d) Hereby is declared an advised and purposed deceit, and the fault of the man in admitting the devil's suggestions.

5 Now when Ananias heard these words, he fell down, and gave up the ghost. Then great fear came on all them that heard these things.

6 And the young men rose up, and took him up, and carried *him* out, and buried *him*.

7 And it (*) came to pass about the space of three hours after, that his wife came in, ignorant of that which was done.

(*) Because that God so disposed it.

8 And Peter said unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, Why have ye agreed together, to (e) (*) tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband, *are* at the (f) door, and shall carry thee out.

(e) Look how oft men do things with an evil conscience, so oft they pronounce sentence against themselves, and as much as in them lieth, provoke God to anger, as of set purpose, minding to try whether he be just and almighty or no.

(*) And to mock him, as if he should not have known your crafty fetch, which declareth that when men do anything of an evil conscience, they do not only pronounce the sentence of damnation upon themselves, but also provoke the wrath of God, because they do prove, as it were, purposely, whether God be righteous and almighty.

(f) Are at hand.

10 Then she fell down straightway at his feet, and yielded up the ghost, and the young men came in, and found her dead, and carried her out, and buried her by her husband.

11 (2) And great fear came on all the Church, and on as many as heard these things.

(2) The Lord by his marvelous virtue bridleth some, that they may not hurt the Church; other some he awe and fear; and other some he allureth unto him.

12 Thus by the hands of the Apostles were many signs and wonders shewed among the people (and they were all with one accord in (*) Solomon's porch.

(*) Read the annotation upon the figure at 1 Kings 6:12 .

13 And of the other (*) durst no man join himself to them; nevertheless the people (g) (♣) magnified them.

(*) Because of their own evil consciences which made them to tremble; for they that were not assured of Gods mercies in Christ, were astonished at these his strange judgments.

(g) Highly praised them.

(♣) That is, they gave them great praise.

14 Also the number of them that believed in the Lord, both of men and women, grew more and more.)

15 Insomuch that they brought the sick into the streets, and laid them on beds and couches, that at the leastway the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, who were all healed.

17 ¶ (3) Then the chief Priest rose up, and all they that were with him (which was the (h) sect of the (*) Sadducees) and were full of (♣) indignation,

(3) The more that the Church increaseth, the more increaseth the rage of Satan, and therefore they proceed from threatenings, to prisoning.

(h) The word which is used here, is Heresy, which signifieth a choice, and so is taken for a right form of learning, or faction, or study and course of life, which the Latin's call a sect; at the first this word was indifferently used, but at length, it came to be taken only in evil part, whereupon came the name of Heretic, which is taken for one that goeth astray from sound and wholesome doctrine after such sort, that he setteth light by the judgment of God and his Church, and continueth in his opinion, and breaketh the peace of the Church.

(*) Which then were the chief among them.

(♣) They were full of blind zeal, emulation and jealousy, in defence of their superstition.

18 And laid hands on the Apostles, and put them in the common prison.

19 (4) But the Angel of the Lord by night opened the prison doors, and brought them forth, and said,

(4) Angels are made servants of the servants of God.

20 (5) Go your way, and stand in the Temple, and speak to the people, all the (i) words of this (*) life.

(5) God doeth therefore deliver his, that they may more stoutly provoke his enemies.

(i) Words, whereby the way unto life is shewed.

(*) That is, of the lively doctrine, whereby the way to life is declared.

21 (6) So when they heard it, they entered into the Temple early in the morning, and taught. And the chief Priest came, and they that were with him, and called the Council together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

(6) God mocketh his enemies attempts from above.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers (*) standing without, before the doors; but when we had opened, we found no man within.

(*) So that there was no fraud nor deceit, not negligence, but it lively setteth forth the power of God and his providence for his.

24 Then when the *chief* Priest and the captain of the Temple, and the high Priests heard these things, they doubted of them, whereunto this would grow.

25 (7) Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

(7) The more openly that Christ's virtue sheweth itself, the more increaseth the madness of his enemies which conspire against him.

26 (8) Then went the captain with the officers, and brought them without violence (for they feared the people, lest they should have been stoned.)

(8) Tyrants which fear not God, are constrained to fear his servants.

27 And when they had brought them, they set them before the Council, and the chief Priest asked them,

28 (9) Saying, Did not we straightly command you, that ye should not teach in this Name? And behold, ye have filled (*) Jerusalem with your doctrine, and ye would (k) bring this man's (♣) blood upon us.

(9) It is the property of tyrants to set out their own commandments as right and reason, be they never so wicked.

(*) He accuseth them of rebellion and sedition.

(k) Make us guilty of murdering, that man whom yet they will not voucheth to name.

(♣) And to make us guilty of Christ's death.

29 (10) Then Peter and the Apostles answered, and said, We ought rather to obey God than (*) men.

(10) We ought to obey no man, but so far forth as obeying him, we may obey God.

(*) When they command, or forbid us anything contrary to the word of God.

30 (11) The (*) God of our fathers hath raised up Jesus, whom ye slew, and hanged on a tree.

(11) Christ is appointed and indeed declareth Prince and preserver of his Church, in despite of his enemies.

(*) Acts 3:13 .

31 Him hath God lifted up with his right hand, *to be* a Prince and a (*) Saviour, to give repentance to Israel, and forgiveness of sins.

(*) Meaning that he is the mediator and only means between God and man.

32 (12) And we are his witnesses concerning these things which we say; yea, and the holy Ghost, whom God hath given to them that obey (*) him.

(12) It is not sufficient for us that there is a right end, but we must also according to our vocation go on forward till we come unto it.
(*) That is, Christ.

33 Now when they heard it, they (l) brast for anger, and consulted to slay them.

(l) This reckoneth that they were in a most vehement rage, and marvelously disquieted in mind, for it is a borrowed kind of speech taken from them which are harassly cut in sunder with a saw.

34 (13) Then stood there up in the Council a certain Pharisee named Gamaliel, a doctor of the Law, honored of all the people, and commanded to put the Apostles forth a little space,

(13) Christ findeth defenders of his cause even in the very route of his enemies, so oft as he thinketh it needful.

35 And said unto them, Men of Israel, take heed to yourselves, what ye intend to do touching these men.

36 (14) For before these times, rose up (*) Theudas (m) boasting himself, to whom resorted a number of men, about four hundred, who was slain, and they all which obeyed him were scattered, and brought to nought.

(14) In matters of religion we must take good heed that we attempt nothing under a color of zeal, beside our vocation.

(*) This Theudas was above thirty years before him, of whom Josephus mentioneth, library 20 de Antiquities chapter 4; that was after the death of Herod the Great, when Archelaus his son was at Rome, at what time Judea was full of insurrections; so that it is not sure to give credit to Eusebius in this point.

(m) To be of some fame.

37 After this man, arose up (*) Judas of Galilee, in the days of the tribute, and drew away much people after him; he also perished, and all that obeyed him, were scattered abroad.

(*) Of him maketh mention Josephus library 18; where he speaketh of the taxing, Luke 2:1 .

38 And now I say unto you, (n) Refrain yourselves from these men, and let them alone, for if this counsel, or this work be of (o) men, it will come to nought;

(n) He dissuadeth his fellows from murdering the Apostles, neither doeth he think it good to refer the matter to the Roman Magistrate, for the Jews could abide nothing worse, than to have the tyranny of the Romans confirmed.

(o) If it be counterfeit and devised.

39 But if it be of (*) God, ye cannot destroy it, lest ye be found even fighters against God.

(*) He groundeth upon good principles, but he doubteth of the quality of the cause, neither dare affirm whether it be good or bad; wherein appeareth he was but a worldling.

40 And to him they agreed, and called the Apostles, and when they had beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

41 (15) So they departed from the Council, rejoicing, that they were counted worthy to suffer rebuke for his Name.

(15) The Apostles, accustomed to suffer and bear words, are at length inured to bear stripes, yet so, that by that means they become stronger.

42 And daily in the (p) Temple, and from house to house they ceased not to teach, and preach Jesus Christ.

(p) Both publicly and privately.

Acts 6

2 The Apostles, 3 appoint the office of Deaconship, 5 to seven chosen men; 8 Of whom Stephen, full of faith, is one; 12 He is taken, 13 and accused as a transgressor of Moses' Law.

1 And (1) in those days, as the number of the disciples grew, there arose a murmuring of the (a) (*) Grecians towards the Hebrews, because their widows were (♣) neglected in the (b) daily ministering.

(1) When Satan hath assailed the Church without, and that to small purpose and in vain, he assaileth it within, with civil dissension and strife between themselves; but the Apostles take occasion thereby to set order in the Church.

(a) Of their parts which of Grecians became religious Jews.

(*) Whose ancestors were Jews and dwelled in Greece; herefore these spake Greek, and not Hebrew.

(♣) They were not looked unto in the distribution of the alms.

(b) In the bestowing of alms according to their necessity.

2 (2) Then the twelve called the multitude of the disciples together, and said, It is not (c) meet that we should leave the word of God to serve the (d) (*) tables.

(2) The office of preaching the word and dispensing the goods of the Church, are different one from another, and not rashly to be joined together, as the Apostles do here institute; And the Apostles do not choose so much as Deacons without the consent of the Church.

(c) It is such a matter, as we may in no wise accept of it.

(d) Banquets though by the name of tables, other offices are also meant, which are annexed to it, such as pertain to the care of the poor.

(*) That is, to make provision for the maintenance of the poor, for as much as they were not able to satisfy both the offices.

3 (3) Wherefore brethren, look you out among you seven men of honest report, and full of the holy Ghost, and of wisdom, which we may appoint to this business.

(3) In choosing of Deacons (and much more of Ministers) there must be examination both of their learning and manners of life.

4 And we will give ourselves continually to prayer, and to the ministration of the word.

5 And the saying pleased the whole multitude; and they chose Stephen a man full of (♣) faith and of the holy Ghost, and (*) Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a (♣) Proselyte of Antioch,

(♣) He joineth faith with the other gifts of the holy Ghost.

(*) Acts 21:8 .

(♣) Meaning one that was turned to the Jewish religion.

6 (4) Which they set before the Apostles; and they prayed, and (e) (*) laid their hands on them.

(4) The ancient Church did with laying on of hands, as it were consecrate to the Lord, such as were lawfully elected.

(e) This ceremony of laying on of hands came from the Jews, who used this order both in public affairs, and offering of sacrifices, and also in private prayers and blessings, as appeareth Genesis 28, and the Church observed this ceremony, 1 Timothy 5:22; Acts 8:17; but here is no mention made either of cream, or shaving, or razing, or crossing, etc.

(*) This ceremony the Jews observed in solemn sacrifices, Leviticus 3:2, and also in prayer and private blessings, Genesis 48:14; likewise in the primitive Church it was used, either when they made ministers or gave the gifts of the holy Ghost; which gifts being now taken away, the ceremony must cease.

7 (5) And the word of God increased, and the number of the disciples was multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the (f) (*) faith.

(5) A happy end of temptation.

(f) This is the figure Metonymy, meaning by faith, the doctrine of the Gospel which engendereth faith.

(*) That is, to the Gospel, which is received by faith.

8 ¶ (6) Now Stephen full of faith and (g) power, did great wonders and miracles among the people.

(6) God exerciseth his Church first with evil words and slanders, then with imprisonments, afterwards with scourgings, and by these means prepareth it in such sort, that at length he causeth it to encounter with Satan and the world, even to bloodshed and death, and that with good success.

(g) Excellent and singular gifts.

9 (7) Then there arose certain of the (h) (*) Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Stephen.

(7) Schools and Universities were of old time addicted to false pastors, and were the instruments of Satan to blow abroad and defend false doctrines.

(h) Of the company and college as it were.

(*) Or college; divers nations had colleges at Jerusalem, wherein their youth was instructed, as we see in universities.

10 (8) But they were not able to resist the wisdom, and the Spirit by the which he spake.

(8) False teachers, because they will not be overcome, flee from disputations to manifest and open slandering and false accusations.

11 Then they (*) suborned men, which said, We have heard him speak blasphemous words against Moses, and God.

(*) That is, instructed and set forth false witnesses; and thus malice seeketh false shifts when truth faileth her.

12 (9) Thus they moved the people and the Elders, and the Scribes, and running upon him, caught him, and brought him to the Council,

(9) The first bloody persecution of the Church of Christ begun and sprang from a Council of Priests by the suggestion of the University doctors.

13 (10) And set forth false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the Law.

(10) An example of cavilers or false accusers, which gather false conclusions of things that are well uttered and spoken.

14 For we have heard him say, that (*) this Jesus of Nazareth shall destroy this place, and shall change the ordinances, which Moses gave us.

(*) They spake this in contempt.

15 And as all that sat in the Council looked steadfastly on him, they (i) saw his face as *it had been* the (*) face of an Angel.

(i) Hereby it appeareth that Stephen had an excellent and goodly countenance, having a quiet and settled mind, a good conscience, and sure persuasion that his cause was just; for seeing he was to speak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews' minds might be pierced and amazed.

(*) Not only a certain confidence, but also great majesty appearing in him.

Acts 7

1 Stephen pleading his cause, sheweth that God chose the Fathers, 20 before Moses was born, 47 and before the Temple was built; 44 And that all outward ceremonies were ordained according to the heavenly Pattern. 54 The Jews gnashing their teeth, 59 stone him.

1 Then (1) said the chief Priest, Are these things so?

(1) Stephen is admitted to plead his cause, but to this end and purpose, that under a cloak, and color of Law, he might be condemned.

2 (2) And he said, Ye (♣) men, brethren, and Fathers, hearken. (*) That God of (a) (♣) glory appeared unto our father Abraham, while he was in (b) (♠) Mesopotamia, before he dwelt in Charran,

(2) Stephen witnesseth unto the Jews, that he acknowledgeth the true fathers, and the only true God; and sheweth moreover, that they are more ancient than the Temple, with all that service appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to say, the free covenant that God made with the fathers.

(♣) Stephen was accused that he denied God, and therefore he is more diligent to purge this crime.

(*) Genesis 12:1 .

(a) That mighty God full of glory and majesty.

(♣) Hereby he is discerned from the false gods.

(b) When he saith afterwards, Acts 7:4; that Abraham came out of Chaldea, it is evident that Mesopotamia contained Chaldea which was near unto it, and bordering upon it, and so writeth Plinius, book 6, chapter 27.

(♠) He speaketh here of Mesopotamia, as it containeth Babylon and Chaldea in it.

3 (*) And said unto him, Come out of thy country, and from thy kindred, and come into the land which I shall shew thee.

(*) Genesis 12:1 .

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell,

5 And he gave him none inheritance in it, no not the (c) breadth of a foot, yet he (d) promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

(c) Not so much ground as to set his foot upon.

(d) The promise of the possession was certain and belonged to Abraham, though his posterity enjoyed it a great while after his death, and this is the figure Synecdoche.

6 But God spake thus, that his (*) seed should be a sojourner in a strange land, and that they should keep it in bondage, and entreat it evil (e) (♣) four hundred years.

(*) Genesis 15:13 .

(e) There are reckoned four hundred years, from the beginning of Abraham's progeny, which was at the birth of Isaac; and four hundred and thirty years which are spoken of by Paul, Galatians 3:17; from the time that Abraham and his father departed together out of Ur of the Chaldeans.

(♣) Beginning to reckon the years from the time that Isaiah was born.

7 But the nation to whom they shall be in bondage, will I (*) judge, saith God, and after that, they shall come forth and serve me in this place.

(*) Take vengeance of them and deliver my people.

8 (*) He gave him also the covenant of circumcision; and so *Abraham* begat (♣) Isaac, and circumcised him the eighth day; and Isaac *begat* (♠) Jacob, and Jacob the twelve (♣) Patriarchs.

(*) Genesis 17:9 .

(♣) Genesis 21:3 .

(♠) Genesis 25:24 .

(♣) Genesis 29:33; Genesis 30:5; Genesis 35:23 .

9 (3) And the Patriarchs, moved with envy, sold (*) Joseph into Egypt, but God was (f) (♣) with him,

(3) Stephen reckoneth up diligently the horrible mischiefs of some of the Fathers, to teach the Jews that they ought not rashly to rest in the authority or examples of the Fathers.

(*) Genesis 37:18 .

(f) By this kind of speech, is meant the peculiar favor that God sheweth men; for he seemeth to be away from them, whom he helpeth not, and on the other side, he is with them whom he delivereth out of whatsoever great troubles.

(♣) That is, preserved and brought all things to a good issue.

10 And delivered him out of all his afflictions, and (*) gave him (g) favor and wisdom in the sight of Pharaoh King of Egypt, who made him governor over Egypt, and *over* his whole house.

(*) Genesis 41:37 .

(g) Gave him favor in Pharaoh's sight for his wisdom.

11 ¶ Then came there a famine over all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when (*) Jacob heard that there was corn in Egypt, he sent our fathers first;

(*) Genesis 42:1 .

13 (*) And at the second time Joseph was known of his brethren, and Joseph's kindred was made known unto Pharaoh.

(*) Genesis 45:4 .

14 Then sent Joseph and caused his father to be brought, and all his kindred, even (*) threescore and fifteen souls.

(*) After the Hebrew, threescore and ten.

15 So (*) Jacob went down into Egypt, and he (♣) died, and our fathers,

(*) Genesis 46:5 .

(♣) Genesis 49:33 .

16 And were (h) removed into Sychem, and were put in the sepulcher, that (♣) Abraham had bought (*) for money of the sons of Emmor, *son* of Sychem.

(h) The Patriarchs the sons of Jacob, though there be mention made of no more than Joseph, Joshua 24:32 .

(♣) It is probable that some writer through negligence put in Abraham in this place, in stead of Jacob, who bought this field Genesis 33,19; or by Abraham he meaneth the posterity of Abraham.

(*) Genesis 23:16 .

17 But when the time of the promise drew near, which God had sworn to Abraham, the people (*) grew and multiplied in Egypt,

(*) Exodus 1:7 .

18 Till another King arose, which knew not Joseph.

19 The same (i) dealt (*) subtly with our kindred, and evil entreated our fathers, and made them to cast out their young children, that (♣) they should not remain alive.

(i) He devised a subtil invention against our stock, in that he commanded all the males to be cast out.

(*) He invented crafty ways both to destroy the Israelites with over much labor, and also to get great profit by them, Exodus 1:10 .

(♣) Or, that their race should fail.

20 (*) The same time was Moses born, and was (k) acceptable unto God, which was nourished up in his father's house three months.

(*) Exodus 2:2; Hebrews 11:23 .

(k) That child was born through God's merciful goodness and favor, to be of a goodly and fair countenance.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 Now when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24 (*) And when he saw one *of them* suffer wrong, he defended him, and avenged his quarrel that had the harm done to him, and smote the Egyptian.

(*) Exodus 2:11 .

25 For he supposed his brethren would have understood, that God by his hand should give them deliverance, but they understood it not.

26 (*) And the next day, he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another?

(*) Exodus 2:13 .

27 But he that did his neighbor wrong, thrust him away, saying, Who made thee a prince, and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the (*) wilderness of mount Sinai, an (l) Angel of the Lord in a flame (♣) of fire, in a bush.

(*) Exodus 3:2 .

(l) Now he calleth the Son of God an Angel, for he is the Angel of great counsel, and therefore straightways after he sheweth him, saying to Moses, I am that God of thy Fathers, etc.

(♣) This fire represented the furnace of affliction wherein the people of God were.

31 And when Moses saw it, he wondered at the sight; and as he drew near to consider it, the voice of the Lord came unto him, *saying*,

32 I am the (*) God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

(*) Seeing this Angel called himself God, it declareth that he was not an Angel, but Christ the Mediator, who is the eternal God.

33 Then the Lord said to him, (*) Put off thy shoes from thy feet, for the place where thou standest, is holy ground.

(*) In sign of reverence, read Exodus 3:5 .

34 I have seen, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them; and now come, and I will send thee into Egypt.

35 This Moses whom they forsook, saying, Who made thee a prince and a judge? The same God sent for a prince, and a deliverer by the (m) hand of the Angel which appeared to him in the bush.

(m) By the power.

36 He (*) brought them out, doing wonders, and miracles in the land of Egypt, and in the Red Sea, and in the wilderness (♣) forty years.

(*) Exodus 7-14 .

(♣) Exodus 16:1 .

37 (4) This is that Moses, which said unto the children of Israel, (*) A (♣) Prophet shall the Lord your God raise up unto you, *even* of your brethren, like unto me, him shall ye hear.

(4) He acknowledgeth Moses for the Lawgiver, but so that he proveth by his own witness, that the Law had respect to a more perfect thing, that is to say, to the prophetic office which tended to Christ, the head of all Prophets.

(*) Deuteronomy 18:15; Acts 3:22 .

(♣) He proveth that Christ is the end of the Law and the Prophets.

38 (*) This is he that was in the Congregation, in the wilderness with the (♣) Angel, which spake to him in mount Sinai, and with our fathers, who received the (♣) lively oracles to give unto us.

(*) Exodus 19:2 .

(♣) Moses was the Angel's or Christ's minister and a guide to the fathers.

(♣) By oracles is meant the sayings that God spake to Moses.

39 To whom our fathers would not obey, but refused, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, (*) Make (♣) us gods that may go before us; for (♣) we know not what is become of this Moses that brought us out of the land of Egypt.

(*) Exodus 32:1 .

(♣) Figures, or testimonies of the presence of God.

(♣) Yet they knew he was absent for their commodity, and so would shortly return and bring them the Law.

41 And they made a (n) calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

(n) This was the superstition of the Egyptian's idolatry; for they worshipped Apis, a strange and marvelous calf, and made goodly images of Kine. Herod library 2 .

42 Then God turned himself away, and (o) gave them up to serve the (p) (♣) host of heaven, as it is written in the book of the Prophets, (*) (♣) O house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

(o) Being destitute and void of his Spirit, he gave them up to Satan, and wicked lusts to worship stars.
(p) By the host of heaven, here he meaneth not the Angels, but the moon and sun and other stars.
(♣) As the sun, moon and other stars, Deuteronomy 17:3 .
(*) Amos 5:25 .
(♣) Your fathers began in wilderness to contemn mine ordinances, and you now far pass them in impiety.

43 And ye (q) took up the tabernacle of (*) Moloch, and the star of your god Remphan, figures, which ye made to worship them, therefore I will carry you away beyond Babylon.

(q) You took it upon your shoulders and carried it.
(*) Leviticus 20:2 .

44 (5) Our fathers had the Tabernacle of (r) (♣) witness, in the wilderness, as he had appointed, speaking unto (*) Moses, that he should make it according to the fashion that he had seen.

(5) Moses indeed erected a Tabernacle, but that was to call them back to that form which he had seen in the mountain.
(r) That is, of the covenant.
(♣) They ought to have been content with this covenant only, and not to have gone after their lewd fantasies.
(*) Exodus 25:40; Hebrews 8:5 .

45 (*) Which *tabernacle* also our fathers (s) received, and brought in with Jesus into the (t) possession of the Gentiles, which God drave out (u) before our fathers, unto the days of David;

(*) Joshua 3:14 .
(s) Delivered from hand to hand.
(t) By the figure Metonymy, for the countries which the Gentiles possessed.
(u) God drave them out, that they should yield up the possession of those countries to our fathers, when they entered into the land.

46 (*) Who found favor before God, and desired that he might find a tabernacle for the God of Jacob.

(*) 2 Samuel 7:2; Psalm 132:5 .

47 (*) (6) But Solomon built him a house.

(*) 1 Chronicles 17:12; 1 Kings 6:1 .

(6) Solomon built a Temple, according to God's commandment, but not with any such condition, that the Majesty of God should be enclosed therein.

48 Howbeit the most High (*) dwelleth not in (♣) temples made with hands, as saith the Prophet,

(*) Acts 17:24 .

(♣) He reproveth the gross dullness of the people which abused the power of God in that they would have contained it within the temple.

49 (*) Heaven *is* my throne, and earth *is* my footstool; what (♣) house will ye build for me, saith the Lord? Or what place is it that I should rest in?

(*) Isaiah 66:1 .

(♣) God cannot be contained in any space of place.

50 Hath not my hand made all these things?

51 (*) (7) Ye stiff-necked and of (x) uncircumcised (♣) hearts and ears, ye have always resisted the holy Ghost; as your fathers *did*, so *do* you.

(*) Jeremiah 9:26; Ezekiel 44:9 .

(7) Stephen moved with the zeal of God, at length judgeth his own judges.

(x) They are of uncircumcised hearts, which still lie drowned still in the sins of nature, and stick fast in them; for otherwise all the Jews were circumcised as touching the flesh, and therefore there were two kinds of circumcision, Romans 2:28 .

(♣) Which neither forsake your old wickedness, nor so much as hear when God speaketh to you, but still rebel.

52 Which of the Prophets have not your fathers persecuted? And they have slain them, which shewed before of the coming of that (*) Just, of whom ye are now the betrayers and murderers,

(*) Which is Jesus Christ who is not only just for his innocency, but because all true justice cometh of him.

53 (*) Which have received the Law by the (y) ordinance of Angels, and have not kept it.

(*) Exodus 19:16; Galatians 3:19 .

(y) By the ministry of Angels.

54 (8) But when they heard these things, their hearts brast for anger, and they gnashed at him with *their* teeth.

(8) The more Satan is pressed, the more he brasteth out into an open rage.

55 (9) But he being full of the holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus (z) standing at (*) the right hand of God,

(9) The nearer that the Martyrs approach to death, the nearer they beholding Christ, do rise up even into heaven.

(z) Ready to confirm him in the confession of the truth, and to receive him to him.

(*) And reigning in his flesh, wherein he had suffered.

56 And said, Behold, I see the heavens open, and the Son of man standing at the right hand of God.

57 (10) Then they gave a shout with a loud voice, and stopped their ears, and (a) (*) ran upon him all at once,

(10) The zeal of hypocrites and superstitious people, breaketh out at length into most open madness.

(a) This was done in a rage and fury, for at that time the Jews could put no man to death by law, as they confess before Pilate, saying that it was not lawful for them to put any man to death, and therefore it is reported by Josephus library 20 that Ananus, a Sadducee, slew James the brother of the Lord, and for so doing, was accused before Albinus the President of the country.

(*) This was done of furious violence and by no form of justice.

58 And cast him out of the city, and stoned him; and the (b) (*) witnesses laid down their clothes at a young man's feet, named Saul.

(b) It was appointed by the Law, that the witnesses should cast the first stones, Deuteronomy 17:7 .

(*) Acts 22:20 .

59 And they stoned Stephen, who called on *God*, and said, Lord Jesus, receive my spirit.

60 (11) And he kneeled down, and cried with a loud voice, (*) Lord, (c) lay not this sin to their charge. And when he had thus spoken, he (d) slept.

(11) Faith and charity never forsake the true servants of God, even to the last breath.

(*) Matthew 5:44; Luke 23:34; 1 Corinthians 4:12 .

(c) The word which he useth here noteth out such a kind of imputing or laying to one's charge, as remaineth firm, and steady forever, never to be remitted.

(d) Look at 1 Thessalonians 4:13 .

Acts 8

2 The godly make lamentation for Stephen. 3 Saul maketh havoc of the Church. 5 Philip preacheth Christ at Samaria. 9 Simon Magus, 18 his covetousness reproveth. 26 Philip 27 cometh to the Ethiopian Eunuch, 38 and baptizeth him.

1 And (1) Saul consented to his death. And at that time, there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and of Samaria, except the Apostles.

(1) Christ useth the rage of his enemies to the spreading forth and enlarging of his kingdom.

2 (2) Then *certain* men fearing God, (a) (*) carried Stephen among them, *to be buried*, and made great (♣) lamentation for him.

(2) The godly mourn for Stephen after his death, and bury him, shewing therein an example of singular faith and charity; but no man prayeth to him.

(a) Amongst all the duties of charity which the godly use, there is no mention made of enshrining up of relics.

(*) From the place where he was stoned.

(♣) When the Church is deprived of any worthy member, there is just cause of sorrow; and note that here is no mention of any relics or prayers for the dead, or worshiping.

3 (3) But Saul made havoc of the Church, and entered into every house, and drew out both men and women, and put them into prison.

(3) The dispersion or scattering abroad of the faithful, is the joining together of Churches.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 ¶ (4) Then came Philip into the city (*) of Samaria, and preached Christ unto them.

(4) Philip, who was before a Deacon in Jerusalem, is made of God extraordinary an Evangelist.

(*) The conversion of Samaria was as it were the firstfruits of the calling of the Gentiles.

6 And the people gave heed unto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For unclean spirits crying with a loud voice, came out of many that were possessed *of them*; and many taken with palsies, and that halted, were healed.

8 And there was great joy in that city.

9 (5) And there was before in the city, a certain man called Simon, which used (b) witchcraft, and (c) bewitched the people of Samaria, saying that he himself was some great man.

(5) Christ overcometh Satan so oft as he lusteth, and carrieth him about as it were in a triumph in the sight of them, whom he deceived and bewitched.

(b) The word which is used in this place was at the first taken in good part, and is borrowed out of the Persian's language, who call their wise men by that name, but afterwards it was taken in evil part.

(c) He had so allured the Samaritans with his witchcrafts, that as blind and mad harebrains they were wholly addicted to him.

10 To whom they (*) gave heed from the least to the greatest, saying, This man is the great (♣) power of God.

(*) This declareth how much more we are inclined to follow the illusions of Satan than the truth of God.

(♣) This is the craft of Satan to cover all his illusions under the Name of God.

11 And they gave heed unto him, because that of long time he had bewitched them with sorceries.

12 But as soon as they believed Philip, which preached the things that concerned the kingdom of God, and the Name of Jesus Christ, they were baptized both men and women.

13 (6) Then Simon himself (*) believed also, and was baptized, and continued with Philip, and wondered, when he saw the signs and great miracles which were done.

(6) The wicked and the very reprobate are constrained oftentimes to taste of the good gift of God, but they cast it up again forthwith.

(*) The majesty of God's word forced him to confess the truth; but yet was he not regenerated therefore.

14 ¶ (7) Now when the Apostles, which were at Jerusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and John.

(7) Peter not chief, but as an ambassador sent from the whole company of the Apostles, and John his companion according to the authority which was committed unto them, confirm and build up the Churches of Samaria, whose foundation had been laid afore by Philip.

15 Which when they were come down, prayed for them, that they might receive the (d) (*) holy Ghost.

(d) Those excellent gifts, which are necessary, especially for them that were to be appointed rulers and governors of the Church.

(*) Meaning the particular gifts of the holy Spirit.

16 (For as yet he was fallen down on none of them, but they were baptized (*) only in the Name of the Lord Jesus.)

(*) They had only received the common grace of adoption and regeneration which are offered to all the faithful in baptism, and as yet had not received the gift to speak in divers languages, and to do miracles.

17 Then laid they their hands on them, and they received the holy Ghost.

18 (8) And when Simon saw that through laying on of the Apostles' hands the holy Ghost was given, he offered them money,

(8) Ambition and covetousness do at length pluck the hypocrites out of their dens.

19 Saying, Give me also this power, that on whomsoever I lay the hands, he may receive the holy Ghost.

20 (9) Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

(9) They are the successors of Simon Magus, and not Simon Peter, which either buy or sell holy things.

21 Thou hast neither part nor (*) fellowship in this (e) business, for thy heart is not (f) right in the sight of God.

(*) Thou art not worthy to be of the number of the faithful.

(e) In this doctrine which I preach.

(f) Is not upright indeed, and without dissembling.

22 (10) (*) Repent therefore of this thy wickedness, and pray God, that if it be (♣) possible, the thought of thine heart may be forgiven thee.

(10) We must hope well even of the vilest sinners, so long and so far forth as we may.

(*) That is, turn away from thy wickedness.

(♣) Hereby he would make him to feel his sin and not that he doubted of God's mercies, if he could repent.

23 For I see that thou art (*) in the (g) gall of bitterness, and in the (h) bond of iniquity.

(*) Or thine heart is full of spiteful malice, and devilish poison of impiety, so that now Satan hath thee tied as captive in his bands.

(g) He calleth the inward malice of the heart, and that venomous and devilish wickedness wherewith this Magician was wholly replenished, the gall of bitterness; and he is said to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

(h) Entangled in the bonds of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken, come upon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many towns of the Samaritans.

26 (11) Then the Angel of the Lord spake unto Philip, saying, Arise, and go toward the South unto the way that goeth down from Jerusalem unto Gaza, which is (*) waste.

(11) Christ who calleth freely whom he lusteth, doeth now use Philip who thought on no such matter, to instruct and baptize the Eunuch at unawares, and by this means extendeth the limits of his kingdom even into Ethiopia.

(*) After that Alexander had destroyed it, it was not much peopled, as it was afore, and therefore in respect was as waste.

27 And he arose and went on; and behold, a certain (*) Eunuch of Ethiopia, Candace the Queen of the Ethiopians (i) chief Governor, who had the rule of all her treasure, and came to Jerusalem to worship;

(*) Eunuch signifieth him that is gelded; but because in the East parts great affairs were committed to such, it came in use that noble men were called Eunuchs, although they were not gelded; also all manner officers and servants, that were put in credit or necessary affairs, were called by this name, as Isaiah 39:7 .

(i) A man of great wealth and authority with Candace. Now this word Candace is a common name to all the Queens of Ethiopia.

28 And as he returned sitting in his chariot, he read Isaiah the Prophet.

29 Then the Spirit said unto Philip, Go near and join thyself to yonder chariot.

30 And Philip ran thither, and heard him read the Prophet Isaiah, and said, But understandest thou what thou readest?

31 And he said, How can I, except I had (k) a guide? And he desired Philip, that he would come up and sit with him.

(k) To shew me the way how to understand it.

32 (12) Now the place of the Scripture which he read, was this, (*) He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.

(12) Those things which seem most to come by chance or fortune (as men term it) are governed by the secret providence of God.

(*) Isaiah 53:7 .

33 (*) In his (l) humility his (♣) judgment hath been exalted; but who shall declare his (m) (♣) generation? For his life is taken from the (♦) earth.

(*) Albeit Christ was in grave and in death's bands, feeling also his Father's anger against sin, yet he brake the bands of death and was exalted, Acts 2:24 .

(l) The Hebrew text readeth it thus, Out of a narrow strait, and out of judgment was he taken; whereby the narrow strait, be meaneth the grave and the very bonds of death, and by judgment, the punishment which was laid upon him, and the miserable state which Christ took upon him for our sakes, in bearing his Father's wrath.

(♣) The punishment which he suffered was the beginning of his glory.

(m) How long his age shall last, for Christ having once risen from the dead, dieth no more, Romans 6:9 .

(♣) That is, how long his age shall endure, for being risen from death, death shall no more reign, neither shall his kingdom ever have end; or else we may take generation, for his Church which never shall have end, for now they sit in the heavenly places with Christ their head, as Ephesians 2:6 .

(♦) And he now reigneth in heaven.

34 Then the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? Of himself, or of some other man?

35 Then Philip (*) opened his mouth, and began at the same Scripture, and preached unto him Jesus.

(*) He declareth at length this matter of so great importance.

36 And as they went on their way, they came unto a certain water, and the Eunuch said, See, *here is water*, what doeth let me to be baptized?

37 (13) And Philip said unto him, If thou believest with (*) all thine heart, thou mayest. Then he answered, and said, (n) I believe that Jesus Christ is the Son of God.

(13) Profession of faith is requisite in baptizing of them which are of years, and therefore it is evident that we are not then first engrafted into Christ, when we are baptized, but being already engrafted are then confirmed.

(*) With a pure and perfect heart.

(n) The sum of the confession which is necessary for baptism.

38 Then he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch, and he baptized him.

39 And as soon as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch (*) saw him no more, so he went on his way rejoicing.

(*) This was, to the intent that he might know so much the better that Philip was sent to him by God.

40 But Philip (*) was found at (♣) Azotus, and he walked to and fro preaching in all the cities, till he came to Caesarea.

(*) Or, perceived himself to be.

(♣) Some think this city was also called Ashdod, Joshua 15:47 .

Acts 9

2 Saul going towards Damascus, 4 is struck down to the ground of the Lord; 10 Ananias is sent 18 to baptize him. 23 The laying away of the Jews, 25 he escapeth, being let down through the wall. 33 Peter cureth Aeneas of the palsy, 36 and by him Tabitha being dead, 40 is restored to life.

1 And (1) (*) Saul yet (a) (♣) breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest,

(1) Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands, and is overcome; and with a singular example of the goodness of God, instead of punishment which he justly deserved for his cruelty, is not only received to favor, but is also even by the mouth of God appointed an Apostle, and is confirmed by the ministry and witness of Ananias.

(*) Romans 9:3; Galatians 1:13 .

(a) This is a token that Saul's stomach boiled and cast out great threatenings to murder the disciples.

(♣) He persecuted with a great rage and cruelty the innocent blood which he thirsted for; which declareth whereunto man is led by his rash zeal, before he have the true knowledge of God.

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that (b) (*) way (either men or women) he might bring them bound unto Jerusalem.

(b) Any trade of life which a man taketh himself unto, the Jews call a way.

(*) That is of the sect, or sort.

3 Now as he journeyed, it came to pass that as he was come near to Damascus, (*) suddenly there shined round about him a light from heaven.

(*) Acts 22:6; 1 Corinthians 15:8 .

4 And he fell to the earth, and heard a voice saying to him, **Saul, Saul, why persecutest thou me?**

5 And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest; it is (c) hard for thee to kick against (*) pricks.**

(c) This is a proverb which is spoken of them that through their own stubbornness hurt themselves.

(*) That is, to resist God when he pricketh and soliciteth our consciences.

6 He *then* both trembling and astonished, said, Lord, what wilt thou that I do? And the Lord said unto him, **Arise, and go into the city, and it shall be told thee what thou shalt do.**

7 The men also which journeyed with him, (d) stood amazed, hearing (*) *his* (e) voice, but (♣) seeing no man.

(d) Stood still and could not go one step forward, but abode amazed as if they had been very stones.

(*) Meaning Saul's voice, as Acts 22:9 .

(e) They heard Paul's voice, for afterwards it is said in flattering, that they heard not his voice that spake; Acts 22:9 . But others go about to set these places at one which seem to be at a jar, after this sort, to wit, that they heard a sound of a voice, but no perfect voice.

(♣) For only Saul knew that Jesus spake unto him.

8 And Saul arose from the ground, and opened his eyes, *but* (*) saw no man. Then led they him by the hand, and brought him into Damascus,

(*) For he was blind.

9 Where he was three days without sight, and neither (*) ate nor drank.

(*) He was so ravished with the vision that he did meditate nothing but heavenly things and therewith was satisfied.

10 And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, **Ananias.** And he said, Behold, I am *here*, Lord.

11 Then the Lord said unto him, **Arise, and go into the street which is called Straight, and seek in the house of Judas after one called Saul of (f) Tarsus, for behold, he prayeth.**

(f) Tarsus was a city of Cilicia near unto Anchiala, which two cities Sardanapalus is said to have built in one day.

12 (And he saw in a vision a man named Ananias coming in *to him*, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.

14 Moreover here he hath authority of the high Priests, to bind all that call on thy Name.

15 Then the Lord said unto him, **Go thy way, for he is a (g) (*) chosen vessel unto me, to (♣) bear my Name before the Gentiles, and Kings, and the children of Israel.**

- (g) To bear my name in.
- (*) A worthy servant of God and endued with excellent graces above others.
- (♣) To bear me witness, and set forth my glory.

16 For I will (h) shew him, how many things he must suffer for my Name's sake.

- (h) I will shew him plainly.

17 Then Ananias went his way, and entered into (i) that house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (*even* Jesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

- (i) Into Judas his house.

18 And immediately there fell from his eyes as *it had been* scales, and suddenly he received sight, and arose, and was baptized,

19 And received meat, and was strengthened. So was Saul certain days with the disciples which were at Damascus.

20 (2) And straightway he preached Christ in the Synagogues, that he was that Son of God,

- (2) Paul beginneth straightways to execute the office which was enjoined him, never consulting with flesh and blood.

21 So that all that heard him were amazed, and said, Is not this he, that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he should bring them bound unto the high Priests?

22 (3) But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, (k) (*) confirming that this was the Christ.

- (3) Paul striveth not with his own authority alone, but with the testimonies of the Prophets.
- (k) By conferring places of the Scripture together, as cunning craftsman do, when they make up anything, they used to gather all parts together, to make them agree fitly one with another.
- (*) Proving by conference of the Scriptures.

23 (4) And after (*) that many days were fulfilled, the Jews took counsel together to kill him,

- (4) Paul who was before a persecutor, hath now persecution laid before himself, but yet afar off.
- (*) That was after three years, that he remained at Damascus, and in the country about, Galatians 1:18

24 But their laying await was known of Saul. Now they (*) (♣) watched the gates day and night, that they might kill him.

(*) 2 Corinthians 11:32 .

(♣) The Governor at their request appointed a watch as he declareth to the Corinthians.

25 (5) Then the disciples took him by night, and put him through the wall, and let him down in a basket.

(5) We are not forbidden to avoid and eschew the dangers and conspiracies that the enemies of God lay for us, so that we swerve not from our vocation.

26 (6) And when Saul was come to Jerusalem, he assayed to join himself with the disciples; but they were all afraid of him, and believed not that he was a disciple.

(6) In ancient times no man was rashly or lightly received into the number of and amongst the sheep of Christ, much less to be a pastor.

27 But Barnabas took him, and brought him to the Apostles, and declared to them, how he had seen the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the Name of Jesus.

28 (7) And he (*) was conversant (l) with them at Jerusalem,

(7) The constant servants of God must look for danger after danger, yet God watcheth for them.

(*) Greek, went in and out.

(l) With Peter and James, for he saith that he saw none of the Apostles but them, Galatians 1:18-19 .

29 And spake boldly (*) in the Name of the Lord Jesus, and spake and disputed against the (m) (♣) Grecians; but they went about to slay him.

(*) Making open profession of the Gospel.

(m) Look at Acts 6:1 .

(♣) Which were Jews, but so called because they were dispersed through Greece and other countries.

30 (8) But when the brethren knew it, they brought him to Caesarea, and sent him forth to (*) Tarsus.

(8) The ministers of the word may change their place, by the advice and counsel of the congregation and Church.

(*) Because it was his own country, and there he might have some authority.

31 (9) Then had the Churches rest through all Judea, and Galilee, and Samaria, and were (n) edified, and walked in the fear of the Lord, and were multiplied by the comfort of the holy Ghost.

(9) The end persecution is the building of the Church, so that we will patiently wait for the Lord.

(n) This is a borrowed king of speech, which signifieth establishment and increase.

32 (10) And it came to pass, as Peter walked throughout all *quarters*, he came also to the saints which dwelt at Lydda.

(10) Peter's Apostleship is confirmed by healing of the man that was sick of the palsy.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

34 Then said Peter unto him, Aeneas, Jesus Christ maketh thee whole; arise and (*) make thy bed. And he arose immediately.

(*) Or, truss thy couch together.

35 And (*) all that dwelt at (o) Lydda and (♣) Saron, saw him, and turned to the Lord.

(*) Meaning the greatest part.

(o) Lydda was a city of Palestine, and Saron a Chapion country and a place of good pasturage between Caesarea of Palestine and mountain Tabor, and the lake of Gennesaret which extendeth itself in great length beyond Joppa.

(♣) A place so called, and not a city.

36 (11) There was also at Joppa a certain *woman*, a disciple named Tabitha, (which by interpretation is called (*) Dorcas) she was (♣) full of good works and alms which she did.

(11) Peter declareth evidently by raising up a dead body through the Name of Christ, that he preacheth the glad tidings of life.

(*) That is, a dear, or roebuck.

(♣) Or, rich.

37 And it came to pass in those days, that she was sick and died; and when they had (*) washed her, they laid her in an upper chamber.

(*) To the intent they might bury her afterward; for this was their custom.

38 Now forasmuch as Lydda was near to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

39 Then Peter arose and came with them. And when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing the coats and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when she saw Peter, sat up.

41 Then he gave her the hand and lifted her up, and called the (*) saints and widows, and restored her alive.

(*) For she was restored to life, rather that others might have occasion to believe, and glorify God than for her own sake.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a (*) tanner.

(*) Or, courier.

Acts 10

1 Cornelius, 4 at the Angel's commandment, 8 sendeth for Peter. 11 Who also by a vision, 15-20 is taught not to despise the Gentiles. 34 He preacheth the Gospel to Cornelius and his household. 45 Who having received the holy Ghost, 47 are baptized.

1 Furthermore (1) there was a certain man in Caesarea called Cornelius, a captain of the band called the Italian *band*,

(1) Peter consecrateth the firstfruits of the Gentiles to God by the means of two miracles.

2 A (a) devout man, and (*) one that feared God with (b) all his household, which gave much alms to the people, and prayed God continually.

(a) So that he worshipped one God, and was no idolater, neither could he be void of faith in Christ, because he was a devout man but as yet he knew not that he was come.

(*) Who had forsaken all superstitions, and gave himself to the true service of God.

(b) This is a great commendation to this man, that he labored to have all his household and familiar friends and acquaintances to be religious and godly.

3 He saw in a vision evidently (about the ninth hour of the day) an Angel of God coming in to him, and saying unto him, Cornelius.

4 But when he looked on him, he was afraid, and said, (c) What is it, Lord? And he said unto him, Thy prayers and thine alms are (d) come (*) up into (e) remembrance before God.

(c) What wilt thou with me, Lord? For he setteth himself to hear.

(d) This is a borrowed kind of speech, which the Hebrews used very much, taken from sacrifices, and applied to prayers; for it is said of whole burnt sacrifices, that the smoke and savor of them goeth up

into God's nostrils; so do our prayers as a sweet smelling sacrifice which the Lord taketh great pleasure in.
(*) That is, God did accept them; whereof it followeth that he had faith, for else it is impossible to please God.
(e) That is, in so much that they will not suffer God as it were, to forget thee; for so doeth the Scripture use oftentimes to prattle with us as nurses do with little children, when they frame their tongues to speak.

5 Now therefore send men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the seaside; (*) he shall tell thee what thou oughtest to do.

(*) He shall speak words unto thee whereby thou shalt be saved and all thine house.

7 And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a soldier that feared God, one of them that waited on him,

8 And told them all things, and sent them to Joppa.

9 On the morrow as they went on their journey, and drew near unto the city, Peter went up upon the house to pray, about the (*) sixth hour.

(*) Which was midday.

10 Then waxed he ahungred, and would have eaten; but while they made *something* ready, he fell into a (f) trance.

(f) For though Peter stand not amazed as one that is tongue tied, but talketh with God, and is instructed in his mysteries, yet his mind was far otherwise than it was wont to be, but shortly returned to the old bent.

11 And he saw heaven opened, and a certain vessel come down unto him, as *it had been* a great sheet, knit at the (g) four corners, and was let down to the earth.

(g) So that it seemed to be a four square sheet.

12 Wherein were (h) (*) all manner of (i) four footed beasts of the earth, and wild beasts and (k) creeping things, and fowls of the heaven.

(h) Here is this word (All) which is general, plainly put for an indefinite and uncertain, that is to say, for some of all sorts, not for all of every sort.

(*) As camels, horses, dogs, oxen, sheep, swine and such like which man nourisheth for his use.

(i) That is, such as were meet for men's use.

(k) What is meant by these creeping things, Look at Leviticus 11 .

13 And there came a voice to him, Arise, Peter, kill, and eat.

14 (2) But Peter said, Not so, Lord, for I have never eaten anything that is (*) polluted, or unclean.

(2) Peter profiteth daily in the knowledge of the benefit of Christ, yea, after that he had received the holy Ghost.

(*) Or, common.

15 And the voice spake unto him again the second time, The things that God hath (*) purified, (l) (♣) pollute thou not.

(*) In taking away the difference between unclean beasts and clean he sheweth there is no difference between the Jews and Gentiles.

(l) Do not consider them to be unprofitable.

(♣) Take it not for polluted and impure.

16 This was so done thrice, and the vessel was drawn up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen, meant, behold, the men which were sent from Cornelius, had inquired for Simon's house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, and (*) doubt nothing, for I have sent them.

(*) The true obedience which proceedeth of faith, ought to be without doubt or questioning.

21 ¶ Then Peter went down to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from heaven by a holy Angel to send for thee into his house, and to hear thy words.

23 Then called (*) he them in, and lodged them. And the next day, Peter went forth with them, and certain brethren from Joppa accompanied him.

(*) Or, Peter.

24 ¶ And the day after, they entered into Caesarea. Now Cornelius waited for them, and had called together his kinsmen, and special friends.

25 (3) And it came to pass as Peter came in, that Cornelius met him, and fell down at his feet, and (*) worshipped him.

(3) Religious adoration of worship agreeth only to God, but civil worship is given to the Ministers of the word, although not without danger.

(*) Shewed to much reverence, and far passing decent order, as though Peter had been God.

26 But Peter took him up, saying, Stand up; for even I myself am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said unto them, Ye know that it is an unlawful thing for a man that is a Jew, to company, or come unto one of another nation; but God hath shewed me, that I should not call any man (*) polluted, or unclean.

(*) Or, common.

29 Therefore came I unto you without saying nay, when I was sent for. I ask therefore, for what intent have ye sent for me?

30 Then Cornelius said, Four days ago, about (m) this hour, I fasted, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

(m) He meaneth not the selfsame hour, but the like, that is, about nine of the clock the other day, as it was then nine when he spake to Peter.

31 (4) And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

(4) Cornelius' faith sheweth forth itself by prayer and charity.

32 (5) Send therefore to Joppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the seaside) who when he cometh, shall speak unto thee.

(5) As faith cometh by hearing, so it is nourished and groweth up by the same.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 (6) Then Peter opened *his* mouth, and said, Of a truth I perceive, that (n) (*) God is no acceptor of persons.

(6) Distinction of nations is taken away by the coming of Christ; And it is evidently seen by faith and righteousness, who is agreeable to him, or whom he accepteth.

(n) That God judgeth not after the outward appearance.

(*) Deuteronomy 10:17; 2 Chronicles 19:7; Job 34:19; Romans 2:11; Galatians 2:6; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17 .

35 But in every nation he that (o) (*) feareth him, and worketh (♣) righteousness, is accepted with him.

(o) By the fear of God, the Hebrews understand the whole service of God; whereby we perceive that Cornelius was not void of faith, no more than they were which lived before Christ's time; and therefore they deal foolishly, which build preparative works and free will upon this passage.

(*) By this speech the Hebrews mean the whole religion of God, which without faith profiteth us nothing.

(♣) That is, he that is upright and doeth hurt to no man, but doeth good to all.

36 Ye (p) know the word which God hath sent to the children of Israel, (*) preaching peace by Jesus Christ, which is Lord of all;

(p) God gave the Israelites to understand, that whosoever liveth godly, is acceptable to God, of what nation forever he be, for he preached peace to men through Jesus Christ, who is Lord not of one nation only, that is, of the Jews, but of all.

(*) Meaning the reconciliation between God and man through Christ Jesus, Luke 2:14 .

37 (7) *Even* the word which came through all Judea, (*) beginning in Galilee, after the baptism which John preached.

(7) The sum of the Gospel (which shall be made manifest at the latter day when Christ himself shall sit as judge both of the quick and the dead) is this, that Christ promised to the Fathers, and exhibited in his time with the mighty power of God, (which was by all means shewed) and at length crucified to reconcile us to God, did rise again the third day, that whoever believeth in him should be saved through the remission of sins.

(*) Luke 4:14 .

38 *To wit*, how God (q) (*) anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him.

(q) This style is taken from an old custom of the Jews, who used to anoint their Kings and Priests, whereupon it grew, to call them anointed, upon whom God bestowed gifts and virtues.

(*) That is, endued him with graces and gifts above all others.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew, hanging him on a tree.

40 Him God raised up the third day, and caused that he was shewed openly;

41 Not to all the people, but unto the witnesses (r) chosen before of God, *even* to us which did eat and drink with him, after he arose from the dead.

(r) This choosing of the Apostles is properly given to God; for though God be president in the lawful election of ministers, yet there is in this place a secret opposition and setting of God's choosing, and men's voices the one against the other, for the Apostles are immediately appointed of God, and the Church Ministers by means.

42 And he commanded us to preach unto the people, and to testify, that it is he that is ordained of God a judge of quick and dead.

43 To him also give all the (*) Prophets witness, that through his Name all that believe in him, shall receive remission of sins.

(*) Jeremiah 31:34; Micah 7:18; Acts 15:9 .

44 (8) While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

(8) The Spirit of God sealeth that in the heart of the hearers, which the minister of the word speaketh by the commandment of God, as it appeareth by the effects.

45 So they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 (9) Can any man (*) forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

(9) Baptism doth not sanctify or make them holy which receive it, but sealeth up and confirmeth their sanctification.

(*) We ought not to debar them of baptism whom God testifieth to be his; for seeing they have the principal, that is less, ought not to be denied them.

48 So he commanded them to be baptized in the Name of the Lord (*) . Then prayed they him to tarry certain days.

(*) Jesus Christ.

Acts 11

2 Peter being accused for going to the Gentiles, 5 defendeth himself. 22 Barnabas is sent to Antioch, 26 where the disciples are called Christians; 28 and there Agabus foretelleth a famine to come.

1 Now (1) the Apostles and the brethren that were in Judea, heard, that the Gentiles had also received the word of God.

(1) Peter being without cause reprehended of the unskillful and ignorant, doth not object that he ought not be judged of any, but openly giveth an account of his doing.

2 And when Peter was come up to Jerusalem, they of the circumcision (*) contended against him,

(*) For they could not yet comprehend this secret, which was hid from the Angel's themselves, even from the creation of the world, Ephesians 3:8; Colossians 1:26 .

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to (*) them, saying,

(*) He purgeth his fact before the Church.

5 I was in the city of Joppa, praying, and in a trance I saw *this* vision, A certain vessel coming down as *it had been* a great sheet, let down from heaven by the four corners, and it came to me.

6 Toward the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the heaven.

7 Also I heard a voice, saying unto me, Arise, Peter; slay and eat.

8 And I said, God forbid, Lord, for nothing polluted or unclean hath at any time entered into my mouth.

9 But the voice answered me the second time from heaven, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken up again into heaven.

11 Then behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

12 And the Spirit said unto me, that I should go with them, without doubting. Moreover these six brethren came with me, and we entered into the man's house.

13 And he shewed us, how he had seen an Angel in his house, which stood and said to him, Send men to Joppa, and call for Simon, whose surname is Peter.

14 He shall speak words unto thee, whereby both thou and thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, (*) even as upon us at the beginning.

(*) Acts 2:4; Acts 3:6 .

16 Then I remembered the word of the Lord, how he said, (*) John baptized with water, but ye shall be (♣) baptized with the holy Ghost.

(*) Acts 1:5; Acts 19:4; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26 .

(♣) That is, endued with the graces of the holy Ghost.

17 For as much then as God gave them a like gift, as *he did* unto us, when we believed in the Lord Jesus Christ, who was I, that I could let God (*) ?

(*) Not to give them the holy Ghost.

18 (2) When they heard these things, (*) they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted (♣) repentance unto life.

(2) Such as ask a question of the truth which they know not, ought to be quietly heard, and must also quietly yield to the declaration thereof.

(*) Their modesty declareth that they were not ashamed to unsay that whereof they had unjustly blamed Peter.

(♣) This repentance dependeth upon faith.

19 ¶ (3) And they which were (*) scattered abroad because of the (♣) affliction that arose about Stephen, went throughout till they came unto Phenice, and Cyprus, and (a) Antioch, preaching the word to no man, but unto the Jews only.

(3) The scattering abroad of Church of Jerusalem is the cause of the gathering together of many other Churches.

(*) Acts 8:1 .

(♣) Or, trouble.

(a) He speaketh of Antioch which was in Syria and bordered upon Cilicia.

20 (4) Now some of them were men of Cyprus and of Cyrene, which when they were come into Antioch, spake unto the (*) Grecians, and preached the Lord Jesus.

(4) The Church of Antioch, the new Jerusalem of the Gentiles was extraordinarily called.
(*) He meaneth not the Jews which being scattered abroad in divers countries were called by this name, but the Grecians which were Gentiles.

21 And the (*) hand of the Lord was with them, so that a great number believed and turned unto the Lord.

(*) The power and virtue.

22 (5) Then tidings of those things came unto the ears of the Church, which was in Jerusalem, and they sent forth Barnabas, that he should go unto (*) Antioch.

(5) The Apostles do not rashly condemn an extraordinary vocation, but yet they judge it by the effects.
(*) This was the most famous city of Syria, and bordered upon Cilicia.

23 Who when he was come and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would continue to (*) cleave unto the Lord.

(*) Or, continue with the Lord.

24 For he was a good man, and full of the holy Ghost, and faith. And much people joined themselves unto the Lord.

25 ¶ (6) Then departed Barnabas to Tarsus to seek Saul;

(6) There was no contention amongst the Apostles either of usurping, or of holding places and degree.

26 And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they were conversant with the Church, and taught much people, in so much that the disciples were first called (*) Christians in Antioch.

(*) Where as before they were called disciples, now they are named Christians.

27 (7) In those days also came Prophets from Jerusalem unto Antioch.

(7) God doth so wrap up his Church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.

28 And there stood up one of them named Agabus, and signified by the (*) Spirit, that there should be great famine throughout all the world, which also came to pass under Claudius Caesar.

(*) This prophecy was an occasion to the Antiochians to relieve the necessity of their brethren in Jerusalem.

29 (8) Then the disciples, every man according to his ability, (*) purposed to send (b) succor unto the brethren which dwelt in Judea.

(8) All Congregations or Churches make one body.

(*) To signify that it came of a charitable mind towards them.

(b) That is, that thereof the Deacons might succor the poor, for it behooved to have all these things done orderly, and decently, and therefore it is said, that they sent these things to the Elders, that is, to the governors of the Church.

30 Which thing they also did and sent it to the Elders by the hand of Barnabas and Saul.

Acts 12

2 Herod killeth James with the sword, 4 and imprisoned Peter, 8 whom the Angel delivereth. 20 Herod being offended with them of Tyre. 22 And taking the honor due to God, to himself, 23 he is eaten with worms, and so dieth.

1 Now (1) about that time, (a) Herod the King stretched forth *his* hand to vex certain of the Church,

(1) God giveth his Church a truce, but for a little time.

(a) This name Herod was common to all them that came of the stock of Herod Ascalonites, whose surname was Magnus; but he that is spoken of here, was nephew to Herod the great son to Aristobulus, and father to that Agrippa who is spoken of afterwards.

2 And he (b) killed James the (*) brother of John with the sword.

(b) Violently, his cause being not once heard.

(*) There was another so named which was the son of Alphaeus.

3 (2) And when he saw that it (*) pleased the Jews, he proceeded further, to take Peter also (then were the days of unleavened bread.)

(2) It is an old fashion of tyrants to procure the favor of the wicked, with the blood of the godly.

(*) It came then of no zeal nor religion, but only to flatter the people.

4 (3) And when he had caught him, he put him in prison, and delivered him to (*) four quaternions of soldiers to be kept, intending after the Passover to bring him forth to the people.

(3) The tyrants and wicked make a gallous for themselves even then when they do most according to their own will and fantasy.

(*) The number being sixteen was divided by fours, to keep divers wards.

5 (4) So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.

(4) The prayers of the godly overturn the counsel of tyrants, obtain Angels of God, break the prison, unloose the chains, put Satan to flight, and preserve the Church.

6 And when Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, and the keepers before the door, kept the prison.

7 (*) And behold, the Angel of the Lord came upon them, and a light shined in the (c) house, and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell off from *his* hands.

(*) Acts 5:19 .

(c) In the prison.

8 And the Angel said unto him, Gird thyself, and bind on thy (*) sandals. And so he did. Then he said unto him, Cast thy garment about thee, and follow me.

(*) Read Mark 6:9 .

9 So *Peter* came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had seen a vision.

10 Now when they were past the first and the second watch, they came unto the iron gate that leadeth unto the city, which opened to them by its own accord, and they went out, and passed through one street, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himself, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the (*) waiting for of the people of the Jews.

(*) For they thought that Herod would have put him to death, as he had purposed.

12 (5) And as he considered *the thing*, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together, and prayed.

(5) Holy meeting in the night as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the Apostles.

13 (6) And when Peter knocked at the entry door, a maid (d) came forth to hearken, named Rhoda,

(6) We obtain more of God, than we dare well hope for.
(d) Out of the place where they were assembled, but not out of the house.

14 But when she knew Peter's voice, she opened not the entry *door* for gladness, but ran in, and told how Peter stood before the entry.

15 But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his (*) Angel.

(*) For they did know by Gods word that Angels were appointed to defend the faithful, and also in those days they were accustomed to se such sights.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 (7) And he beckoned unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Go shew these things unto James and to the brethren. And he departed and went into (*) another place.

(7) We may sometimes give place to the rage of the wicked, but yet so that our diligence which ought to be used in God's business, be not a whit slackened.
(*) Which was less suspect, by reason of the brethren.

18 ¶ (8) Now as soon as it was day, there was no small trouble among the soldiers, what was become of Peter.

(8) Evil counsel falleth out in the end to the hurt of the devisers of it.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished. And he went down from Judea to Caesarea, and *there* abode.

20 (9) Then Herod intended to make war against them of Tyre and Sidon, but they came all with one accord unto him, and (*) persuaded Blastus the King's Chamberlain, and they desired peace, because their country was nourished by the King's *land*.

(9) A miserable and shameful example of the end of the enemies of the Church.
(*) Both by flattering words, and also by bribery.

21 And upon a day appointed, Herod arrayed himself in royal apparel, and sat on the judgment seat, and made an oration unto them.

22 (10) And the people gave a shout, *saying*, The voice of God, and not of man.

(10) The flattery of the people, maketh fools fain.

23 (11) But immediately the Angel of the Lord smote him, because he (e) (*) gave not glory unto God, so that he was eaten (♣) of worms, and gave up the ghost.

(11) God resisteth the proud.

(e) Josephus recordeth, that this king did not repress those flatterer's tongues, and therefore at his death he complained and cried out of their vanity.

(*) Which he should have done, if he had punished the flatterers, of whose vanity he complained, when he was a dying, as Josephus writeth.

(♣) The vileness of the punishment declareth how God detesteth pride, and tyranny; his grandfather also was eaten of life.

24 (12) And the (s) word of God (*) grew and multiplied.

(12) Tyrants build up the Church by plucking it down.

(s) They that heard the word of God.

(*) The more that tyrants go about to suppress God's word, the more doeth it increase.

25 So Barnabas and Saul returned from Jerusalem, when they had fulfilled their (*) office, and took with them John, whose surname was Mark.

(*) Which was to distribute the alms sent from Antioch, Acts 11:29 .

Acts 13

2 The holy Ghost commandeth that Paul and Barnabas be separated unto him. 6 At Paphos, 8 Elymas the sorcerer 11 is stricken blind; 14 From whence being come to Antioch. 17 They preach the Gospel, 45 the Jews vehemently withstanding them.

1 There (1) were also in the Church that was at Antioch, certain Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and (*) Manaen (which had been brought up with (a) Herod the Tetrarch) and Saul.

(1) Paul with Barnabas is again the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.

(*) This declareth that God calleth of all sorts both high and low.

(a) This same was Antipas, which put John Baptist to death.

2 Now as they (b) (*) ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have (c) called them.

(b) Whiles they were busy doing their office, that is, as Chrysostom expoundeth it, while they were preaching.
(*) The signifieth to execute a public charge, as the Apostleship was; so that here is shewed, that they preached and prophesied.
(c) The Lord is said to call (whereof this word (calling) cometh which is usual in the Church) when he causeth that to be, which was not, whether you refer it to the matter itself or to any quality or thing about the matter; and it groweth of this, because when things begin to be, then they have some name; as God his mighty power is also declared thereby, who spake the word, and things were made.

3 (2) Then fasted they and prayed, and laid their hands on them, and let them go.

(2) Fast, and solemn prayers were used before the laying on of hands.

4 (3) And they, after they were (*) sent forth of the holy Ghost, came down unto (d) Seleucia, and from thence they sailed to Cyprus.

(3) Paul and his companions do at the first bring Cyprus to the subjection and obedience of Christ.
(*) Acts 14:26 .
(d) Seleucia was a city of Cilicia, so called after Seleucus one of Alexander's successors.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Jews; and they had also John to *their* minister.

6 So when they had gone throughout the isle unto Paphos, they found a certain sorcerer, a false prophet, being a Jew, named Barjesus,

7 Which was with the Deputy Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and desired to hear the word of God.

8 (4) But Elymas the sorcerer (for so is his name by interpretation) withstood them, and sought to turn away the Deputy from the faith.

(4) The devil maketh the conquest of Christ more glorious, in that he setteth himself against him.

9 Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,

10 (5) And said, O full of all subtilty and all (e) mischief, the child of the devil, *and* enemy of all righteousness, wilt thou not cease to pervert the straight (*) ways of the Lord?

(5) The sorcerer which was stricken of Paul with a corporal punishment (although extraordinarily) sheweth an example to lawful magistrates, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel.
(e) He noteth out such a fault, as who so hath it, runneth headlong and with great desire to all kind of wickedness with the least motion in the world.
(*) Which are the doctrine of the Apostles, that only leadeth us to God.

11 Now therefore behold, the (f) hand of the Lord *is* upon thee, and thou shalt be blind, and not see the sun for a season. And immediately there fell on him a mist and a darkness, and he went about, seeking some to lead him by the hand.

(f) His power which he sheweth in striking and beating down his enemies.

12 Then the Deputy when he saw what was done, believed, and was astonished at the doctrine of the Lord.

13 (6) Now when Paul and they that were with him were departed by ship from Paphos, they came to Perga *a city* of Pamphylia; then John departed from them, and returned to Jerusalem.

(6) An example in one and the selfsame company both of singular constancy, and also of great weakness.

14 But when they departed from Perga, they came to (*) Antioch *a city* of (g) Pisidia, and went into the Synagogue on the Sabbath day, and sat down.

(*) This was another Antioch than that which was in Syria.

(g) This putteth a difference between it, and Antioch which was in Syria.

15 (7) And after the lecture of the Law and Prophets, the rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye (h) have any word of (*) exhortation for the people, say on.

(7) In the Synagogue of the Jews (according to the pattern whereof Christian Congregations were instituted) first the Scriptures were read, then such as were learned were licensed by the rulers of the Synagogue to speak and expound.

(h) Word for word, If there be any word in you; and this is a kind of speech taken from the Hebrews, whereby is meant, that the gifts of God's grace are in us, as it were in treasure houses, and that they are not ours, but God's. In like sort saith David, Thou hast put a new song in my mouth; Psalm 40:3 .

(*) This declareth that the Scripture is given to teach and exhort us, and that they refused none that had gifts to set forth God's glory and to edify his people.

16 (8) Then Paul stood up and beckoned with the hand, and said, Men of Israel, and ye that fear God, hearken.

(8) God bestowed many peculiar benefits upon his chosen Israel, but this especially, that he promised them the everlasting redeemer.

17 The God of this people of Israel chose our fathers, and (i) exalted the people when they dwelt in the land of (*) Egypt, and with a (♣) (k) high arm brought them out thereof.

(i) Advanced and brought to honor.

(*) Exodus 1:9 .

(♣) Exodus 13:14 .

(k) Openly and with many force, breaking in pieces the enemies of his people.

18 And about the time (*) of forty years, suffered he their (♣) manners in the wilderness.

(*) Exodus 16:1 .

(♣) Here is declared the great patience and long suffering of God before he punisheth.

19 And he destroyed seven nations in the land of Canaan, and (*) divided their land to them by lot.

(*) Joshua 14:1 .

20 Then afterward he gave unto them (*) Judges (♣) about (l) four hundred and fifty years, unto *the time of* Samuel the Prophet.

(*) Judges 3:9 .

(♣) For these 450 years were not fully accomplished, but there lacked three years counting from the birth of Isaac to the distribution of the land of Canaan.

(l) There were from the birth of Isaac until the destruction of the Canaanites under the governance of Joshua four hundred and seven and forty years, and therefore he addeth in this place, this word About, for there want three years, but the Apostle useth the whole greater number.

21 So after that, they desired a (*) King, and God gave unto them (♣) Saul, the son of Cis, a man of the tribe of Benjamin, *by the space of* (m) forty years.

(*) 1 Samuel 8:5 .

(♣) 1 Samuel 9:15; 1 Samuel 10:1 .

(m) In this space of forty years must the time of Samuel be reckoned with the days of Saul; for the kingdom did as it were swallow up his government.

22 And after he had taken him away, he raised up (*) David to be their King, of whom he witnessed, saying, I have found David *the son* of Jesse, a man after mine own heart, which will do all things that I will.

(*) 1 Samuel 16:13 .

23 (9) Of this man's seed hath God (*) according to *his* promise raised up to Israel, the Saviour Jesus;

(9) He proveth by the witness of John, that Jesus is that Saviour which should come of David.

(*) Psalm 89:21; Isaiah 11:1 .

24 When (*) John had first preached (n) before his coming the baptism of repentance to all the people of Israel.

(*) Malachi 3:1; Matthew 3:2; Mark 1:2; Luke 3:2 .

(n) John as a Herald, did not shew Christ coming afar off as the other Prophets did, but hard at hand, and entered on his journey.

25 And when John had fulfilled *his* (♣) course, he said, (*) Whom ye think that I am, I am not he. But behold, there cometh one after me, whose shoe of *his* feet I am not worthy to loose.

(♣) When his office drew to the end, he sent his disciples to Christ.
(*) Matthew 3:11; Mark 1:7; John 1:20 .

26 (10) Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the (*) word of this salvation sent.

(10) Christ was promised and sent properly to the Jews.
(*) That is, this message and tidings of salvation.

27 (11) For the inhabitants of Jerusalem, and their rulers, because they (*) knew him not, nor yet the words of the Prophets, which are (♣) read every Sabbath *day*, they have fulfilled them in condemning him.

(11) All things came to pass to Christ, which the Prophets foretold of Messiah; so that hereby also it appeareth that he is the true and only Saviour; and yet notwithstanding they are not to be excused which did not only not receive him, but also persecute him most cruelly although he was innocent.
(*) He rebuketh them for their ignorance.
(♣) Although they read the Law, yet their hearts are covered that they cannot understand, 2 Corinthians 3:14 .

28 And though they found no cause of death *in him*, (*) *yet* desired they Pilate to kill him.

(*) Matthew 27:22; Mark 15:13; Luke 23:23; John 19:6 .

29 And when they had (*) fulfilled all things that were written of him, they took him down from the tree, and put him in a sepulcher.

(*) In Christ all the promises are Yea, and Amen, 2 Corinthians 1:20 .

30 (12) But God (*) raised him up from the dead.

(12) We must set the glory of the resurrection against the shame of the cross, and grave. And the resurrection is proved as well by witnesses which saw it, and by the testimonies of the Prophets.
(*) Matthew 28:2 ; Mark 16:6; Luke 24:7; John 20:19 .

31 And he was seen many days of them, which came up with him from Galilee to Jerusalem, which are his witnesses unto the people.

32 And we declare unto you, that touching the promise made unto the fathers,

33 God hath fulfilled it unto us their children, in that he (o) (♣) raised up Jesus, (13) even as it is written in the second Psalm, (*) Thou art my Son; this day have I begotten thee.

(o) For then he appeared plainly and manifestly as that only Son of God, when as he left off his weakness, and came out of the grave, having conquered death.
(♣) In that he was born and incarnate.
(13) If Christ had tarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been sure.
(*) Psalm 2:7; Hebrews 1:5; Hebrews 5:5 .

34 Now as concerning that he raised him up from the dead, no more to return to corruption, he hath said thus, (*) I will give you the (♣) holy things of David, (p) which are faithful.

(*) Isaiah 55:3 .
(♣) Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers; and he sheweth that as the grace, which God hath given to his Son, is permanent forever, so likewise the life of the Son is eternal.
(p) The Grecians call those holy things, which the Hebrews call gracious bounties, and they are called David's bounties in the passive signification, because God bestowed them upon David. Moreover they are termed faithful, after the manner of speech which the Hebrews use, who term those things faithful, which are steady and sure such as never alter nor change.

35 (14) Wherefore he saith also in another place, (*) Thou wilt not suffer thine Holy One to see corruption.

(14) The Lord was so in grave, that he felt no corruption.
(*) Psalm 16:10; Acts 2:31 .

36 Howbeit, David after he had served his time by the counsel of God, he (*) slept, and was laid with his fathers, and saw corruption.

(*) 1 King 2:10; Acts 2:29 .

37 But he whom God raised up, saw no corruption.

38 (15) Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins.

(15) Christ was sent to give them free remission of sins, which were condemned by the Law.

39 And from (q) all things, from which ye could not be justified by the Law of Moses, by him every one that believeth, is justified.

(q) Whereas the ceremonies of the Law could not absolve you from your sins, this man doth absolve you, if you lay hold on him by faith.

40 (16) Beware therefore lest that come upon you, which is spoken of in the Prophets,

(16) The benefits of God turn to the utter undoing of them that contemn them.

41 (*) Behold, ye (♣) despisers, and wonder, and vanish away; for I work a (♣) work in your days, a work which ye shall not believe, if a man would declare it you.

(*) Habakkuk 1:5 .

(♣) He reproveth them sharply because softness would not prevail.

(♣) Which is, vengeance unspeakable, for the contempt of God's word.

42 ¶ (17) And when they were come out of the Synagogue of the Jews, the Gentiles besought, that they would preach these words to them the next Sabbath *day*.

(17) The Gentiles go before the Jews into the kingdom of heaven.

43 Now when the congregation was dissolved, many of the Jews and (r) Proselytes that feared God, followed Paul and Barnabas, which spake unto them, and exhorted them to continue in the grace of God.

(r) Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.

44 And the next Sabbath *day* came almost the whole city together, to hear the word of God.

45 (18) But when the Jews saw the people, they were full of (*) envy, and spake against those things, which were spoken of Paul, contraring *them*, and railing on *them*.

(18) The favor of one selfsame Gospel is unto the reprobate and unbelievers, death, and to the elect and such as believe life.

(*) They disdained that the Gentiles should be made equal with them.

46 (19) Then Paul and Barnabas spake boldly, and said, (*) It was necessary that the word of God should first have been spoken unto you; but seeing ye put it from you, and (s) judge yourselves unworthy of (♣) everlasting life, lo, we turn to the Gentiles.

(19) The Gospel is published to the Gentiles by the express commandment of God.

(*) Matthew 10:6 .

(s) By this your doing you do as it were pronounce sentence against yourselves, and judge yourselves.

(♣) Which is, to know one only God, and whom he hath sent, Jesus Christ.

47 For so hath the Lord commanded us, *saying*, (*) I have made thee a light of the Gentiles, that thou shouldest be the salvation unto the end of the world.

(*) Isaiah 49:6; Luke 2:31 .

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord; and as many as were (t) (*) ordained unto eternal life, believed.

(t) Therefore either all were not appointed to everlasting life, or else all should have believed; but because that is not so, it followeth that some certain were ordained, and therefore God did not only foreknow but also foreordained, that neither faith nor the effects of faith should be the cause of his ordaining or appointment, but his ordaining the cause of faith.
(*) None can believe, but they whom God doeth appoint before all beginnings to be saved.

49 Thus the word of the Lord was published throughout the whole country.

50 (20) But the Jews stirred *certain* (u) (*) devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

(20) Such is the craft and subtilty of the enemies of the Gospel, that they abuse the simplicity of some which are not altogether evil men, to execute their cruelty.
(u) Such as embraced Moses his Law.
(*) He meaneth superstitious women, and such, as were led with a blind zeal, albeit the common people esteemed them godly; and therefore Luke speaketh as the world esteemed them.

51 (21) But they (*) shook off the dust of their feet against them, and came unto Iconium.

(21) The wickedness of the world cannot prevent let God to gather his Church together, and to foster and cherish it, when it is gathered together.
(*) Matthew 20:14; Mark 6:11; Luke 9:5; Acts 18:6 .

52 And the disciples were filled with joy, and with the holy Ghost.

Acts 14

1 Paul and Barnabas 5 are persecuted at Iconium; 6 At Lystra Paul 10 healeth a cripple; 13 They are about to do sacrifice unto them, 18 but they forbid it. 19 Paul by persuasion of certain Jews, is stoned; 23 From thence passing through divers Churches, 26 they return to Antioch.

1 And (1) it came to pass in (a) Iconium, that they went both together into the Synagogue of the Jews, and so spake, that a great multitude both of the Jews and of the Grecians believed.

(1) We ought to be no less constant in preaching of the Gospel, than the perverseness of the wicked is obstinate in persecuting of it.
(a) Iconium was a city of Lycaonia.

2 And the (b) (*) unbelieving Jews stirred up, and corrupted the minds of the Gentiles against the brethren.

(b) Who obeyed not the doctrine.

(*) Which would not obey the doctrine, neither suffer themselves to be persuaded, to believe the truth and to embrace Christ.

3 (2) So therefore they abode there a long time, and spake boldly in the Lord, which gave testimony unto the word of his grace, and caused signs and wonders to be done by their hands.

(2) We ought not to leave our places and give place to threatenings, neither to open rage, but when there is no other remedy, and that not for our own quietness sake, but that the Gospel of Christ may be spread further abroad.

4 But the multitude of the city was divided; and some were with the Jews, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jews with their rulers, to do them violence, and to stone them,

6 They were ware of it, and (c) fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region round about,

(c) It is lawful sometimes to flee dangers, in time convenient.

7 And there were preached the Gospel (*) .

(*) In so much that all the people were moved at the doctrine. So both Paul and Barnabas remained at Lystra.

8 ¶ (3) Now there sat a certain man at Lystra, impotent in his feet, which was a cripple from his mother's womb, who had never walked.

(3) It is an old subtilty of the devil, either to cause the faithful servants of God to be banished at once, or to be worshipped for idols; and that chiefly taking occasion by miracles wrought by them.

9 He heard Paul speak, who beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, (*) Stand upright on thy feet. And he leaped up, and walked.

(*) I say to thee in the Name of the Lord Jesus Christ.

11 Then when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then Jupiter's priest, which was before their city, brought bulls with (*) garlands unto the (d) (♣) gates, and would have sacrificed with the people.

(*) That is, trimmed with flowers and garlands.

(d) Of the house where Paul and Barnabas were.

(♣) He meaneth before the gates of the house where the Apostles lodged; for the temple was without the town, and therefore the Priest brought the sacrifice (as he thought) to the gods themselves.

14 But when the Apostles, Barnabas and Paul heard it, they (*) rent their clothes, and ran in among the people, crying,

(*) In sign of detesting and abhorring it.

15 (4) And saying, O men, why do ye these things? We are even men (♣) subject to the (e) like passions that ye be, and preach unto you, that ye should turn from these (f) vain things unto the living God, (*) which made heaven and earth, and the sea, and all things that in them are;

(4) That is also called idolatry, which giveth to creatures, be they never so holy and excellent, that which is proper to the only one God, that is invocation or calling upon.

(♣) That is, not without our infirmities and sins, and also subject to death.

(e) Men, as ye are, and partakers of the selfsame nature of man as you.

(f) He calleth idols vain things, after the manner of the Hebrews.

(*) Genesis 2:1; Psalm 145:6; Revelation 14:7 .

16 (5) Who in times past (*) (g) suffered all the Gentiles to walk in their own (♣) ways.

(5) Custom, be it never so old, doth not excuse the idolaters.

(*) Psalm 81:13; Romans 1:24 .

(g) Suffered them to live as they lusted, prescribing and appointing them no kind of religion.

(♣) To live after their own fantasies not prescribing unto them any religion.

17 Nevertheless, he left not himself without (*) witness, in that he did good *and* gave us rain from heaven, and fruitful seasons, filling our hearts with food, and (♣) gladness.

(*) To take from men all excuse.

(♣) That being satisfied they might rejoice.

18 And speaking these things, scarce restrained they the multitude, that they had not sacrificed unto them (*) .

(*) But that they should go every man home. And whiles they tarried and taught, there came.

19 (6) Then there came certain Jews from Antioch and Iconium, which when they had persuaded the people, (♣) (*) stoned Paul, and drew him out of the city, supposing he had been dead.

(6) The devil when he is brought to the last cast, at length rageth openly, but in vain, even then when he seemeth to have the upper hand.

(♣) And disputing boldly, persuaded the people to forsake them; for, said they, they say nothing true, but lie in all things.

(*) 2 Corinthians 11:25 .

20 Howbeit, as the disciples stood round about him, he arose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 (7) And after they had preached the Gospel to that city, and had taught many, they returned to Lystra, and to Iconium, and to Antioch,

(7) We must go forward in our vocation through a thousand deaths.

22 (8) Confirming the disciples' hearts, and exhorting them to continue in the faith, *affirming* that we must through many afflictions enter into the kingdom of God.

(8) It is the office of the ministers, not only to teach, but also to confirm them that are taught, and prepare them to the cross.

23 (9) And when they had ordained them Elders by (*) election in every Church, and prayed, and fasted, they commended them to the Lord in whom they believed.

(9) The Apostles committed the Churches which they had planted, to proper and peculiar Pastors, which they made not rashly, but with prayers and fastings going before; neither did they trust them upon Churches through bribery or lordly superiority, but chose and placed them by the voice of the congregation.

(*) The word signifieth to elect by putting up the hands which declareth that ministers were not made without the consent of the people.

24 (10) Thus they went throughout Pisidia, and came to Pamphylia.

(10) Paul and Barnabas having made an end of their peregrination, and being returned to Antioch, do render an account to the Congregation or Church.

25 And when they had preached the word in Perga, they came down to (h) Attalia,

(h) Attalia was a sea city of Pamphylia, near to Lycia.

26 And thence sailed to (i) Antioch, (*) from whence they had been commended unto the grace of God, to the work, which they had fulfilled.

(i) Antioch of Syria.

(*) Acts 13:1 .

27 And when they were come and had gathered the Church together, they rehearsed all the things that God had done (*) by them, and how he had opened the door of faith unto the Gentiles.

(*) By their ministry.

28 So there they abode a long time with the disciples.

Acts 15

1 Certain go about to bring in circumcision at Antioch. 6 About which matter the Apostles consult; 19 and what must be done 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

1 Then (1) came down (a) (♣) certain from Judea, and taught the brethren, *saying*, (*) Except ye be circumcised after the manner of Moses, ye cannot be saved.

(1) The Church is at length troubled with dissension within itself, and the trouble riseth of the proud and stubborn wits of certain evil men; The first strife was concerning the office of Christ, whether we be saved by his only righteousness apprehended by faith, or we have need also to observe the Law.

(a) Epiphanius is of opinion that this was Cerinthus.

(♣) As Cerinthus and others; so writeth Epiphanius against the Corinthians; also the same of the place whence they came, did much prevail to persuade abroad.

(*) Galatians 5:1 .

2 (2) And when there was great dissension, and disputation by Paul and Barnabas against them, they ordained that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the Apostles and Elders about this question.

(2) Meetings of Congregations were instituted to suppress heresies, whereunto certain were sent by common consent in the name of all.

3 Thus (b) being brought forth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great joy unto all the brethren.

(b) Courteously and lovingly brought on their way by the Church, that is, by certain appointed by the Church.

4 And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certain of the sect of the (*) Pharisees, which did believe, rose up, saying that it was needful to circumcise them, and to command *them* to keep the Law of Moses.

(*) Which were factious, and given to dissension.

6 (3) Then the Apostles and Elders came together to look to this matter.

(3) The matter is first handled, both parts being heard in the assembly of the Apostles and ancients, and after is communicated with the people.

7 And when there had been great disputation, Peter rose up, and said unto them, (*) (4) Ye men *and* brethren, ye know that a (c) good while ago, among us God chose out *me*, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

(*) Acts 10:20; Acts 11:13 .

(4) God himself in calling of the Gentiles which are uncircumcised, did teach that our salvation doth consist in faith without the worship appointed by the Law.

(c) Word for word, of old time, that is, even from the first time that we were commanded to preach the Gospel, and straightways after that the holy Ghost came down upon us.

8 And God which knoweth the hearts, bare them witness, in giving unto them the holy Ghost, even as *he did* unto us.

9 And he put no (d) (♣) difference between us and them, after that (*) (e) by faith he (♣) had purified their hearts.

(d) He put no difference between us and them, as touching the benefit of his free favor.

(♣) As touching adoption and eternal life.

(*) Acts 10:43; 1 Corinthians 1:2 .

(e) Christ pronounceth them Blessed, which are pure of heart; and here we are plainly taught that men are made such by faith.

(♣) By faith God purifieth the heart.

10 (5) Now therefore, why (f) (♣) tempt ye God, to (*) lay a yoke on the disciples' necks, which neither our fathers, nor we were able to bear?

(5) Peter passing from the Ceremonies to the Law itself in general, sheweth that none could be saved, if salvation were to be sought for by the Law, and not by grace only in Jesus Christ, because that no man could ever fulfill the Law, neither Patriarch, nor Apostle.

(f) Why tempt ye God, as though he could not save by faith?

(♣) They purposely tempt God which lay greater charges on men's consciences, than they are able to bear.

(*) Matthew 23:4 .

11 But we believe, through the (*) grace of the Lord Jesus Christ to be saved, even as they *do*.

(*) And not by the Law; for it is a clog to the conscience, and we cannot be delivered thereby.

12 (6) Then all the multitude kept silence, and heard Barnabas and Paul, which told what signs and wonders God had done among the Gentiles by them.

(6) A true pattern of a lawful Council, where God's truth only reigneth.

13 And when they held their peace, (g) James answered, saying, Men *and* brethren, hearken unto me.

(g) The son of Alphaeus, who is called the Lord's brother.

14 (7) Simeon hath declared, how God first did visit the Gentiles, to take *of them* a people unto his Name.

(7) James confirmeth the calling of the Gentiles, out of the word of God, therein agreeing to Peter.

15 And to this agree the words of the Prophets, as it is written,

16 (*) After this I will return, and will build again the (♣) Tabernacle of David, which is fallen down, and the ruins thereof will I build again, and I will set it up,

(*) Amos 9:11 .

(♣) That is, the Church whereof the Temple was a figure.

17 That the residue of men might seek after the Lord, and all the (*) Gentiles upon whom my Name is called, saith the Lord which doeth all these things.

(*) Which are gathered into one family with the Jews to the intent they should acknowledge all one God, and one Saviour Christ Jesus.

18 From the beginning of the world, God (h) knoweth all his works.

(h) And therefore nothing cometh to pass by fortune, but by God's appointment.

19 (8) Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

(8) In matters indifferent we may so far bear with the weakness of our brethren, as they may have time to be instructed.

20 But that we send unto them, that they abstain themselves from (i) (*) filthiness of idols, and (♣) fornication, and that which is strangled, and from blood (♠) .

(i) From sacrifices or from feasts which were kept in idol's Temples.

(*) For some thought it none offence to be present in the idols' temples, and there to banquet; which Paul saith, is to drink the cup of the devils, 1 Corinthians 10:21 .

(♣) The heathen thought this no vice, but made it a common custom. As touching a strangled thing and blood, they were not unlawful of themselves, and therefore were observed but for a time.

(♠) And whatsoever they would not, should be done to themselves, that they should not do it to others.

21 For (*) Moses of old time hath in every city them that preach him, seeing he is read in the Synagogues every Sabbath *day*.

(*) Therefore the ceremonies commanded by God could not so soon be abolished, till the liberty of the Gospel were better known.

22 (9) Then it seemed good to the Apostles and Elders with the whole Church to send chosen men of their own company to Antioch with Paul and Barnabas; *to wit*, Judas whose surname was Barsabas, and Silas, which were chief men among the brethren,

(9) In a lawful Synod, neither they which are appointed and chosen Judges, appoint and determine anything tyrannously or upon a Lordlives, neither doth the common multitude set themselves tumultuously against them, which sit as Judges by the word of God; as the like order also is holden in publishing and ratifying those things which have been so determined and agreed upon.

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, unto the brethren which are of the Gentiles in Antioch, and in Syria, and in Cilicia, send greeting.

24 (10) Forasmuch as we have heard, that certain which (k) went out from us, have troubled you with words, and (l) cumbered your minds, saying, Ye must be circumcised and keep the Law, to whom we gave no such commandment,

(10) The Council of Jerusalem concludeth, that they trouble men's consciences, which teach us to seek salvation in any other means than in Christ only, apprehended by faith, from whence soever they come, and whomsoever they pretend to be author of their vocation.

(k) From our congregation.

(l) A borrowed kind of speech taken of them which pull down that which was built up; and it is a very usual metaphor in the Scriptures; to say the Church is built, for, the Church is planted and stablished.

25 It seemed therefore good to us, when we were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,

26 Men that have (m) given up their lives for the Name of our Lord Jesus Christ.

(m) Have greatly hazarded their lives.

27 We have therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 (11) For it seemed good to the (n) holy Ghost, and (o) (*) to us, to lay no more burden upon you, than these (p) necessary things,

(11) That is, a lawful Council, which the holy Ghost ruleth.

(n) First they make mention of the holy Ghost, that it may not seem to be any man's work.

(o) Not that men have any authority of themselves, but to shew the faithfulness that they used in their ministry and labor.

(*) Whom the holy Ghost hath moved and directed to ordain, and write these things, not as the authors of this doctrine, but as the ministers of God's ordinance, Exodus 14:31; Judges 7:20; Haggai 1:12 .

(p) This was no precise necessity, but in respect of the state of that time, that the Gentiles and the Jews might more peaceably live together with less occasion to quarrel.

29 (12) *That is*, that ye abstain from things offered to idols, and blood, and that which is strangled, and from fornication; (*) from which if ye keep yourselves, ye shall do well. Fare ye well.

(12) Charity is requisite even in things indifferent.

(*) And whatsoever ye would not that men should do unto you, do not to others.

30 (13) Now when they were departed, they came to Antioch, and after that they had assembled the multitude, they delivered the Epistle.

(13) It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend upon the pleasure of a few.

31 And when they had read it, they rejoiced for the consolation.

32 And Judas and Silas being Prophets, (*) exhorted the brethren with many words, and strengthened them.

(*) Or, comforted.

33 And after they had tarried there a space, they were let go in (q) (*) peace of the brethren unto the Apostles.

(q) This is a Hebrew kind of speech, which is as much to say, as the brethren wished them all prosperous success, and the Church dismissed them with good leave.

(*) Having desired leave of the Church, the brethren prayed God to prosper their journey.

34 Notwithstanding (*) Silas thought good to abide there still (♣) .

(*) Who for just causes, changed his mind.
(♣) And only.

35 Paul also and Barnabas continued in Antioch, teaching and preaching with many others, the word of the Lord.

36 ¶ (14) But after certain days, Paul said unto Barnabas, Let us return and visit our brethren in every city, where we have preached the word of the Lord, *and see* how they do.

(14) Congregations or Churches do easily degenerate, unless they be diligently seem unto, and therefore went these Apostles to oversee such as they had planted, and for this cause also Synods were instituted and appointed.

37 (15) And Barnabas (*) counseled to take with them John, called Mark.

(15) A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affairs, neither yet for doctrine.
(*) Would take John.

38 But Paul thought it not meet to take him unto their company, which departed from them from Pamphylia, and went not with them to the work.

39 (16) Then were they so (r) stirred, that they (*) departed asunder one from the other, so that Barnabas took Mark, and sailed unto Cyprus.

(16) God useth the faults of his servants to the profit and building of the Church, yet we have to take heed, even in the best matters that we pass not measure in our heat.
(r) They were in great heat; but herein we have to consider the force of God's counsel, for by this means it came to pass, that the doctrine of the Gospel was exercised in many places.
(*) God suffereth the most perfect to fall, and yet turneth their infirmities to the setting forth of his glory, as this breach of company caused the word to be preached in more places.

40 And Paul chose Silas and departed, being commended of the brethren unto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

Acts 16

1 Paul having circumcised Timothy, 12 being at Philippi, 14 instructed Lydia in the faith. 16 The spirit of divination, 18 is by him cast out; 20 and for that cause 22 they are worshipped, 24 and imprisoned. 26 Through an earthquake, 27 the prison doors are opened. 31-32 The Gaoler receiveth the faith.

1 Then (1) came he to Derbe and to Lystra; and behold, a certain disciple was there, named (*) Timothy, a woman's son, which was a (a) Jewess and believed, but his father was a Grecian,

(1) Paul himself doeth not receive Timothy into the ministry without sufficient testimony, and allowance of the brethren.

(*) Romans 16:21; Philippians 2:19; 1 Thessalonians 3:2 .

(a) Paul in his latter Epistle to Timothy, commendeth the godliness of Timothy's mother and grandmother.

2 Of whom the brethren which were at Lystra and Iconium, (b) reported well.

(b) Both for his godliness and honesty.

3 (2) Therefore Paul would that he should go forth with him, and took and (*) circumcised him, because of the Jews, which were in those quarters, for they knew all that his father was a Grecian.

(2) Timothy is circumcised, not simply for any necessity, but in respect of the time only win the Jews.

(*) Lest the Jews should disdain him as one that were profane and without God.

4 (3) And as they went through the cities, they delivered them (c) the decrees to keep, ordained of the Apostles and Elders which were at Jerusalem.

(3) Charity is to be observed in things indifferent that so regard be had both of the weak, and of the quietness of the Church.

(c) Those decrees which he spake of in the former chapter.

5 And so were the Churches stablished in the faith, and increased in number daily.

6 ¶ (4) Now when they had gone throughout Phrygia, and the region of Galatia, they were (d) (*) forbidden of the holy Ghost, to preach the word in (♣) Asia.

(4) God appointeth certain and determinate times to open and set forth his truth, that both the election and the calling may proceed of grace.

(d) He sheweth not why they were forbidden, but only that they were forbidden, teaching us to obey and not to enquire.

(*) God chooseth not only men, but also appointeth countries where his word shall be preached, and only as he will.

(♣) Meaning, Asia the less.

7 Then came they to Mysia, and sought to go into Bithynia, but the Spirit (*) suffered them not.

(*) Of Jesus.

8 Therefore they passed through Mysia, and came down to (*) Troas,

(*) Called also Antigonía, and Alexandria.

9 (5) Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and help us.

(5) They are the ministers of the Gospel, by whom he helpeth such as were like to perish.

10 (6) And after he had seen the vision, immediately we prepared to go into Macedonia, being (*) assured that the Lord had called us to preach the Gospel unto them.

(6) The Saints did not easily believe every vision.

(*) We ought not to credit visions, except we be assured thereof by the Spirit of God.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to (*) Neapolis,

(*) Which is in the borders of Thracia and Macedonia.

12 ¶ And from thence to Philippi, which is the chief city in the parts of Macedonia, and (*) whose inhabitants came from Rome to dwell there; and we were in that city abiding certain days.

(*) In Greek and Latin the word is called Colonia, which cannot otherwise be well expressed, but by such circumstance of words.

13 (7) And on the Sabbath day we went out of the city, besides a river, where they were wont to (e) (*) pray; and we sat down, and spake unto the women, which were come together.

(7) God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth that there is no acception of person in the Gospel.

(e) Where they were wont to assemble themselves.

(*) Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

14 (8) And a certain woman named Lydia, a seller of purple, of the city of the Thyatirians, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things, which Paul spake.

(8) The Lord only openeth the heart to hear the word which is preached.

15 (9) And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

(9) An example of a godly housewife.

16 (10) And it came to pass that as we went to prayer, a certain maid having (*) a spirit (f) (♣) of divination, met us, which got her masters much vantage with divining.

(10) Satan transformeth himself into an Angel of light, and coveteth to enter by undermining, but Paul openly letteth him, and casteth him out.

(*) Leviticus 20:27; Deuteronomy 18:7-12; 1 Samuel 28:7 .

(f) This is a proper note of Apollo, which was wont to give answers to them that asked him.

(♣) Which could guess and foredeem of things past, present and to come; which knowledge in many things God permitteth to the devil.

17 She followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto you the (*) way of salvation.

(*) Satan although he spake the truth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons and teachers of strange religion.

18 And this did she (g) many days. But Paul being grieved, (*) turned about, and said to the spirit, I command thee in the Name of Jesus Christ, that thou come out of her. And he came out the same hour.

(g) Paul made no haste to this miracle, for he did all things as he was led by the Spirit.

(*) For Satan' subtilty increased, and also it might seem that Satan, and the Spirit of God taught both one doctrine, read Mark 1:34 .

19 (11) Now when her masters saw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the marketplace unto the Magistrates,

(11) Covetousness of lucre and gain is an occasion of persecuting the truth. In the mean season, God sparing Timothy, calleth Paul and Silas as the stronger, to battle.

20 (12) And brought them to the governors, saying, These men which are Jews, trouble our city,

(12) Covetousness pretendeth a desire of common peace and godliness.

21 (13) And preach ordinances, which are not lawful for us to receive, neither to observe, seeing we are Romans.

(13) It is an argument of the devil, to urge the authority of ancestors without any distinction.

22 (14) The people also rose up together against them, and the governors rent (*) their clothes, and commanded *them* to be beaten with rods.

(14) An Example of evil Magistrates to obey the fury and rage of the people.
(*) To wit, the clothes of Paul and Silas.

23 And when they had beaten them sore, they cast *them* into prison, commanding the jailer to keep them surely.

24 Who having received such commandment, cast them into the (*) inner prison, and make their feet (h) fast in the stocks.

(*) Or, in the bottom of the prison, or in a dungeon.
(h) Because he would be more sure of them, he set them fast in the stocks.

25 (15) Now at midnight Paul and Silas prayed, and sang Psalms unto God, and the prisoners heard them.

(15) The prayers of the godly do shake both heaven and earth.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken; and by and by all the doors opened, and every man's bands were loosed.

27 (16) Then the keeper of the prison waked out of his sleep, and when he saw the prison doors open, he drew out his sword and would have killed himself, supposing the prisoners had been fled.

(16) The merciful Lord, so oft as he listeth, draweth men to life, even through the midst of death, and whereas justly they deserved great punishment, he sheweth them great mercy.

28 (17) But Paul cried with a loud voice, saying, Do thyself no harm, for we all are here.

(17) In means which are especially extraordinary, we ought not to move our foot forward, unless that God go before us.

29 Then he called for a light, and leaped in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy household.

32 And they preached unto him the word of the Lord, and to all that were in the house.

33 (18) Afterward he took them the same hour of the night, and washed *their* (*) stripes, and was baptized with all that belonged unto him, straightway.

(18) God with one selfsame hand woundeth and healeth, when it pleaseth him.

(*) Or, wounds, or hurts.

34 And when he had brought them into his house, he (*) set meat before them, and rejoiced that he with all his household believed in God.

(*) Greek, he set the table.

35 (19) And when it was day, (*) the governors sent the sergeants, saying, Let those men go.

(19) Shame and confusion is in process of time, the reward of wicked and unjust Magistrates.

(*) The Governors assembled together in the market, and remembering the earthquake that was, they feared and sent.

36 Then the keeper of the prison told these words unto Paul, *saying*, The governors have sent to loose you. Now therefore get you hence, and go in peace.

37 (20) Then said Paul unto them, After that they have beaten us openly uncondemned, which are (*) Romans, they have cast us into prison, and now would they put us out privily? Nay verily; but let them come and bring us out.

(20) We must not render injury for injury, and yet notwithstanding it is lawful for us to use such helps as God giveth us, to bridle the outrageousness of the wicked, that they hurt not others in like sort.

(*) No man had authority to beat, or put to death a Roman citizen, but the Romans themselves by the consent of the People.

38 (21) And the sergeants told these words unto the governors, who (*) feared when they heard that they were Romans.

(21) The wicked are not moved with the fear of God, but with the fear of men; and by that means also God provideth for his, when it is needful.

(*) For the punishment was great against them that did injury to a Roman citizen.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the city.

40 (22) And they went out of the prison, and entered into *the house of* Lydia, and when they had seen the brethren, they comforted them, and departed.

(22) We may eschew dangers, so that we never neglect our duty.

Acts 17

1 Paul at Thessalonica 3 preaching Christ, 6-7 is entertained of Jason. 10 He is sent to Berea. 15 from thence coming to Athens, 19 in Mars street 23 he preacheth the living God to them unknown, 34 and so many are converted unto Christ.

1 Now (1) as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews.

(1) The casting out of Silas and Paul, was the saving of many others.

2 And Paul, as his manner was, went in unto them, and three Sabbath *days* disputed with them by the Scriptures,

3 (2) Opening and alleging that Christ must have suffered, and risen again from the dead, and this is Jesus Christ, whom *said he*, I preach to you.

(2) Christ is therefore the Mediator, because he was crucified and rose again; much less is he to be rejected, because the cross is ignominious.

4 And some of them believed, and joined in company with Paul and Silas, also of the Grecians that feared God a great multitude, and of the chief women not a few.

5 (3) But the Jews which believed not, moved with envy, took unto them certain (a) vagabonds *and* wicked fellows, and when they had assembled the multitude, they made a tumult in the city, and made assault against the house of Jason, and sought to bring them out to the people.

(3) Although the zeal of the unfaithful seem never so goodly, yet at length it is found to have neither truth nor equity; But yet the wicked cannot do what they list, for even among themselves God stirreth up some, whose help he useth for the deliverance of his.

(a) Certain companions which do nothing but walk the streets, wicked men, to be hired for every man's money, to do any mischief, such as we commonly call the rascals and very stinks and dunghill knaves of all towns and cities.

6 But when they found them not, they drew Jason and certain brethren unto the heads of the city, crying, These are they which have subverted the state of the (b) world, and here they are,

(b) Into what country and place soever they come, they cause sedition and tumult.

7 Whom Jason hath received, and these all do against the decrees of Caesar, saying that there is another (*) King, one Jesus.

(*) Like quarrel picking they used against Christ; and these be the weapons wherewith the world continually fighteth against the members of Christ, treason and sedition.

8 Then they troubled the people, and the heads of the city, when they heard these things.

9 Notwithstanding when they had received (*) sufficient (c) assurance of Jason and of the others, they let them go.

(*) Or, a sufficient answer.

(c) When Jason had put them in good assurance that they should appear.

10 (4) And the brethren immediately sent away Paul and Silas by night unto Berea, which when they were come thither, entered into the Synagogue of the Jews.

(4) That is indeed the wisdom of the Spirit, which always setteth the glory of God before itself as a mark whereunto it directeth itself, and never swerveth from it.

11 (5) These were also (♣) more (d) noble men than they which were at Thessalonica, which received the word with all readiness, and (*) searched the Scriptures daily, (♣) whether those things were so.

(5) The Lord setteth out in one moment, and in one people, divers examples of his unsearchable wisdom, to cause them to fear him.

(♣) Not more excellent of birth, but more prompt, and courageous in receiving the word of God; for he compareth them of Berea with them of Thessalonica who persecuted the Apostles in Berea.

(d) He compareth the Jews, with the Jews.

(*) John 5:39 .

(♣) This was not only to try if these things which they had heard, were true, but also to confirm themselves in the same, and to increase their faith.

12 Therefore many of them believed, and of honest women, which were Grecians, and men not a few.

13 ¶ (6) But when the Jews of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and moved the people.

(6) Satan hath his, who are zealous for him, and that even such, as least of all ought.

14 (7) But by and by the brethren sent away Paul to go as *it were* to the sea; but Silas and Timothy abode there still.

(7) There is neither counsel, nor furies, nor madness, against the Lord.

15 (8) And they that (*) did conduct Paul, (e) brought him unto Athens; and when they had received a commandment unto Silas and Timothy that they should come to him at once, they departed.

(8) The sheep of Christ do also watch for their pastor's health and safety, but yet in the Lord.
 (*) Or, had the change to conduit him safely.
 (e) It is not for nought that the Jews of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is in distance between those two, all Thessalia, and Boeotia, and Attica.

16 ¶ (9) Now while Paul waited for them at Athens, his spirit was (f) stirred in him, when he saw the city (*) subject to (g) idolatry.

(9) In comparing the wisdom of God with man's wisdom, men scoff and mock at that which they understand not; and God useth the curiosity of fools to gather together his elect.
 (f) He could not forbear.
 (*) That city which was the fountain of all knowledge, was now the sink of most horrible idolatry.
 (g) Slavishly given to Idolatry; Pausanias writeth that there were more Idols in Athens, than in all of Greece, yea they had altars dedicated to Shame, and Fame, and Lust, whom they made goddesses.

17 Therefore he disputed in the Synagogue with the Jews, and with them that were religious, and in the market daily with (h) (*) whomsoever he met.

(h) Whoever Paul met with, that would suffer him to talk with him, he reasoned with him, so thoroughly did he burn with the zeal of God's glory.
 (*) Such was his fervent zeal towards God's glory, that he labored to amplify the same both in season, and out of season, as he taught afterward to Timothy.

18 (10) Then certain Philosophers of the (*) Epicureans, and of the (♣) Stoics, disputed with him, and some said, What will this (i) (♣) babbler say? Others *said*, He seemeth to be a setter forth of strange gods (because he preached unto them Jesus, and the resurrection.)

(10) Two sects especially of the Philosophers do set themselves against Christ; the Epicures, which make a mock and scoff at all religions; and the Stoics, which determine upon matters of religion according to their own brains.
 (*) Who held, that pleasure was man's whole felicity.
 (♣) Who taught that virtue was only man's felicity, which notwithstanding they never attained unto.
 (i) Word for word, seed gatherer; a borrowed kind of speech taken of birds which spoil corn, and is applied to them which without all art bluster out such knowledge as they have gotten by hearing this man and that man.
 (♣) Or, rascal, or trifler.

19 And they took him, and brought him into (k) (*) Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

(k) This was a place called as you would say, Mars hill, where the judges sat which were called Areopagita, upon weighty affairs, which in old time arraigned Socrates, and afterward condemned him of impiety.
 (*) Where judgment was given of weighty matters, but chiefly of impiety against their gods, whereof Paul was accused; or else was led thither because of the resort of people whose ears ever tickled to hear news.

20 For thou bringest certain strange things unto our ears; we would know therefore, what these things mean.

21 (11) For all the Athenians and strangers which dwelt there, (*) gave themselves to nothing else, but either to tell, or to hear some news.

(11) The wisdom of man is vanity.
(*) Or, had leisure.

22 (12) Then Paul stood in the midst of (*) Mars street, and said, Ye men of Athens, I perceive that in all things ye are too (l) superstitious.

(12) The idolaters themselves minister most strong and forcible arguments against their own superstition.
(*) Which was also called Areopagus.
(l) To stand in too peevish and servile a fear of your gods.

23 For as I passed by, and beheld your (m) devotions, I found an altar wherein was written, (*) UNTO THE (n) UNKNOWN GOD. Whom ye then ignorantly worship, him shew I unto you.

(m) Whatsoever men worship for religion's sake, that we call devotion.
(*) Hereby Paul taketh an occasion to bring them to the true God.
(n) Pausanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to unknown gods; and Laertius in his Epimenides maketh mention of an altar that had no name instituted.

24 (13) God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, (*) dwelleth not in temples made with hands,

(13) It is a most foolish and vain thing to compare the Creator with the creature, to limit him within a place, which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatsoever they have; And these are the fountains of all idolatry.
(*) Acts 7:48 .

25 (*) Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things,

(*) Psalm 50:8 .

26 (14) And hath made of (o) one blood all mankind, to dwell on all the face of the earth, and hath (*) assigned the times which were ordained before, and the bounds of their (♣) habitation,

(14) God is wonderful in all his works, but especially in the work of man; not that we should stand amazed at his works, but that we should lift up our eyes to the workman.
(o) Of one stock and one beginning.
(*) Before man was created, God had appointed his state and condition.
(♣) This is meant as touching the sundry changes of the world, as when some people depart out of a country, and others come to dwell therein.

27 That they should seek the Lord, if so be they might have (p) groped after him, and found (*) him, though doubtless he be not far from every one of us.

(p) For as blind men we could not seek out God, but only by groping wise, before the true light came and lightened the world.

(*) Men grope in darkness till Christ the true light shines in their hearts.

28 For in him we live, and move, and have our being, as also certain of your own (*) Poets have said, for we are also his generation.

(*) As Aratus and others.

29 (*) Forasmuch then, as we are the generation of God, we ought not to think that the Godhead is like unto (♣) gold, or silver, or stone (q) graven by art and the invention of man.

(*) Isaiah 40:19 .

(♣) He condemneth the matter and the form wherewith God is counterfeited.

(q) Which stuff, as gold, silver, stones, are customably graven as a man's wit can devise, for men will not worship that gross stuff as it is, unless by some art it have gotten some shape upon it.

30 (15) And the time of this ignorance God (*) regarded not, but now he admonisheth (♣) all men everywhere to repent,

(15) The oldness of the error doeth not excuse them that err, but it commendeth and setteth forth the patience of God, who notwithstanding will be a just judge to such as contemn him.

(*) But pardoned it, and did not punish it as it deserved.

(♣) This is meant of the universal world, and not of every particular man; for whosoever sinneth without the Law, shall die without the Law.

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath appointed, *whereof* he hath given an (r) assurance to all men, in that he hath raised him from the dead.

(r) By declaring Christ to be judge of the world through the resurrection from the dead.

32 (16) Now when they had heard of the resurrection from the dead, some mocked, and others said, We will hear thee again of this thing.

(16) Men, to shew forth their vanity, are diversely affected and moved with one selfsame Gospel, which notwithstanding ceaseth not to be effectual in the elect.

33 And so Paul departed from among them.

34 Howbeit certain men clave unto Paul, and believed, among whom was also Dionysius (*) Areopagite, and a woman named Damaris, and others with them.

(*) Or, a judge of Mars street.

Acts 18

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accused before Gallio, 16 but in vain; 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacy.

1 After (1) these things, Paul departed from Athens, and came to Corinth,

(1) The true ministers are so far from seeking their own profit, that they do willingly depart from their right, rather than the course of the Gospel should be hindered in the least wise that might be.

2 And found a certain Jew named (*) Aquila, born in Pontus, lately come from Italy, and his wife Priscilla (because that (a) (♣) Claudius had commanded all Jews to depart from Rome) and he came unto them.

(*) Romans 16:3 .

(a) Suetonius recordeth that Rome banished the Jews, because they were always at disquiet, and that by Christ's means.

(♣) This was Claudius Caesar who then was Emperor.

3 And because he was of the same craft, he abode with them and (*) wrought (for their craft was to make (♣) tents.)

(*) Thus he used wherever he came; but principally at Corinth because of the false Apostles which preached without wages to win the people's favor.

(♣) Or pavilions which then were made of skins.

4 (2) And he disputed in the Synagogue every Sabbath *day*, and (b) exhorted the Jews, and the Grecians.

(2) The truth ought always to be freely uttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profit that the people take thereby, shall require.

(b) Exhorted so that he persuaded, and so the word signifieth.

5 Now when Silas and Timothy were come from Macedonia, Paul (c) (*) forced in spirit, testified to the Jews that Jesus was the Christ.

(c) Was very much grieved in mind; whereby is signified the great earnestness of his mind, which was greatly moved; for Paul was so zealous, that he clean forgot himself, and with a wonderful courage gave himself to preach Christ.

(*) And boiled with a certain zeal.

6 (3) And when they resisted and blasphemed, he (*) shook his raiment, and said unto them, (♣) Your (d) blood *be* upon your own head; I am clean. From henceforth will I go unto the Gentiles.

(3) Although we have assayed all means possible, and yet in vain, we must not leave off from our work, but forsake the rebellious, and go to them that be more obedient.

(*) Acts 13:32; Matthew 16:14 .

(♣) Because they have none excuse, he deceiveth the vengeance of God against them through their own fault.

(d) This is a kind of speech taken from the Hebrews, whereby he meaneth, that the Jews are cause of their own destruction; and as for him, that he is without fault in forsaking them and going to other nations.

7 So he departed thence, and entered into a certain man's house, named Justus, a worshipper of God, whose house joined hard to the Synagogue.

8 And (*) Crispus the chief ruler of the Synagogue, believed in the Lord with all his household, and many of the Corinthians hearing it, believed and were baptized.

(*) 1 Corinthians 1:14 .

9 (4) Then said the Lord to Paul in the night by a vision, Fear not, but speak, and hold not thy peace.

(4) God doeth avouch and maintain the constancy of his servants.

10 For (*) I am with thee, and no man shall lay *hands* on thee to hurt thee, for I have much people in this city.

(*) God promiseth him a special protection, whereby he would defend him from the violent rage of his enemies.

11 So he (e) continued there a year and six months, and taught the word of God among them.

(e) Word for word, sat, whereupon they in former times took the name of their Bishop's seat; but Paul sat, that is, continued teaching the word of God; and this kind of seat belongeth nothing to them which never saw their seats with a mind to teach in them.

12 ¶ (5) Now when Gallio was Deputy of (f) (*) Achaia, the Jews arose with one accord against Paul, and brought him to the judgment seat,

(5) The wicked are never weary of evil doing, but the Lord mocketh their endeavors marvelously.

(f) That is, of Greece, yet the Romans did not call him Deputy of Greece, but of Achaia, because the Romans brought the Grecians into subjection by the Achaians, which in those days were Princes of Greece, as Pausanias recordeth.

(*) Or, Greece.

13 Saying, This fellow persuadeth men to worship God contrary to the (*) Law.

(*) They accused him because he transgressed the service of God appointed by the Law.

14 And as Paul was about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or an evil deed, O ye Jews, I would according to (g) reason maintain you.

(g) As much as in right I could.

15 But if it be a question of (h) words and (i) names, and of your Law, look ye to it yourselves; for I will be no judge of those things.

(h) As if a man have not spoken well, as the case of your religion standeth.

(i) For this profane man thinketh that the controversy of religion, is but a brawl about words, and for no matter of substance.

16 And he drave them from the judgment seat.

17 Then took all the Grecians (*) Sosthenes the chief ruler of the Synagogue, and beat him before the judgment seat. But Gallio cared nothing for those things.

(*) Of whom is spoken in 1 Corinthians 1:1 .

18 (6) But when Paul had tarried there yet a good while, he took leave of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that (k) he had (♣) shorn his head in (l) Cenchrea, for he had a (*) vow.

(6) Paul is made all to all, to win all to Christ.

(k) That is, Paul.

(♣) Paul did thus bear with the Jews' infirmities which as yet were not sufficiently instructed.

(l) Cenchrea was a haven of the Corinthians.

(*) Numbers 6:18; Acts 21:24 .

19 Then he came to Ephesus, and left them there, but he entered into the Synagogue and disputed with the Jews.

20 (7) Who desired him to tarry a longer time with them, but he would not consent,

(7) The Apostles were carried about not by the will of man, but by the leading of the holy Ghost.

21 But bade them farewell, saying, I must needs keep this feast that cometh, in Jerusalem, but I will return again unto you, (*) (m) if God will. So he sailed from Ephesus.

(*) 1 Corinthians 4:19; James 4:15 .

(m) So we should promise nothing without this clause, for we know not what the day following will bring forth.

22 ¶ And when he came down to (*) Caesarea, he went up to Jerusalem, and when he had saluted the Church, he went down unto Antioch.

(*) Called Caesarea Straton.

23 Now when he had tarried *there* a while, he departed, and went through the country of Galatia and Phrygia by order, strengthening all the disciples.

24 (8) And a certain Jew named (*) Apollos, born at Alexandria, came to Ephesus, an eloquent man, and (n) mighty in the Scriptures.

(8) Apollos, a godly and learned man, refuseth not to profit in the school of a base and abject handicraftsman, and also of a woman; and so becometh and excellent minister of the Church.

(*) 1 Corinthians 1:12 .

(n) Very well instructed in the knowledge of the Scriptures.

25 The same was (*) instructed in the way of the Lord, and he spake fervently in the Spirit, and taught diligently the things of the Lord, and knew but the (♣) baptism of John only.

(*) That is, was somewhat entered.

(♣) He had but as yet the first principles of Christ's religion; and by baptism is here meant the doctrine.

26 And he began to speak boldly in the Synagogue. Whom when (*) Aquila and Priscilla had heard, they took him unto them, and (♣) expounded unto him the (o) way of God more perfectly.

(*) Romans 16:3 .

(♣) This great learned, and eloquent man disdained not to be taught of a poor craftsman.

(o) The way that leadeth to God.

(♣) The way to salvation.

27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receive him; and after he was come thither, he helped them much which had believed through (p) grace.

(p) Through God's gracious favor, or by those excellent gifts which God hath bestowed upon him.

28 For mightily he confuted publicly the Jews, with great vehemency, shewing by the Scriptures, that Jesus was the Christ.

Acts 19

1 Certain disciples at Ephesus, 3 having only received John's baptism, 4 and know not the visible gifts of the holy Ghost, wherewith God had beautified his Son's kingdom, 5 are baptized in the Name of Jesus. 13 The Jewish exorcists 16 are beaten of the devil. 19 Conjuring books are burned. 24 Demetrius 29 raiseth sedition against Paul.

1 And (1) it came to pass, while Apollos was at Corinth, that Paul when he passed through the upper coasts, came to Ephesus, and found certain disciples,

(1) Paul being nothing offended at the rudeness of the Ephesians, planted a Church among them.

2 And said unto them, Have ye received the (a) (*) holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be a holy Ghost.

(a) Those excellent gifts of the holy Ghost, which were in those days in the Church.

(*) That is, the particular gifts of the Spirit; for as yet they knew not the visible gifts.

3 (2) And he said unto them, (*) Unto (b) what were ye then baptized? And they said, Unto (c) John's baptism.

(2) John did only begin to instruct the disciples whom Christ should make perfect.

(*) Meaning, what doctrine they did profess by their baptism; for to be baptized in John's baptism signifieth to profess the doctrine which he taught, and sealed with the sign of baptism, to be baptized in the Name of the Father, and is to be dedicated and consecrated unto him, to be baptized in the death of Christ, or for the dead, or into one body, unto the remission of sins, is that sin by Christ's death may be abolished, and die in us, and that we may grow in Christ our head, and that our sins may be washed away by the blood of Christ.

(b) In what doctrine then are you taught and instructed?

(c) To be baptized into John's baptism, is to profess the doctrine which John preached and sealed with his baptism.

4 Then said Paul, (*) John verily baptized with the baptism of repentance, saying unto the people, that they should believe in him, which should come after him, that is, in Christ Jesus.

(*) Acts 1:5; Acts 2:2; Acts 11:16; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26 .

5 And when they heard it, they were (*) baptized in the Name of the Lord Jesus.

(*) Endued with the visible graces of the holy Ghost.

6 So Paul laid his hands upon them, and the holy Ghost came on them, and they spake the tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ Moreover he went into the Synagogue, and spake boldly for the space of three months, disputing and exhorting to the things that *appertain* to the kingdom of God.

9 (3) But when certain were hardened, and disobeyed, speaking evil of the (d) way *of God* before the multitude, he departed from them, and separated the disciples, and disputed daily in the school of one (e) Tyrannus (*) .

(3) For a man to separate himself and others from infidels which are utterly desperate, it is not to divide the Church, but rather to unite it and make it one.

(d) By this word, Way, the Hebrews understand any kind of life, and here it is taken for Christianity.

(e) This was a man's proper name.

(*) From five o'clock unto ten.

10 And this was done by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought unto the sick, (*) kerchiefs (♣) or handkerchiefs, and the diseases departed from them, and the evil spirits went out of them.

(*) Or, napkins.

(♣) This was to authorize the Gospel, and to confirm Paul's ministry, not to cause men to worship him or his napkins.

13 (4) Then certain of the vagabond Jews, (f) (*) exorcists, took in hand to name over them which had evil spirits, the Name of the Lord Jesus, saying, We (♣) adjure you by Jesus, whom Paul preacheth.

(4) Satan is constrained to give witness against himself.

(f) So were they called which cast out devils by conjuring them in the Name of God; and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were possessed with devils, were also so called.

(*) Or, conjurers.

(♣) They abuse Paul's authority, and without any vocation of God, usurp that which is not in man's power.

14 (And there were certain sons of Sceva, a Jew, the Priest, *about* seven which did this.)

15 And the evil spirit answered, and said, Jesus I acknowledge, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, ran on them, and overcame them, and (g) prevailed against them, so that they fled out of that house, naked and wounded.

(g) He prevailed against them, though they strove never so much.

17 And this was known to all the Jews and Grecians also, which dwelt at Ephesus, and fear came on them all, and the Name of the Lord Jesus was magnified,

18 (5) And many that believed, came and (h) confessed, and (*) shewed their works.

(5) Conjuring and sorcery is condemned by open testimony, and by the authority of the Apostle.

(h) Confessed their errors, and detested them openly, being terrified with the fear of the judgment of God; and what is this to ear shrift?

(*) That is, declared by confession of their sins and by their good works that they were faithful.

19 Many also of them which used curious arts, brought their books, and burned them before all men; and they counted the price of them, and found it (i) (*) fifty thousand *pieces* of silver.

(i) They that make the least value of it, reckon it to be about eight hundred pounds English.

(*) This mounteth to of our money about 2000 marks.

20 So the word of God grew mightily, and prevailed.

21 ¶ (6) Now when these things were accomplished, Paul purposed (*) by the (k) Spirit to pass through Macedonia and Achaia, and to go to Jerusalem, saying, After I have been there, I must also see Rome.

(6) Paul is never weary.

(*) By the motion of the holy Ghost, he undertook this journey.

(k) By the motion of God's Spirit; therefore we may not say that Paul ran hand over head to death, but as the Spirit of God led him.

22 So sent he into Macedonia two of them that ministered unto him, Timothy and Erastus, *but* he remained in Asia for a season.

23 (7) And the same time there arose no small trouble about that (*) way.

(7) Gain cloaked with a shew of religion is the very cause wherefore idolatry is stoutly and stubbornly defended.

(*) That is, about the state of the Christians; for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.

24 For a certain man named Demetrius a silversmith, which made silver (l) (*) temples of Diana, (♣) brought great gains unto the craftsmen,

(l) These were certain counterfeit temples with Diana's picture in them, which they bought that worshipped her.
(*) Or, shrines.
(♣) What impiety doeth not covetousness drive a man unto?

25 Whom he called together, with the workmen of like things, and said, Sirs, ye know that by this craft (*) we have our goods;

(*) He was moved with his profit; and the others for their bellies, so that they would rather lose both their lives, and religion than their filthy gain.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia this Paul hath persuaded, and turned away much people, saying, That they be not gods which are made with hands.

27 So that not only this thing is dangerous unto us, (*) that this our (m) portion shall be reprov'd, but also that the (♣) temple of the great goddess Diana should be nothing esteemed, and that it would come to pass that her magnificence, which all Asia and (♣) the world worshippeth, should be destroyed.

(*) Meaning their art and occupation.
(m) As if he said, If Paul goes on thus as he hath begun to confute the opinion which men have of Diana's image, all this of our gain will come to nought.
(♣) Religion is his second argument which he less esteemeth, than his profit, and therefore putteth it last, which thing is contrary to the doings of the faithful; for they prefer religion above all.
(♣) He groundeth his religion upon the multitude and authority of the world, as do the Papists.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was full of confusion, and they rushed into the common place with one assent, and caught (*) Gaius, and (♣) Aristarchus, men of Macedonia, and Paul's companions of his journey.

(*) Romans 16:23; 1 Corinthians 1:14 .
(♣) Colossians 4:10 .

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 (8) Certain also of the chief of Asia, which were his friends, sent unto him, desiring him that he would not present himself in the common place.

(8) There ought to be in all Christians and especially in the Ministers, an invincible constancy, which may not by any storms or assaults be overcome, which notwithstanding must suffer itself modestly to be governed by wisdom.

32 Some therefore cried one thing, and some another, for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And *some* of the company (*) drew forth Alexander, the Jews thrusting him forwards. Alexander then beckoned with the hand, and would have excused the matter to the people.

(*) And set him in a high place where the people could not come near him but whence they might well hear his voice.

34 (9) But when they knew that he was a Jew, there arose a shout almost for the space of two hours, of all men, crying, Great is Diana of the Ephesians.

(9) Instead of reason, the idolaters are sufficiently contented with their own madness and outcries, and those are the greatest defenses that they have.

35 (10) Then the town clerk when he had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of *the image*, which (n) came down from (*) Jupiter?

(10) An example of a political man who redeemeth peace and quietness with lies, which Paul would never have done.

(n) The Ephesians believed superstitiously, that the image of Diana came down from heaven to them.

(*) Antiquity and the covetousness of the Priests brought in this superstition; for it is written that the temple being repaired seven times, this idol was never changed, Pliny library 16-40; by such delusions the world is most easily abused.

36 Seeing then that no man can (*) speak against these things, ye ought to be appeased, and to do nothing rashly.

(*) He pacifieth the people by worldly wisdom, and hath no respect to religion.

37 For ye have brought hither these men, which have neither committed sacrilege, neither do blaspheme your goddess.

38 Wherefore, if Demetrius and the craftsmen which are with him, have a (o) matter against any man, the (p) law is open, and there are (q) Deputies; let them accuse one another.

(o) Have ought to accuse any man of.

(p) For there are certain days appointed for civil causes and matters of judgment, and the Deputies sit.

(q) By the Deputies are meant also the Deputies' Substitutes, that is, such as did sit for them.

39 But if ye inquire anything concerning other matters, it may be determined in a (r) lawful assembly.

(r) He speaketh of a lawful assembly, not only to except against the disordered hurly burly of the people, but also against all meeting and coming together which was not by order; for there were certain days appointed to call the people together in.

40 For we are even in jeopardy to be accused of this day's sedition, for as much as there is no cause, whereby we may give a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

Acts 20

1 Paul appointed to go to Macedonia; 7 In Troas preaching until midnight, 9 Eutychus fell down dead out of a window, 10 he raised him to life; 15 At Miletus, 17 having called the Elders of Ephesus together, 23 he declareth what things shall come upon himself, 28 and others.

1 Now (1) after the tumult was ceased, Paul called the disciples unto him, and embraced them, and departed to go into Macedonia.

(1) Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take pains in another place.

2 And when he had gone through those parts, and had exhorted them with (a) many words, he came into Greece.

(a) For after so great trouble there was need of long exhortation.

3 (2) And having tarried *there* three months, because the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

(2) A froward zeal is the guider and instructor to murders, and we are not debarred by the wisdom of God to prevent the endeavors of wicked men.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and tarried us at Troas.

6 And we sailed forth from (*) Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

(*) He remained there these days, because he had better opportunity to teach; also the abolishing of the Law was not yet known.

7 (3) And (*) the (b) first day of the week, the disciples being come together to (♣) break bread, Paul preached unto them, ready to depart on the morrow, and continued the preaching unto midnight.

(3) Assemblies in the night time cannot be justly condemned, neither ought, when the cause is good.

(*) Which we call Sunday. Of this place and also of the 1 Corinthians 16:2; we gather that the Christians used to have their solemn assemblies this day, laying aside the ceremony of the Jewish Sabbath.

(b) Word for word, the first day of the Sabbath, that is upon the Lord's day; so that by this place, and by 1 Corinthians 16:2; it is not amiss gathered, that in those days the Christians were wont to assemble themselves solemnly together upon that day.

(♣) To celebrate the Lord's Supper, Acts 2:46 .

8 (4) And there were many lights in an upper chamber, where (*) they were gathered together.

(4) The devil minding to trouble the Church with a great offence, giveth Paul a singular occasion to confirm the Gospel.

(*) Or, we.

9 And there sat in a window a certain young (*) man, named Eutychus, fallen into a deep sleep; and as Paul was long preaching, he overcome with sleep, fell down from the third loft, and was taken up dead.

(*) Or, boy.

10 But Paul went down, and laid himself upon him, and embraced him, saying, Trouble not yourselves, for his life is in him.

11 Then when *Paul* was come up again, and had broken bread, and eaten, having spoken a long while till the dawning of the day, *and* so he departed.

12 And they brought the boy alive, and they were not a little comforted.

13 ¶ Then we went before to ship, and sailed unto *the city* (*) Assos, that we might receive Paul there; for so had he appointed, and would himself go afoot.

(*) Which was a city of Mysia called otherwise Apollonia.

14 Now when he was come unto us to Assos, and we had received him, we came to Mitylene.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium; the next day we came to Miletus.

16 (5) For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted to be, if he could possible, at Jerusalem, at the day of (*) Pentecost.

(5) Paul, an earnest and diligent follower of Christ, making haste to his bounds without any ceasing or stopping in his race, doth first of all as it were make his testament, wherein he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastors of the Church to persevere and go forward with continuance in their office.

(*) Or, Witsontide.

17 ¶ Wherefore from (c) Miletus, he sent to Ephesus, and called the Elders of the Church.

(c) According as the situation of these places is set forth, the distance between Ephesus and Miletus was about 400 furlongs, which maketh almost fifty Dutch miles.

18 (6) Who when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

(6) A lively image of a true Pastor.

19 (*) Serving the Lord with all (♣) modesty, and with many tears, and temptations, which came unto me by the layings await of the Jews;

(*) In my vocation and ministry.

(♣) This virtue is contrary to boasting and high minded; which vices are detestable in the servants of Jesus Christ.

20 And how I kept (d) (*) back nothing that was profitable, but have shewed you, and taught you openly and throughout every house,

(d) I refrained not to speak, neither dissembled in any respect whatsoever, either for fear or lucre's sake.

(*) I neither held my tongue for fear, nor dissembled for gain.

21 Witnessing both to the Jews, and to the Grecians the (*) repentance toward God, and (♣) faith toward our Lord Jesus Christ.

(*) Which is the turning to God by newness of life.

(♣) Which is the receiving of the grace which Christ doeth offer us.

22 (7) And now behold, I go (e) (*) bound in the Spirit, unto Jerusalem, and know not what things shall come unto me there,

(7) He testifieth, that he goeth to his bonds by the commandment of God.
(e) He calleth that motion of the holy Ghost, which enforced him to take his journey to Jerusalem, the bond of the Spirit, whom he followed with all his heart.
(*) That is, by the impulsion and commandment of the holy Ghost, who draweth me as with a band.

23 Save that the holy Ghost (*) witnesseth in every city, saying, that bonds and afflictions abide me (♣) .

(*) By the Prophets.
(♣) In Jerusalem.

24 But I pass not at all, neither is my life dear unto myself, so that I may fulfill my course with joy, and the ministration which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

25 And now behold, I know that henceforth ye all, through whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am (f) pure from the (*) blood of all men.

(f) If you do perish, yet there shall be no fault in me, Look at Acts 18:6 .
(*) I am not the occasion of any of your destructions.

27 (8) For I have kept nothing back, but have shewed you (*) all the counsel of God.

(8) The doctrine of the Apostles is most perfect and absolute.
(*) Which concerneth your salvation.

28 Take heed therefore unto yourselves, and to all the flock, whereof the holy Ghost hath made you Overseers, to (g) feed the Church of God, which (h) he hath purchased with (i) that his (*) own blood.

(g) To keep it, to feed it, and govern it.
(h) A notable sentence for Christ's Godhead; which sheweth plainly in his person, how that by reason of the joining together of the two natures in his own person, that which is proper to one is spoken of the other being taken in the derivinative, and not in the primitive; which in old time the godly fathers termed a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.
(i) This word, That sheweth the excellency of this blood.
(*) That which appertaineth to the humanity of Christ, is here attributed to his divinity, because of the communion of the proprieties, and union of the two natures in one person.

29 (9) For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

(9) A prophecy of pastors that should straightway degenerate into wolves against such as boast and brag only of a succession of person.

30 Moreover of your own selves shall men arise speaking (*) perverse things, to (k) draw disciples after them.

(*) Through their ambition, which is mother of all heresy and wickedness.

(k) This is a great misery, to want the presence of such a shepherd, but greater to have wolves enter in.

31 Therefore watch, and remember that by *the space* of three years I ceased not to warn every one, both night and day with tears.

32 (10) And now brethren, I commend you to God, and to the word of his grace, which (*) is able to build further, and to give you an (l) (♣) inheritance, among all them, which are sanctified.

(10) The power of God, and his free promises revealed in his word, are the props and upholders of the ministry of the Gospel.

(*) To increase you with further graces and to finish his work in you.

(l) As children, and therefore of free love and good will.

(♣) He promiseth to the faithful continual increase of grace, till they enter into the possession of that inheritance, which is prepared for them.

33 (11) I have coveted no man's silver, nor gold, nor apparel.

(11) Pastors must before all things beware of covetousness.

34 Yea, ye know, that these hands have ministered unto my (*) necessities, and to them that were with me.

(*) 1 Corinthians 4:12; 1 Thessalonians 2:9; 2 Thessalonians 3:8 .

35 I have shewed you all things, how that so laboring, ye ought to (m) support the weak, and to remember the words of the Lord Jesus, how that he said, (*) **It is a blessed thing to give, rather than to receive.**

(m) As it were by reaching out the hand to them, which otherwise are about to slip and fall away, and so to stay them.

(*) Although this be not orderly so written in any one place, yet it is gathered of divers places of the Scripture in effect.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 (12) Then they wept all abundantly, and fell on Paul's neck, and kissed him,

(12) The Gospel doth not take away natural affections, but ruleth and bridleth them in good order.

38 Being chiefly sorry for the words which he spake, That they should see his face no more. And they accompanied him unto the ship.

Acts 21

5 Paul goeth toward Jerusalem; 8 at Caesarea he talketh with Philip the Evangelist; 10 Agabus foretelleth him of his bonds. 17 After he came to Jerusalem, 26 and into the Temple, 27 The Jews laid hands on him; 32 Lysias the captain taketh him from them.

1 And (1) as we launched forth, and were departed from them, we came with a straight course unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

(1) Not only men simply, but even our friends, and such as are endued with the Spirit of God, do sometimes go about to hinder the course of our vocation; but it is our part to go forward without all stopping or staggering after that we are sure of our calling from God.

2 And we found a ship that went over unto Phoenicia, and went aboard, and set forth.

3 And when we had discovered Cyprus, we left it on the left hand, and sailed toward Syria, and arrived at Tyre; for there the ship unladed the burden.

4 And when we had found disciples, we tarried there seven days. And they told Paul (*) through the (a) (♣) Spirit, that he should not go up to Jerusalem.

(*) By the revelation of God's Spirit.

(a) They foretold through the Spirit what danger hanged over Paul's head, and this they did as Prophets; but of a fleshly affection they frayed him from going to Jerusalem.

(♣) The holy Spirit revealed unto them the persecutions that Paul should have made against him, and the same Spirit also strengthened Paul to sustain them.

5 But when the days were ended, we departed and went our way, and they all accompanied us with *their* wives and children, even out of the city. And we kneeled down on the shore, and prayed.

6 Then when we had embraced one another, we took ship, and they returned home.

7 And when we had ended the course from Tyre, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, and came unto Caesarea, and we entered into the house of (*) Philip the Evangelist, which was one of the (b) (♣) seven *Deacons*, and abode with him.

(*) Acts 6:5 .

(b) He speaketh of the seven Deacons which he mentioned before, Acts 6 .

(♣) This office of Deaconship was but for a time, according as the Congregation had need, or otherwise.

9 Now he had four daughters, virgins, which did (c) prophesy.

(c) They had a peculiar gift of foretelling things to come.

10 And as we tarried there many days, there came a certain Prophet from Judea, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, (*) Thus saith the holy Ghost, So shall the Jews at Jerusalem (♣) bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

(*) God would have his servant's bands known, to the intent that no man should think that he cast himself into willful danger.

(♣) This was not to make Paul afraid, but to encourage him against the brunt.

12 And when we had heard these things, both we and others of the same place besought him that he would not go up to Jerusalem.

13 Then Paul answered, and said, What do ye weeping and breaking mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

14 (2) So when he would not be persuaded, we ceased, saying, The will of the Lord be done.

(2) The will of God bridleth all affections in them which earnestly seek the glory of God.

15 And after those days we trussed up our fardels, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto (*) James, and all the Elders were there assembled.

(*) Who was the chief, or superintendent of the Church of Jerusalem.

19 (3) And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

(3) God is to be praised, who is the Author of all good sayings and deeds.

20 (4) So when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousand Jews there are which believe, and they are all zealous of the Law;

(4) In things indifferent (of which sort were not the traditions of the Pharisees, but the ceremonies of the Law, until such time as Christian liberty was more fully revealed to the Jews) charity willeth us to conform or apply ourselves willingly so far as we may, to our brethren which do not stubbornly and maliciously resist the truth, but are not thoroughly instructed especially if the question be of a whole multitude.

21 Now they are informed of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their children, neither to live *after* the (*) customs.

(*) That is, according to the manners that our fathers observed, which were commanded by God.

22 What is then *to be done*? The multitude must needs come together, for they shall hear that thou art come.

23 Do therefore this that we say to thee. We have (*) four men, which have made a vow,

(*) Who as yet were not well instructed in Christ.

24 Them take, and (d) (♣) purify thyself with them, and (e) contribute with them, that they may (*) shave their heads; and all shall know, that those things, whereof they have been informed concerning thee, are nothing, but that thou thyself also walkest and keepest the Law.

(d) That is, consecrate thyself; for he speaketh not here of the unclean, but of such as were subject to the vow of the Nazarites.

(♣) The end of this ceremony was thanksgiving, and was instituted by God, and partly of ignorance and infirmity retained; therefore Paul supported therein the weakness of others and made himself all to all men not hindering his conscience.

(e) That it may be known, that thou wast not only present at the vow, but also a chief man in it; and therefore it is said afterwards, that Paul declared the days of purification; for although the charges for the Nazarites' offerings were appointed, yet they might add somewhat unto them, Numbers 6:21 .

(*) Acts 18:18; Numbers 6:18 .

25 For as touching the Gentiles, which believe, we have written, and determined (*) that they observe no such thing, but that they keep themselves from things offered to idols, and from blood, and from that which is strangled, and from fornication.

(*) Acts 15:20 .

26 Then Paul took the men, and the next day was purified with them, and entered into the Temple, (f) (*) declaring the accomplishment of the days of the purification, until that an offering should be offered for every one of them.

(f) The Priests were to be advertised of the accomplishment of the days of the purification, because there were sacrifices to be offered the same day that their vow was ended.

(*) Numbers 6:13 .

27 (5) And when the seven days were almost ended, the Jews which were of Asia (when they saw him in the Temple) moved all the people, and (*) laid hands on him,

(5) A preposterous zeal is the cause of great confusion, and great mischiefs.

(*) In thinking to appease the faithful, and to support the infirm, he falleth into the hands of his enemies.

28 Crying, Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the Law, and this place; moreover, he hath brought Grecians into the Temple, and hath (*) polluted this holy place.

(*) By bringing in such as were not circumcised.

29 For they had seen before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then all the city was moved, and the people ran together, and they took Paul, and drew him out of the Temple, and forthwith the doors were shut.

31 (6) But as they went about to kill him, tidings came unto the chief Captain of the band, that all Jerusalem was on an uproar.

(6) God findeth some even amongst the wicked and profane themselves, to hinder the endeavors of the rest.

32 Who immediately took soldiers and (*) Centurions, and ran (♣) down unto them; and when they saw the chief Captain and the soldiers, they left beating of Paul.

(*) Which were undercaptains and had charge over a hundred soldiers.

(♣) A notable example of God's providence for the defence of his.

33 Then the chief Captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when he could not know the certainty for the tumult, he commanded him to be led into the castle.

35 And when he came unto the (*) grieces, it was so that he was borne of the soldiers, for the violence of the people.

(*) Steps, or a staircase.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have been led into the castle, he said unto the chief Captain, May I speak unto thee? Who said, Canst thou *speak* Greek?

38 Art not thou the (*) (g) Egyptian, who before these days raised a sedition, and led out into the wilderness four thousand men that were murderers?

(*) Acts 5:36 .

(g) Teaching this Egyptian which assembled thirty thousand men, read Josephus, book 2, chapter 12.

39 Then Paul said, Doubtless, I am a man which am a Jew, and citizen of (*) Tarsus, a famous city of Cilicia, and I beseech thee, suffer me to speak unto the people.

(*) Acts 22:3 .

40 And when he had given him license, Paul stood on the grieces, and beckoned with the hand unto the people, and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

Acts 22

1 Paul yieldeth a reason of his faith, 22 and the Jews heard him a while; 23 But so soon as they cried out, 24 He is commanded to be scourged and examined, 27 and so declareth that he is a citizen of Rome.

1 Ye men, brethren, and fathers, hear my (*) defence now towards you.

(*) Or, reason, or excuse.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said,)

3 (1) I am verily a man, *which am* a Jew, born in (*) Tarsus in Cilicia, but brought up in this city at the (a) (♣) feet of Gamaliel, and instructed according to the perfect manner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

(1) Paul making a short declaration of his former life, proveth both his vocation and doctrine to be of God.

(*) Acts 21:39 .

(a) That is, his daily hearer; the reason of this speech is this, for that they which teach, sit commonly in the higher place speaking to their scholars which sit upon forums beneath; and therefore he saith, at the feet of Gamaliel.

(♣) Whereby he declareth his modesty, diligence and docility.

4 (*) And I persecuted this (♣) way unto the death, binding and delivering into prison both men and women,

(*) Acts 8:3 .

(♣) Or, this profession of the Christians.

5 As also the chief Priest doth bear me witness, and all the company of the Elders; of whom also I received letters unto the (*) brethren, and went to Damascus to bring them which were there, bound unto Jerusalem, that they might be punished.

(*) To the Jews to whom the letters were directed.

6 ¶ And so it was, as I journeyed, and was come near unto Damascus about noon, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voice, saying unto me, *Saul, Saul, why persecutest thou me?*

8 Then I answered, Who art thou, Lord? And he said to me, *I am Jesus of Nazareth, whom thou persecutest.*

9 Moreover they that were with me, saw indeed a light and were afraid, but they heard not the voice of him that spake unto me.

10 Then I said, What shall I do, Lord? And the Lord said unto me, *Arise, and go into Damascus, and there it shall be told thee of all things, which are appointed for thee to do.*

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And that same hour I looked upon him.

14 And he said, The God of our fathers hath (*) appointed thee, that thou shouldest know his will, and shouldest see that (♣) Just One, and shouldest hear the voice of his mouth.

(*) This may be referred to the eternal counsel of God, or else to the execution and declaration of the same which seemeth here to be more proper.

(♣) Which is Christ, 1 John 3:1 .

15 For thou shalt be his witness unto all men, of the things which thou hast seen and heard.

16 Now therefore why tarriest thou? Arise, and be baptized, and wash away thy sins, in calling on the (*) Name of the Lord.

(*) He sheweth that sins cannot be washed away, but by Christ who is the substance of Baptism; in whom also is comprehended the Father and the holy Ghost.

17 ¶ And it came to pass, that when I was come again to Jerusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying unto me, **Make haste, and get thee quickly out of Jerusalem, for they will not receive thy witness concerning me.**

19 Then I said, Lord, they know that I prisoned, and beat in every Synagogue them that believed in thee.

20 And when the blood of thy martyr Stephen was shed, I also (*) stood by, and consented unto his death, and kept the clothes of them that (b) slew him.

(*) Acts 7:58 .

(b) This is properly spoken; for Stephen was murdered of a sort of cutthroats, not by order of Justice, but by open force; for at that time the Jews could not put any man to death by Law.

21 Then he said unto me, **Depart, for I will send thee far hence unto the Gentiles.**

22 ¶ (2) And they heard him unto this word, *but* then they lifted up their voices, and said, Away with such a fellow from the earth, for it is not meet that he should live.

(2) Stout and stubborn pride will neither itself embrace the truth, neither suffer others to receive it.

23 And as they (c) cried and cast off their clothes, and threw dust into the air,

(c) The description of a seditious hurly burly, and of a harebrained and mad multitude.

24 (3) The chief captain commanded him to be led into the castle, and bade that he should be scourged, and examined, that he might know wherefore they cried so on him.

(3) The wisdom of the flesh doeth not consider what is just, but what is profitable, and therewithal measure the profit, according as it appeareth presently.

25 (4) And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge one that is a (*) Roman, and not condemned?

(4) There is no cause why we may not use those lawful means which God giveth us, to repel, or put away an injury.

(*) Not because he was born at Rome, but by reason of his cities for Tarsus was inhabited by the Romans, and their Colony, whereof read Acts 16:12 .

26 Now when the Centurion heard it, he went, and told the chief Captain, saying, Take heed what thou doest, for this man is a Roman.

27 Then the chief Captain came, and said to him, Tell me, art thou a Roman? And he said, Yea.

28 And the chief Captain answered, With a great sum obtained I this (*) burgesship. Then Paul said, But I was (♣) so born.

(*) Or, the freedom or privilege of citizenship.

(♣) This privilege was oft times given in recompense of service to them that were far of Rome, and to their Children, though they were not born in the city.

29 Then straightway they departed from him, which should have examined him; and the chief Captain also was afraid, after he knew that he was a (d) Roman, and that he had bound him.

(d) Not by Nation, but by the law of the city.

30 On the next day, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bonds, and commanded the high Priests and all their Council to come *together*, and he brought Paul, and set him before them.

Acts 23

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissention among his accusers. 11 God encourageth him. 14 The Jews laying wait for Paul, 20 is declared unto the chief Captain. 27 He sendeth him to Felix the Governor.

1 And (1) Paul beheld earnestly the Council, and said, Men *and* brethren, I have in all good conscience served God until this day.

(1) Paul against the false accusations of his enemies, setteth a good conscience, for proof whereof, he repeateth the whole course of his life.

2 (2) Then the high Priest Ananias commanded them that stood by, to smite him on the mouth.

(2) Hypocrites are constrained at length to betray themselves by their intemperancy.

3 (3) Then said Paul to him, God (a) (*) will smite thee, thou (b) whited wall, for thou sittest to judge me according to the Law, and commandest thou me to be smitten (c) contrary to the Law?

(3) It is lawful for us to complain of injuries, and to summon the wicked to the judgment seat of God, so that we do it without hatred, and with a quiet and peaceable mind.

(a) It appeareth plainly by the Greek phrase, that Paul did not curse the high Priest, but only pronounce the punishment of God against him.

(*) Paul doeth not curse the high Priest, but denounceth sharply the punishment of God which should light upon him, who under pretence of maintaining the Law doeth transgress it.

(b) This is a vehement and sharp speech, but yet not reproachful; For the godly may speak roundly, and yet be void of the bitter affection of a sharp and angry mind.

(c) For the Law commandeth the Judge to hear the person that is accused patiently, and to pronounce the sentence advisedly.

4 And they that stood by, said, Revilest thou God's high Priest?

5 (4) Then said Paul, I (♣) knew not, brethren, that he was the high Priest; for it is written, (*) Thou shalt not speak evil of the ruler of thy people.

(4) We must willingly and from the heart give honor to Magistrates, although they be tyrants.

(♣) He made this excuse as it were in mockery, as if he would say, I know nothing in this man worthy the office of the high Priest.

(*) Exodus 22:28 .

6 (5) But when Paul perceived that the one part were of the Sadducees, and the other of the Pharisees, he cried in the Council, Men *and* brethren, (*) I am a Pharisee, the son of a Pharisee; I am accused of the hope and (♣) resurrection of the dead.

(5) We may lawfully sometimes set the wicked together by the ears, that they may leave off to assault us, so that it be with no hindrance of the truth.
(*) Acts 24:22; Philippians 3:5 .
(♣) He denieth not but there were other points, but he expreseth that for the which the Sadducees that were the chief governors, hated him most for.

7 (6) And when he had said this, there was a dissension between the Pharisees and the Sadducees, so that the multitude was divided.

(6) The concord of the wicked is weak although they conspire together to oppress the truth.

8 (7) (*) For the Sadducees say that there is no resurrection, neither (d) Angel, nor spirit, but the Pharisees confess (♣) both.

(7) It is an old heresy of the Sadducees, to deny the substance of Angels and souls, and therewithal the resurrection of the dead.
(*) Matthew 22:23 .
(d) Nature's that want bodies.
(♣) Understanding both kinds, the Angels and the spirits, which he concludeth under one, and the resurrection which is the other part.

9 (8) Then there was a great cry; and the (e) Scribes of the Pharisees' part rose up, and strove, saying, We find none evil in this man; but if a spirit or an Angel hath spoken to him, let us not fight against God.

(8) The Lord when it pleaseth him, findeth defenders of his cause, even amongst his enemies.
(e) The Scribe's office was a public office, and the name of the Pharisees was the name of a sect.

10 (9) And when there was a great dissension, the chief Captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and take him from among them, and to bring him into the castle.

(9) God will not forsake his to the end.

11 Now the night following, the Lord stood by him, and said, **Be of good courage, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.**

12 (10) And when the day was come, certain of the Jews made an assembly, and bound themselves (f) with an (*) oath, saying, that they would neither eat nor drink, till they had killed Paul.

(10) Such as are carried away with a foolish zeal, think that they may lie and murder, and do whatsoever mischief they list.
(f) They cursing and banning themselves, promised.
(*) The word signifieth cursing, as when a man either sweareth, voweth or wisheth himself to die, or to be given to the devil, except he bring his purpose to pass.

13 And they were more than forty, which had made this conspiracy.

14 And they came to the chief Priests and Elders, and said, We have bound ourselves with a solemn oath, that we will eat nothing, until we have slain Paul.

15 Now therefore, ye and the (g) Council, signify unto the chief captain, that he bring him forth unto you tomorrow, as though you would know something more perfectly of him, and we, or ever he come near will be ready to kill him.

(g) Ye and the Senate requiring the same to be done, lest that the Tribune should think that it was demanded of him at some private man's suit.

16 But when Paul's sister's (*) son heard of their laying await, he went, and entered into the castle, and told Paul.

(*) This declareth that God hath so many means to deliver his children out of danger as there are creatures in the world, so that the adversaries cannot conspire so craftily against them, but he hath infinite means to defeat their wicked practices.

17 (11) And Paul called one of the Centurions unto him, and said, Bring this young man unto the chief Captain, for he hath a certain thing to shew him.

(11) The wisdom of the Spirit must be joined with simplicity.

18 So he took him, and brought him to the chief Captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, which hath something to say unto thee.

19 Then the chief Captain took him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Jews have conspired to desire thee, that thou wouldest bring forth Paul tomorrow into the Council, as though they would inquire somewhat of him more perfectly;

21 But let them not persuade thee, for there lie in wait for him of them, more than forty men, which have bound themselves with a oath, that they will neither eat nor drink, till they have killed him; and now are they ready, and wait for thy promise.

22 (12) The chief Captain then let the young man depart, and charged him to speak it to no man, that he had (*) shewed him these things.

(12) There is no counsel against the Lord and his servants.

(*) Greek, that thou hast shewed these things to me.

23 And he called unto him two certain Centurions, saying, Make ready two hundred soldiers, that they may go to Caesarea, and horsemen threescore and ten, and two hundred with darts, at the third hour of the night;

24 And let them make ready a horse, that Paul being set on, may be brought safe unto Felix the Governor.

25 And he wrote an (*) epistle in this manner:

(*) This letter was written partly in the favor of Paul, that his adversaries might not oppress him.

26 (13) Claudius Lysias unto the most noble Governor Felix sendeth greeting.

(13) Lysias is suddenly made by the Lord Paul's patron.

27 As this man was taken of the Jews, and should have been killed of them, I came upon them with the garrison, and rescued him, (*) perceiving that he was a Roman.

(*) The Captain dissembleth to commend his own diligence; for he did not know that Paul was a Roman before he had rescued him, and given him to be straitly examined.

28 And when I would have known the cause, wherefore they accused him, I brought him forth into their Council.

29 *There* I perceived that he was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed me, how that the Jews laid wait for the man, I sent *him* straightway to thee, and commanded his accusers to speak before thee the things that they had against him. Farewell.

31 Then the soldiers as it was commanded them, took Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to go with him, and returned unto the Castle.

33 Now when they came to Caesarea, they delivered the epistle to the Governor, and presented Paul also unto him.

34 So when the Governor had read it, he asked of what (*) province he was, and when he understood that he was of Cilicia,

(*) By this name the Romans called every country which they had subdued.

35 I will hear thee, said he, when thine accusers also are come, and commanded him to be kept in Herod's judgment hall.

Acts 24

2 Tertullus accuseth Paul; 10 He answereth for himself; 21 He preacheth Christ to the governor and his wife. 27 Felix hopeth, but in vain, to receive a bribe, 28 who going from his office, leaveth Paul in prison.

1 Now (1) after five days, Ananias the high Priest came down with the Elders, and *with* Tertullus a certain orator, which appeared before the Governor against Paul.

(1) Hypocrites, when they cannot do what they would do by force and deceit, at length they go about to compass it by a shew of Law.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that we have obtained great quietness (a) through thee, and that many (b) worthy things are done unto this nation through thy providence,

(a) Felix ruled that province with great cruelty and covetousness, and yet Josephus recordeth that he did many worthy things, as that he took Eleazar the captain of certain cutthroats, and put that deceiving wretch the Egyptian to flight, which caused great troubles in Judea.

(b) He useth a word which the Stoics defined to be a perfect duty and behavior.

3 We acknowledge it wholly, and in all places, most (*) noble Felix, with all thanks,

(*) For Felix by his diligence had taken Eleazar the captain of the murderers, and put the Egyptian to flight which raised up tumults in Judea; for these the orator praiseth him, otherwise he was both cruel and covetous, read Josephus library 20 Antiquities chapter 11 and 12; and library 2 de bello Judaico chapter 12 .

4 But that I be not tedious unto thee, I pray thee, that thou wouldest hear us of thy courtesy a few words.

5 Certainly we have found this man a (c) pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a (d) chief maintainer of the (*) sect of the (e) (♣) Nazarenes;

- (c) Word for word, a plague.
- (d) As you would say, a ringleader, or ensign bearer.
- (*) Or heresy; for so the wicked termed the true Christian religion.
- (e) So they called the Christians scoffingly of the towns name where they thought that Christ was born, whereupon it came that Julian the Apostate called him Galilean.
- (♣) Which taught the people to maintain their liberty against the Romans; and though the accusers approved both this sect and their doctrine, yet to get Paul punished, they seem to condemn it.

6 And hath gone about to pollute the Temple; therefore we took him, and would have judged him according to our Law;

7 But the (*) chief Captain Lysias came upon us, and with great violence took him out of our hands,

- (*) Or, captain of a thousand.

8 Commanding his accusers to come to thee, of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Jews likewise (f) affirmed, saying that it was so.

- (f) Confirmed Tertullus his saying.

10 (2) Then Paul, after that the governor had beckoned unto him that he should speak, answered, I do the more gladly answer for myself, for as much as I know that thou hast been of (g) many years a (*) judge unto this (♣) nation,

- (2) Tertullus by the devil's rhetoric beginneth with flattery, maketh an end with lies; but Paul using heavenly eloquence, and but a simple beginning casteth off from himself the crime of sedition, wherewith he was burdened, with a simple denial.
- (g) Paul pleaded his cause two years before Felix departed out of the province, Acts 24:27; but he had governed Trachonite, and Batanea, and Galavnite, before that Claudius made him governor of Judea; Josephus in the history of the Jew's war, library 2, chapter 11.
- (*) Or, governor; for before this he ruled Trachonitis, Batanea, and Gaulonitis.
- (♣) So that thou art not ignorant of their fashions.

11 Seeing that thou mayest know, that there are but twelve days since I came up (*) to worship in Jerusalem.

- (*) Not that his purpose was to worship there, but the Jews so found him by the counsel of others for he thought to have won the simple brethren, and to stop the enemies' mouths.

12 And they neither found me in the Temple, disputing with any man, neither making uproar among the people, neither in the Synagogues, nor in the city.

13 Neither can they (h) prove the things, whereof they now accuse me.

- (h) They cannot lay forth before thee and prove by good reasons.

14 (3) But this I confess unto thee, that after the way (which they call (i) (*) heresy) so worship I the God of my fathers, believing all things which are written in the Law and the Prophets,

(3) Paul goeth in the cause of Religion from a state conjectural to a state of quality not only not denying that objected against him, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

(i) Here this word, Heresy, or sect, is taken in good part.

(*) As the Scribes and Pharisees termed the Christians doctrine.

15 And have hope towards God, that the resurrection of the dead, which they themselves look for also, shall be both of just and unjust.

16 And herein I endeavor myself to have alway a clear conscience toward God and toward men.

17 (4) Now after (♣) many years, I came and brought (*) alms to my nation and offerings.

(4) Paul in conclusion telleth the thing which was done, truly, which Tertullus had before divers ways corrupted.

(♣) Meaning, that it was a long time since he had been at Jerusalem, which was when he brought alms.

(*) Acts 11:29; Romans 15:26 .

18 (*) At (k) what time, certain Jews of (l) Asia found me purified in the Temple, neither with multitude, nor with tumult.

(*) Acts 21:27; 2 Corinthians 9:2 .

(k) And while I was busy about those things.

(l) Hereby it appeareth that these of Asia were Saul his enemies, and those that stirred up the people against him.

19 Who (*) ought to have been present before thee, and accuse *me*, if they had ought against me.

(*) For his accusers spake but upon a false report, which these bellows of Satan had blown abroad, and durst not themselves appear.

20 Or let these themselves say, if they have found any unjust thing in me, while I stood in the (m) Council.

(m) Whither the Tribune brought me.

21 Except *it be* for this one voice, that I cried standing among them, (*) Of the resurrection of the dead am I accused of you this day.

(*) Acts 23:7 .

22 (5) Now when Felix heard these things, he deferred them, and said, When I shall more (n) perfectly know the things which concern this (*) way, by the coming of Lysias the chief Captain, I will decide your matter.

(5) The Judge suspendeth his sentence, because the matter is doubtful.

(n) Felix could not judge whether he had done wickedly in the matters of his religion or no, until he had better understanding of that way which Paul professed; and as for other matters touching the sedition, he thinketh good to defer it till he hear Lysias, and therefore he gave Paul somewhat more liberty.

(*) Or, sect.

23 (6) Then he commanded a Centurion to keep Paul, and that he should have ease, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.

(6) God is a most faithful keeper of his servants, and the force of the truth is wonderful, even amongst men which are otherwise profane.

24 ¶ And after certain days, came Felix with his wife (o) Drusilla, which was a (*) Jewess, *and* he called forth Paul, and heard him of the faith in Christ.

(o) This Drusilla was Agrippa his sister, of whom Luke speaketh afterward, a very harlot and licentious woman, and being the wife of Azizus king of the Emesens, who was circumcised, departed from him, and went to Felix, the brother of one Pallas, who was sometime Nero his bondman.

(*) By whose counsel Felix called for Paul.

25 And as he disputed of righteousness and temperance, and of the judgment to come, Felix (*) trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.

(*) The word of God maketh the very wicked astonished, and therefore to them it is the favor of death unto death.

26 He hoped also that money should have been given him of Paul, that he might loose him, wherefore he sent for him the oftener, and communed with him.

27 (7) When two years were expired, Porcius Festus came into Felix' room, and *Felix* willing to (p) (*) get favor of the Jews, left Paul bound.

(7) In a naughty mind that is guilty to itself, although, sometime there be some shew of equity, yet by and by, it will be extinguished; but in the mean season we have need to patience, and that continual.

(p) For whereas he had behaved himself very wickedly in the province, had it not been for favor of his brother Pallas, he should have died for it; so that we may gather hereby why he would have pleased the Jews.

(*) Or, to do a pleasure.

Acts 25

1 Festus succeeding Felix, 6 commandeth Paul to be brought forth. 11 Paul appealeth unto Caesar. 14 Festus openeth Paul's matter to king Agrippa, 23 and bringeth him before him, 27 that he may understand his cause.

1 When (1) Festus was then come into the province, after three days he went up from Caesarea unto Jerusalem.

(1) Satan's Ministers are subtil and diligent in seeking all occasions; but God who watcheth for his, hindereth all their counsels easily.

2 Then the high Priest, and the chief of the Jews appeared before him against Paul, and they besought him,

3 And (*) desired favor against him, that he would send for him to Jerusalem, and they laid wait to kill him by the way.

(*) The envious suit of the Priests against Paul.

4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would shortly depart *thither*.

5 Let them therefore, said he, which among you are (*) able, come down with us, and if there be any wickedness in the man, let them accuse him.

(*) Which may most commodiously.

6 ¶ (2) Now when he had tarried among them no more than ten days, he went down to Caesarea, and the next day sat in the judgment seat, and commanded Paul to be brought.

(2) We may repel an injury justly, but not with injury.

7 And when he was come, the Jews which were come from Jerusalem, stood about him and laid many and grievous complaints against Paul, which (a) they could not prove,

(a) They could not prove them certainly and without undoubted reasons.

8 Forasmuch as he answered (*) that he had neither offended anything against the Law of the Jews, neither against the Temple, nor against Caesar.

(*) Paul defendeth himself in judgment.

9 (3) Yet Festus willing to (*) get favor of the Jews answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

(3) God doeth not only turn away the counsel of the wicked, but also turneth it upon their own heads.
(*) Or, to do pleasure.

10 Then said Paul, I stand at (*) Caesar's judgment seat, where I ought to be (♣) judged; to the Jews I have done no wrong, as thou very well knowest.

(*) Seeing himself betrayed by the ambition of the judge, he desireth that in consideration of his freedom, he may be sent to Rome.
(♣) It is lawful to require the defense of the Magistrate to maintain our right.

11 For if I have done wrong, or committed anything worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me, no man can deliver me to them; I appeal unto Caesar.

12 Then when Festus had spoken with (*) the Council, he answered, Hast thou appealed unto Caesar? Unto Caesar shalt thou go.

(*) Without whose consent he could do nothing.

13 ¶ (4) And after certain days, King (b) Agrippa and (*) Bernice came down to Caesarea to salute Festus.

(4) Festus thinking no such thing, even before kings, bringing to light the wickedness of the Jews, and Paul's innocency, doeth marvelously confirm the Church of God.
(b) This Agrippa was Agrippa his son, whose death Luke spake of before, and Bernice was his sister.
(*) This was his own sister whom he entertained.

14 And when they had remained there many days, Festus declared Paul's cause unto the King, saying, There is a certain man left in prison by Felix,

15 Of whom when I came to Jerusalem, the high Priests and Elders of the Jews informed me, and desired to have judgment against him.

16 To whom I answered, that it is not the manner of the Romans for favor to (c) deliver any man to the death, before that he which is accused, have the accusers before him, and have place to defend himself, concerning the crime.

(c) The Romans used not to deliver any man to be punished before, etc.

17 Therefore when they were come hither, without delay the day following I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought no crime of such things as I supposed;

19 (5) But had certain questions against him of their own (d) (*) superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.

(5) The profane and wicked take an occasion to condemn the true doctrine by reason of private controversies and contentions of men between themselves; but the truth nevertheless abideth in the mean season safe and sure.

(d) This profane man calleth the Jews' religion, superstition, and that before King Agrippa, but no marvel; for the rulers of provinces by reason of the majesty of the empire of Rome, used to prefer themselves before kings.

(*) This word doeth also signify religion; but he speaketh in contempt of the true doctrine.

20 And because I doubted of such manner of question, I asked him whether he would go to Jerusalem, and there be judged of these things.

21 But because he appealed to be reserved to the examination of Augustus, I commanded him to be kept, till I might send him to Caesar.

22 (6) Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

(6) That is fulfilled in Paul, which the Lord before had told to Ananias of him, Acts 9:15.

23 And on the morrow when Agrippa was come, and Bernice with great (e) pomp, and were entered into the (*) Common hall with the chief captains and chief men of the city, at Festus' commandment Paul was brought forth.

(e) Gorgeously like a Prince.

(*) Or, auditory.

24 And Festus said, King Agrippa, and all men which are present with us, ye see this man, about whom all the multitude of the Jews have called upon me, both at Jerusalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed; nevertheless, seeing that he hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my (f) (*) lord. Wherefore I have brought him forth unto you, and especially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

(f) To Augustus. Good Princes refused this name at the first, to wit, to be called lords, but afterward they admitted it, as we read of Traianus.

(*) Flatteries first used to call Tyrants by this name, and after is so growed into use, that virtuous princes refused it not, as appeareth by Pliny's epistles to Traianus.

27 For me thinketh it unreasonable to send a prisoner, and not to shew the causes which are *laid* against him.

Acts 26

2 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 21 with such efficacy of words 28 that almost he persuaded him of Christianity. 30 But he and his company depart doing nothing in Paul's matter.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. So Paul stretched forth the hand, and answered for himself.

2 (1) I think myself happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jews.

(1) To have a skillful judge, is a great and singular gift of God.

3 Chiefly, because thou hast knowledge of all customs, and questions which are among the Jews; wherefore I beseech thee (*) to hear me patiently.

(*) For as much as he best understood the religion, he ought to be more attentive.

4 (2) As touching my life from *my* childhood, and what it was from the beginning among my own nation at Jerusalem, know all the Jews,

(2) Paul divideth the history of his life into two times; for the first he calleth his adversaries' witnesses; for the latter, the fathers and prophets.

5 Which (a) knew me heretofore, (b) (if they would testify) that after the (c) most strait (*) sect of our religion, I lived a Pharisee.

(a) What I was, and where, and how I lived.

(b) That my parents were Pharisees.

(c) The sect of the Pharisees was the most exquisite amongst all the sects of the Jews, for it was better than all the rest.

(*) Paul speaketh of this sect according to the people's estimation who preferred it as most holy above all others; for their doctrine was least corrupt.

6 (3) And now I stand and am accused for the hope of the promise made of God unto our fathers.

(3) There are three chief and principal witnesses of true doctrine, God, the true Fathers, and the consent of the Church.

7 Whereunto our twelve tribes instantly serving *God* day and night, hope to come, for the which hope's sake, O King Agrippa, I am accused of the Jews.

8 (4) Why should it be thought a thing incredible unto you, that God should raise again the dead?

(4) He proveth the resurrection of the dead, first by the power of God, then by the resurrection of Christ; whereof he is a sufficient witness.

9 I also verily thought in myself, that I ought to do many contrary things against the Name of Jesus of Nazareth.

10 (*) Which thing I also did in Jerusalem; for many of the Saints I shut up in prison, having received authority of the high Priests, and when they were put to death, I (♣) gave *my* (d) sentence.

(*) Acts 8:3 .

(♣) That is, I approved their cruelty which they used against him.

(d) I consented to, and allowed of their doing; for he was not a judge.

11 And I punished them throughout all the Synagogues, and (e) compelled them to blaspheme; and being more mad against them, I persecuted them, even unto strange cities.

(e) By extreme punishment.

12 At which time, even as I went to (*) Damascus with authority, and commission from the high Priests,

(*) Acts 9:2 .

13 At midday, O King, I saw in the way a light from heaven, passing the brightness of the sun, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, (*) *Saul, Saul, why persecutest thou me? It is hard for thee to kick against pricks.*

(*) Acts 9:4; Acts 22:7 .

15 Then I said, Who art thou, Lord? And he said, *I am Jesus whom thou persecutest.*

16 But rise and stand up on thy feet; for I have appeared unto thee for this purpose to appoint thee a minister and a witness, both of the things which thou hast seen, and of the things in the which I will appear unto thee,

17 Delivering thee from the (*) people, and from the Gentiles, unto whom now I send thee,

(*) Of the Jews.

18 (5) To (*) open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified by faith in me.

(5) The end of the Gospel is to save them which are brought to the knowledge of Christ, and are justified and sanctified in him being laid hold on by faith.

(*) Although this properly appertaineth unto God, yet he applieth this unto his ministers unto whom he giveth his holy Spirit.

19 (6) Wherefore, King Agrippa, I was not disobedient unto the heavenly vision,

(6) Paul allegeth God to be author of the office of his Apostleship, and his grace as a witness.

20 (*) But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works worthy amendment of life.

(*) Acts 9:22-26; Acts 13:14 .

21 For this cause the Jews caught me in the (*) Temple, and went about to kill me.

(*) Acts 21:30 .

22 (7) Nevertheless, I obtained help of God, and continue unto this day, witnessing both to (f) small and to great, saying none other things, than those which the Prophets and Moses did say should come,

(7) Christ is the end of the Law and the Prophets.

(f) To everyone.

23 *To wit*, that Christ should (g) suffer, and that he should be the (h) first that should rise from the dead, and should shew (i) light unto this people, and to the Gentiles.

(g) That Christ should not be such a king as the Jews dreamed of, but one appointed to bear our miseries, and the punishment of our sins.

(h) The first of them which are raised from the dead.

(i) Life, yea, and that a most blessed life which shall be endless; and this is set against darkness, which almost in all tongues signifieth sometimes death, and sometimes misery and calamity.

24 (8) And as he thus answered for himself, Festus said with a loud voice, Paul, thou art besides thyself, much learning doeth make thee mad.

(8) The wisdom of God is madness to fools, yet notwithstanding we must boldly avouch the truth.

25 But he said, I am not mad, O noble Festus, but I speak the words of truth, and soberness.

26 For the King knoweth of these things, before whom also I speak boldly, for I am persuaded that (*) none of these things are hidden from him; for this thing was not done in a (k) corner.

(*) He knew that the Law and Prophets were of God, but he did not understand the true applying of the same.

(k) Secretly, and privily.

27 (9) O King Agrippa, believest thou the Prophets? I know that thou believest.

(9) Paul as it were forgetting himself that he stood a prisoner to defend his cause, he forgetteth not the office of his Apostleship.

28 Then Agrippa said unto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, (l) I would to God that not only thou, but also all that hear me today, were both almost, and altogether such as I am, except these bonds.

(l) I would to God that not only almost, but thoroughly and altogether both thou and all that hear me this day, might be made as I am, my bonds only except.

30 (10) And when he had thus spoken, the King rose up, and the governor, and Bernice, and they that sat with them.

(10) Paul is solemnly quit, and yet not dismissed.

31 And when they were gone apart, they talked between themselves, saying, This man doeth nothing worthy of death, nor of bonds.

32 Then said Agrippa unto Festus, This man might have been loosed, if he had not appealed unto Caesar.

Acts 27

1 Paul 7-9 foretelleth the peril of the voyage, 11 but he is not believed. 14 They are tossed to and fro with the tempest, 22 and suffer shipwreck; 34 Yet all safe and sound 44 escape to land.

1 Now (1) when it was concluded, that we should sail into Italy, they delivered both Paul, and certain other prisoners unto a Centurion named Julius, of the band of Augustus.

(1) Paul with many other prisoners, and through the midst of many deaths, is brought to Rome, but yet by God's own hand as it were, and set forth and commended unto the world with many singular testimonies.

2 And (*) we entered into a ship of Adramyttium, purposing to sail by the coasts of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with us.

(*) 2 Corinthians 11:25 .

3 And the next day we arrived at Sidon; and Julius courteously entreated Paul, and gave him liberty to go unto his friends, that they might refresh him.

4 And from thence we launched, and sailed hard by (*) Cyprus, because the winds were contrary.

(*) From Sidon to Myra they should have sailed North, and by West; but the winds caused them to sail to Cyprus plain North; thence to Cilicia North and by East, and so to Pamphylia, and Myra plain West.

5 Then sailed we over the sea by Cilicia, and Pamphylia, and came to Myra, a city in Lycia.

6 And there the Centurion found a ship of Alexandria, sailing into Italy, and put us therein.

7 And when we had sailed slowly many days, and scarce were come against Cnidus, because the wind suffered us not, we sailed hard by (*) Crete, near to (a) Salmone,

(*) Or, Candy.

(a) Which was a high hill of Crete bowing to the seaward.

8 And with much ado sailed beyond it, and came unto a certain place called the Fair Havens, near unto the which was the city Lasea.

9 (2) So when much time was spent, and sailing was now jeopardous, because also the (b) (*) Fast was now passed, Paul exhorted *them*,

(2) God's providence taketh not away the causes which God useth as means, but rather ordereth and disposeth their right use even then when he openeth an extraordinary issue.

(b) This is meant of the Jew's fast, which they keep in the feast of expiation, as we read Leviticus 23:27; which fell in the seventh month which we call October, and is not good for navigation, or sailing.

(*) This fast the Jews observed about the month of October in the Feast of their expiation, Leviticus 23:37. So that Paul thought it better to winter there, than to sail in the deep of winter which was at hand.

10 And said unto them, Sirs, I see that this voyage will be with hurt, and much damage, not of the lading and ship only, but also of our lives.

11 (3) Nevertheless the Centurion believed rather the governor and the master of the ship, than those things which were spoken of Paul.

(3) Men cast themselves willingly into an infinite sort of dangers, when they chose to follow their own wisdom, rather than God speaking by the mouth of his servants.

12 And because the haven was not commodious to winter in, many took counsel to depart thence, if by any means they might attain to Phenice, *there* to winter, which is a haven of Crete, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the Southern wind blew softly, they supposing to obtain their purpose, loosed nearer, and sailed by Crete.

14 But anon after, there arose by (c) it a stormy wind called (d) Euroclydon.

(c) By Crete, from whose shore our ship was driven by that means.

(d) That is, the Northeast wind, or every East wind that is furious and stormy.

15 And when the ship was caught, and could not resist the wind, we let her go, and were carried away.

16 And we ran under a little Isle named (*) Clauda, and had much ado to get the boat.

(*) This isle was West and by South from Crete straight toward the gulf Syrtis, which were certain boiling sands that swallowed up all that they caught.

17 Which they took up and used all help, undergirding the ship, fearing lest they should have fallen into Syrtis, and they let down the sail, and so were carried.

18 (4) The next day when we were tossed with an exceeding tempest, they (*) lightened the ship.

(4) The end proveth that none provide worse for themselves, than they which commit themselves to be governed only by their own wisdom.
(*) Or, cast out the wares.

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay upon us, all hope that we should be saved, was then taken away.

21 (5) But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, and not have loosed from Crete, so should ye have (*) gained this hurt and loss.

(5) God spareth the wicked for a time, for his elect and chosen's sake.
(*) That is, ye should have saved the loss by avoiding the danger.

22 But now I exhort you to be of good courage, for there shall be no loss of any man's life among you, save of the ship only.

23 For there stood by me this night the Angel of (*) God, whose I am, and whom I serve,

(*) They could not then reprove him of rashness, seeing that this was the ordinance of God.

24 Saying, Fear not, Paul; for thou must be brought before Caesar; and lo, God hath given unto (*) thee all that sail with thee.

(*) The graces and blessings, which God giveth to his children, profit many times the enemies, which are unworthy to receive the fruit thereof.

25 (6) Wherefore, Sirs, be of good courage, for (*) I believe God, that it shall be so as it hath been told me.

(6) The promise is made effectual through faith.
(*) Faith is grounded upon the word of God.

26 Howbeit, we must be cast into a certain island.

27 (7) And when the fourteenth night was come, as we were carried to and fro in the (e) (*) Adriatic sea about midnight, the shipmen deemed that some country (f) approached unto them,

(7) We attain and come to the promised and sure salvation through the midst of tempests and death itself.
(e) For Ptolemy writeth, that the Adriatic Sea beateth upon the East shore of Cilicia.

(*) This sea in Strabo's time was taken for all that part, which was about the mountains called Ceraunii, and so divideth Italy from Dalmatia, and goeth up to Venice.
(f) That they drew near to some country.

28 And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found fifteen fathoms.

29 Then fearing lest they should have fallen into some rough places, they cast four anchors out of the stern, and wished that the day were come.

30 (8) Now as the mariners were about to flee out of the ship, and had let down the boat into the sea under a color as though they would have cast anchors out of the foreship.

(8) There is none so foul an act, whereupon distrust and an evil conscience do not enforce men.

31 (9) Paul said unto the Centurion and the soldiers, Except these abide in the ship, (*) ye cannot be safe.

(9) Although the performing of God's promises doth not simply depend upon second causes, yet they make themselves unworthy, of God's bountifulness, which do not embrace those means which God offereth them, either upon rashness or distrust.
(*) Paul would use such means, as God had ordained, lest he should seem to have tempted.

32 Then the soldiers cut off the ropes of the boat, and let it fall away.

33 (10) And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye have tarried, and continued (*) fasting, receiving nothing;

(10) When the world trembleth, the faithful alone be not only quiet, but confirm others by their example.
(*) He meaneth an extraordinary abstinence, which came of the fear of death, and so took away their appetite.

34 Wherefore I exhort you to take meat, for this is for your safeguard, for there shall not (*) a (g) hair fall from the head of any of you.

(*) By this Hebrew phrase is meant that they should be in all points safe and sound, 1 Samuel 14:45; 1 Kings 1:52; Matthew 10:30 .
(g) This is a proverb which the Hebrews use, whereby is meant, that they shall be safe, and not one of them perish.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, and they also took meat.

37 Now we were in the ship in all two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 (11) And when it was day, they knew not the country, but they spied a certain (h) creek with a bank, into the which they were minded (if it were possible) to thrust in the ship.

(11) Then are tempests most of all to be feared and looked for, when the port or haven is nearest.

(h) A creek is a sea within land, as the Adriatic Sea, and the Persian Sea.

40 So when they had taken up the anchors, they committed *the ship* unto the sea, and loosed the rudder bonds, and hoisted up the main sail to the wind, and drew to the shore.

41 And when they fell into a place, where (i) two seas met, they thrust in the ship; and the forepart stuck fast, and could not be moved, but the hinder part was broken with the violence of the waves.

(i) So is Isthmus called, because the sea toucheth it on both sides.

42 (12) Then the soldiers' counsel was (*) to kill the prisoners, lest any of them, when he had swam out, should flee away.

(12) There is nowhere more unfaithfulness and unthankfulness than in unbelievers.

(*) This declareth the great and barbarous ingratitude of the wicked, which cannot be won by no benefits.

43 (13) But the Centurion willing to save Paul, stayed them from *this* counsel, and commanded that they that could swim, should cast themselves first into the sea, and go out to land;

(13) God findeth even amongst his enemies them whose help he useth to preserve his.

44 (14) And the others, some on boards, and some on certain *pieces* of the ship. And so it came to pass, that they came all safe to land.

(14) The goodness of God overcometh man's malice.

Acts 28

2 The Barbarian's courtesy towards Paul and his company. 3 A viper on Paul's hand; 6 He shaketh it off without harm; 8 Publius 9 and others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Jews, 20 the cause of his coming; 22 He preacheth Jesus 30 two years.

1 And when they were come safe, then they knew that the Isle was called (a) Melita.

(a) That is it which at this day we call Malta.

2 And the Barbarians shewed us no little kindness, for they kindled a fire, and received us every one, because of the present shower, and because of the cold.

3 (1) And when Paul had gathered a number of sticks, and laid them on the (*) fire, there came a viper out of the heat, and leaped on his hand.

(1) The godly are sure to have danger upon danger, but they have always a glorious issue.

(*) Or, heap.

4 (2) Now when the Barbarians saw the worm hang on his hand, they said among themselves, This man surely is a (*) murderer, whom, though he hath escaped the sea, yet (b) (♣) Vengeance hath not suffered to live.

(2) Although adversity be the punishment of sin, yet seeing that God in punishing of men doth not always respect sin, they judge rashly, who either do not wait for the end, or do judge and esteem of men according to prosperity or adversity.

(*) Such is the perverse judgment of men, that they condemn such as they see in any affliction.

(b) Right and reason.

(♣) Whom they made a goddess and called her Dice or Nemesis.

5 But he shook off the worm into the fire, and felt no harm.

6 Howbeit they waited when he should have (c) swollen, or fallen down dead suddenly, (3) but after they had looked a great while, and saw no inconvenience come to him, they changed their minds, and said, That he was a (*) god.

(c) The Greek word signifieth, to be inflamed, or to swell; moreover Dioscorides in his sixth book 6 chapter 38; witnesseth that the biting of a viper causeth a swelling of the body, and so saith Nicander, in his remedies against poisons.

(3) There is nothing more inconstant every way, than they which are ignorant of true religion.

(*) Behold the extremity of these infidels, and how much they are bent to superstition; for after one rage and error they fell into another.

7 (4) In the same quarters, the chief man of the Isle (whose name was Publius) had possessions, the same received us, and lodged us three days courteously.

(4) It never yet repented any man, that received the servant of God, were he never so miserable and poor.

8 And so it was, that the father of Publius lay sick of the fever, and of a bloody flux, to whom Paul entered in, and when he prayed, he laid *his* hands on him, and healed him.

9 (5) When this then was done, others also in the Isle, which had diseases, came to him, and were healed,

(5) Although Paul were a captive, yet the virtue of God was not captive.

10 (6) Which also did us great honor; and when we departed, they laded us with things necessary.

(6) God doeth well to strangers for his children's sake.

11 ¶ (7) Now after three months we departed in a ship of Alexandria, which had wintered in the Isle, whose (d) badge was (*) Castor and Pollux.

(7) Idols do not defile the Saints, which do in no way consent unto them.

(d) So they used to deck the forepart of their ships, where upon the ships were called by such names.

(*) These the Paynims feigned to be Jupiter's children, and gods of the sea.

12 And when we arrived at Syracuse, we tarried *there* three days.

13 And from thence we set a compass, and came to Rhegium, and after one day, the South wind blew, and we came the second day to Puteoli;

14 (8) Where we found brethren, and were desired to tarry with them seven days, and so we went toward Rome.

(8) God boweth and bendeth the hearts even of profane men, as it pleaseth him to favor his.

15 ¶ (9) And from thence, when the brethren heard of us, they came to meet us at the (e) Market of Appius, and at the (*) Three (♣) taverns, whom when Paul saw, he thanked God, and waxed bold.

(9) God never suffereth his to be afflicted above their strength.

(e) Appius way, was a pavement made by Appius the blind with the help of his soldiers, long and broad, and runneth out toward the sea, and there were three taverns in it.

(*) These places were distant from Rome a days journey, or there about.

(♣) Or, shops.

16 So when we came to Rome, the Centurion delivered the prisoners to the general Captain, but Paul was (*) suffered to dwell by (f) himself with a soldier that kept him.

(*) No doubt the Captain understood both by Festus' letters, and also by the report of the under captain that Paul had committed no fault.

(f) Not in a common prison, but in a house which he hired for himself.

17 (10) And the third day after, Paul called the chief of the Jews together, and when they were come, he said unto them, Men *and* brethren, though I have committed nothing against the people, or Laws of the fathers, *yet* was I delivered prisoner from Jerusalem into the hands of the Romans.

(10) Paul in every place remembereth himself to be an Apostle.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 (11) But when the Jews spake contrary, I was constrained to appeal unto Caesar, not because I had ought to accuse my nation of.

(11) We may use the means which God giveth us, but so that we seek the glory of God, and not ourselves.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*, for that hope (*) of Israel's sake, I am bound with this chain.

(*) That is, for Jesus Christ's cause, whom they had long looked for as he that should be the redeemer of the world.

21 Then they said unto him, We neither received letters out of Judea concerning thee, neither came any of the brethren that shewed or spake any evil of thee.

22 But we will hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.

23 (12) And when they had appointed him a day, there came many unto him into *his* lodging, to whom he expounded, and (g) testified the (*) kingdom of God, and persuading unto them those things concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning to night.

(12) The law and the Gospel agree well together.

(g) By good reasons, and proved that the kingdom of God foretold them by the Prophets, was come.

(*) That this kingdom, which was spoken of by the Prophets, was offered unto them by the coming of Christ.

24 (13) And some were persuaded with the things which were spoken, and some believed not.

(13) The Gospel is a savor of life to them that believe, and a savor of death to them that be disobedient.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, *to wit*, Well spake the holy Ghost by Isaiah the Prophet unto our fathers,

26 (14) Saying, (*) (♣) Go unto this people, and say, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

(14) The unbelievers do willingly resist the truth, and yet not by chance.

(*) Isaiah 6:9; Matthew 13:14; Mark 4:12; Luke 8:10; John 12:40; Romans 11:8 .

(♣) Hereby the hearts of the infidels ought to be mollified, and the weaklings confirmed that they be not offended by the stubbornness, of the wicked.

27 For the heart of this people is waxed fat, and their ears are dull of hearing, and with their eyes have they (h) winked, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should return that I might (*) heal them.

(h) They made as though they saw not that which they saw against their wills; yea they did see, but they would not see.

(*) The word of God healeth when the virtue of the Spirit is joined with it; and it is preached generally, that all might be inexcusable.

28 (15) Be it known therefore unto you, that this salvation of God is sent to the Gentiles, and they shall hear it.

(15) The unbelief of the reprobate and castaways cannot cause the truth of God to be of none effect.

29 (16) And when he had said these things, the Jews departed, and had great reasoning among themselves.

(16) Not the Gospel, but the contempt of the Gospel is the cause of strife and debate.

30 (17) And Paul remained two years full in a house hired for himself, and received all that came in unto him,

(17) The word of God cannot be bound.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all boldness of speech, without let.

The Epistle Of The Apostle Paul To The Romans

The Argument

The great mercy of God is declared towards man in Christ Jesus, whose righteousness is made ours through faith. For when man by reason of his own corruption could not fulfill the Law, yea, committed most abominably, both against the Law of God, and nature, the infinite bounty of God, mindful of his promise made to his servant Abraham, the father of all believers, ordained that man's salvation should only stand in the perfect obedience of his Son Jesus Christ; so that not only the circumcised Jews, but also the uncircumcised Gentiles should be saved by faith in him; even as Abraham before he was circumcised, was counted just only through faith, and yet afterward received circumcision, as a seal or badge of the same righteousness by faith. And to the intent, that none should think that the covenant which God made to him, and his posterity, was not performed; either because the Jews received not Christ (which was the blessed seed) or else believed not that he was the true redeemer, because he did not only, or at least more notably preserve the Jews: the examples of Ishmael and Esau declare, that all are not Abraham's posterity, which come of Abraham according to the flesh, but also the very strangers and Gentiles grafted in by faith, are made heirs of the promise. The cause whereof is the only will of God, for as much as of his free mercy he electeth some to be saved, and of his just judgment rejecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Jews should not be too much beaten down, nor the Gentiles too much puffed up, the example of Elijah proveth, that God hath yet his elect even of the natural posterity of Abraham, though it appeareth not so in man's eye; and for that preferment that the Gentiles have, it proceedeth of the liberal mercy of God, which he at length will stretch toward the Jews again, and so gather the whole Israel (which is his Church) of them both. This groundwork of faith and doctrine laid, instructions of Christian manners follow; teaching every man to walk in soundness of conscience in his vocation, with all patience and humbleness,

reverencing and obeying the magistrate, exercising charity, putting off the old man, and putting on Christ, bearing with the weak, and loving one another according to Christ's example. Finally, Paul after his commendations to the brethren, exhorteth them to unity, and to flee false preachers and flatterers, and so concludeth with a prayer.

<i>Romans 1</i>	3
<i>Romans 2</i>	8
<i>Romans 3</i>	12
<i>Romans 4</i>	17
<i>Romans 5</i>	21
<i>Romans 6</i>	25
<i>Romans 7</i>	29
<i>Romans 8</i>	34
<i>Romans 9</i>	41
<i>Romans 10</i>	47
<i>Romans 11</i>	51
<i>Romans 12</i>	57
<i>Romans 13</i>	61
<i>Romans 14</i>	63
<i>Romans 15</i>	68
<i>Romans 16</i>	72

Romans 1

1 He first sheweth on what authority his Apostleship standeth. 15 Then he commendeth the Gospel, 16 by which God setteth out his power to those that are saved, 17 by faith, 21 but were guilty of wicked unthankfulness to God; 26 For which his wrath was worthily poured on them, 39 so that they ran headlong to all kind of sin.

1 Paul (1) a (2) (a) (♣) servant of JESUS Christ (♠) called *to be* an (b) Apostle, (*) (c) (♦) put apart *to preach* the Gospel of God,

- (1) The first part of the Epistle containing a most profitable preface unto verse sixteen.
- (2) He moving the Romans to give diligent ear unto him in that he sheweth that he cometh not in his own name, but as God's messenger unto the Gentiles, entreateth with them of the weightiest matter, that is promised long since of God, by many fit witnesses, and now at the length performed indeed.
- (a) A Minister, for this word servant, is not taken in this place, as set against this word, Freeman, but declareth his ministry and office.
- (♣) Or, minister.
- (♠) Through God's mercy, and also appointed by commandment to this Apostleship.
- (b) Whereas he said before in a general term, that he was a minister, now he cometh to a more special name, and saith he is an Apostle, and that he took not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romans, doeth nothing but his duty.
- (*) Acts 13:2 .
- (c) Appointed of God to preach the Gospel.
- (♦) Or chosen by the eternal counsel of God, or by the declaration of the same counsel.

2 (Which he had promised afore by his (*) Prophets in the (♣) holy Scriptures,)

- (*) Deuteronomy 18:15; Acts 3:22 .
- (♣) The Scriptures only set forth the great benefit of God promised and performed to the world in Jesus Christ.

3 (3) Concerning his (d) Son Jesus Christ our Lord (which was (e) made of the (*) seed of David (f) according to the flesh,

- (3) By declaring the sum of the doctrine of the Gospel, he stirreth up the Romans to good consideration of the matter whereof he entreateth; So then he sheweth that Christ (who is the very substance and sum of the Gospel) is the only Son of God the Father, who as touching his humanity, is made of the seed of David, but touching his divine and spiritual nature, whereby he sanctified himself, is begotten of the Father from everlasting, as by his mighty resurrection manifestly appeareth.
- (d) This is a plain testimony of the person of Christ, that he is but one, and of his two natures, and their properties.
- (e) Which took flesh of the virgin, David his daughter.
- (*) Meaning of the posterity and of the flesh of the virgin Mary.
- (f) As he is man, for this word Flesh, by the figure Synecdoche, is taken for man.

4 And (g) declared (h) mightily *to be* the Son of God, touching the Spirit of (*) sanctification by the resurrection from the dead;)

- (g) Shewed and made manifest.
- (h) The divine and mighty power is set against the weakness of the flesh, for that overcame death.

(*) By the Spirit he declareth that Christ is God whose power did so sanctify his humanity, that it could not feel corruption, nor yet remain in death.

5 (i) By whom we have received (k) (*) grace and Apostleship (that (l) obedience might be given unto the faith) for his Name (m) among all the Gentiles,

(i) Of whom.

(k) This marvelous, liberal, and gracious gift, which is given me, the least of all the Saints, to preach, etc; Ephesians 3:8 .

(*) Which was that most liberal benefit to preach the unsearchable riches of Christ.

(l) That men through faith might obey God.

(m) For his Name's sake.

6 Among whom ye be also the (n) (*) called of Jesus Christ;

(n) Which through God's goodness, are Christ's.

(*) That is, by the mercy of God are adopted in Jesus Christ.

7 To all *you* that be at Rome beloved of God, called *to be* Saints: (o) (*) (♣) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

(o) God's free good will; by peace, the Hebrews mean a prosperous success in all things.

(*) 1 Corinthians 1:2; Galatians 1:3; 2 Timothy 1:6 .

(♣) The free mercy of God and prosperous success in all things.

8 (4) First I thank my God through Jesus Christ for you all, because your faith is (p) published throughout (*) the (q) whole world.

(4) He procureth their favorable patience, in that he reckoneth up their true commendation, and his true Apostolic good will toward them, confirmed by taking God himself to witness.

(p) Because your faith is such, that it is commended in all Churches.

(*) That is, through all Christian Churches.

(q) In all Churches.

9 For God is my witness (whom I serve in my (r) spirit in the (s) Gospel of his Son) that without ceasing I make mention of you

(r) Very willingly and with all my heart.

(s) In preaching the Son. Of God, that is, reconciliation and peace through Christ.

10 Always in my prayers, beseeching that by some means, one time or other I might have a prosperous journey by the will of God, to come unto you.

11 (*) For I long to see you, that I might bestow among you some spiritual gift, that you might be strengthened;

(*) Romans 15:13 .

12 That is, that (t) I might be comforted together with you, through *our* mutual faith, both yours and mine.

(t) Though Paul were never so excellent, yet by teaching the Church, he might be instructed by it.

13 Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have been ^(*) let hitherto) that I might have some ^(♣) fruit also among you, as I *have* among the other Gentiles.

^(*) Either by Satan, 1 Thessalonians 2:18, or by the holy Ghost; Acts 16:6, or called to some other place to preach the Gospel, Romans 15:20 .

^(♣) Whereof is spoken, John 15:16 .

14 I am debtor both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

15 Therefore, as much as in me is, I am ready to preach the Gospel to you also that are at ^(u) Rome.

^(u) He meaneth all them that dwelt in Rome, though some of them were not Romans, Look to the end of the epistle.

16 For I am not ^(♣) ashamed of the Gospel of Christ, ⁽⁵⁾ for it is the ^(x) ^(*) power of God unto salvation to every one that believeth, to the Jew first, and also to the ^(y) Grecian.

^(♣) He passeth not for the mocking of the wicked.

⁽⁵⁾ The second part of the Epistle unto the beginning of Chapter 9 . Now the whole end and purpose of the disputation is this, that is to say; to shew that there is but one way to attain unto salvation (which is set forth unto us of God in the Gospel, without any difference of nations) and that is Jesus Christ apprehended by faith.

^(x) God his mighty and effectual instrument to save men by.

^(*) 1 Corinthians 1:18 .

^(y) When this word Grecian, is set against this word Jew, then doth it signify a Gentile.

17 ⁽⁶⁾ For by it the ^(♣) righteousness of ^(♣) God is revealed from ^(z) faith to faith; ⁽⁷⁾ as it is written, ^(*) The just shall live by faith.

⁽⁶⁾ The confirmation of the former proposition; we are taught in the Gospel that we are justified before God by faith, which increaseth daily; and therefore also saved.

^(♣) The perfection and integrity which whosoever hath, appeareth before God holy, blameless, and can be accused of no fault; and this justice is contrary to man's justice, or the justice of works, and only is apprehended by faith which daily increaseth, Psalm 84:7 .

^(♣) Which God approveth.

^(z) From faith which increaseth daily.

⁽⁷⁾ The proof as well of the first as the second proposition, out of Habakkuk, who attributeth and giveth unto faith both justice and life before God.

^(*) Habakkuk 2:4; Galatians 3:11; Hebrews 10:37 .

18 ⁽⁸⁾ For the wrath of God is revealed from heaven against ^(a) all ^(*) ungodliness, and unrighteousness of men, which withhold the ^(b) truth ^(♣) in unrighteousness.

⁽⁸⁾ Another confirmation of that principal question; all men being considered in themselves or without Christ, are guilty both of ungodliness, and also unrighteousness, and therefore are subject to

condemnation; Therefore must they need to seek righteousness in some other.

(a) Against all kind of ungodliness.

(*) He divided the law of nature corrupt into ungodliness, and unrighteousness. Ungodliness containeth the false worshiping of God; unrighteousness, breach of love toward man.

(b) By truth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favor with God, but that their own reason might condemn them of wickedness both against God and man.

(♣) In that they neither worship God, as nature partly teacheth them, nor love one another.

19 (9) Forasmuch as that, which may be known of God, is manifest in (c) them; for God hath shewed it unto them.

(9) Their ungodliness he proveth hereby, that although all men have a most clear and evident glass wherein to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles to most foolish and sound devises of their own brains, in constituting and appointing the service of God.

(c) In their hearts.

20 For the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the world, being (d) considered in *his* works, to the intent that they should be without excuse;

(d) Thou seest not God, and yet thou acknowledgest him as God by his works, Cicero.

21 (*) Because that when they knew God, they (e) (♣) glorified him not as God, neither were thankful, but became (f) vain in their imaginations, and their foolish heart was full of darkness.

(*) Ephesians 4:18 .

(e) They did not honor him with that honor, and service, which was meet for his everlasting power and Godhead.

(♣) They worshiped him not as he prescribed, but after their good intentions.

(f) As if he said, became so mad of themselves.

22 When they (g) professed themselves to be wise, they became fools.

(g) Or thought themselves.

23 For they turned the glory of the (h) incorruptible God to the similitude of the image of a corruptible man, and of birds, and four footed beasts, and of creeping things.

(h) For the true God they took another.

24 (10) Wherefore (i) also God (k) (*) (♣) gave them up to their hearts' lusts, unto uncleanness, to defile their own bodies between themselves;

(10) The unrighteousness of men he setteth forth first, in this, that even against nature following their lusts, they defiled themselves one with another, by the just judgment of God.

(i) The contempt of religion, is the fountain of all mischief.

(k) As a just judge.

(*) Or delivered them as a just judge.

(♣) Seeing men would not according to the knowledge that God gave them, worship him aright, he smote their hearts with blindness that they should not know themselves, but do injury one to another and commit such horrible villainy.

25 Which turned the truth of God unto a lie, and worshipped and served the creature, (*) forsaking the Creator, which is blessed forever, Amen.

(*) Or, above the Creator.

26 For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature.

27 And likewise also the men left the natural use of the woman, and burned in their (*) lust one toward another, and man with man wrought filthiness, and received in themselves such (l) recompense of their error, as was meet.

(*) Or, appetite.

(l) A meet reward for their deserts.

28 (11) For as they regarded not to acknowledge God, *even so* God delivered them up unto a (m) (*) reprobate mind, to do those things which are not convenient,

(11) He proveth the unrighteousness of man by a large rehearsal of many kinds of wickedness, from which (if not from all, yet at the least from many of them) no man is altogether free.

(m) Into a mad and froward mind, whereby it cometh to pass, that the conscience being once put out, and having almost no more remorse of sin, men run headlong into all kind of mischief.

(*) That is, such one as was destitute of all judgment.

29 Being full of all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, of murder, of debate, of deceit, taking all things in the evil part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents, without understanding, (n) covenant breakers, without natural affection, such as can never be appeased, merciless.

(n) Unmindful of their covenants and bargains.

31 Which men, though they knew the (o) (*) (♣) Law of God, how that they which commit such things are worthy of death, *yet* not only do the same, but also (p) (♣) favor them that do them.

(o) By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselves termed the Law of nations.

(*) Which Law God wrote in their consciences, and the Philosophers called it the Law of nature; the lawyers, the law of nations, whereof Moses' Law is a plain exposition.

(♣) Or righteousness.

(p) Are fellows and partakers with them in their wickedness, and besides that, commend them which do amiss.
(♣) Or consent to them; which is the full measure of all iniquity.

Romans 2

1 He bringeth all before the judgment seat of God. 12 The excuse that the Gentiles might pretend, 14 of ignorance, he taketh quit away. 17 He urgeth the Jews with the written Law, 23 in which they boasted. 27 And so maketh both Jew and Gentile alike.

1 Therefore (1) thou art inexcusable, O man, whosoever thou art that (♣) (♣) judgest, (*) for in that, which thou judgest another, thou condemnest (♦) thyself; for thou that judgest, doest the same things.

(1) He convinceth them which would seem to be exempt out of the number of other men, because they reprehend other men's faults, and saith that they are least of all to be excused, for if they were well and narrowly searched (as God surely doth) they themselves would be found guilty in those things which they reprehend, and punish in others; so that in condemning others they pronounce sentence against themselves.

(♣) Or, blamest.

(♣) Neither they which do approve evil doers, nor they which reprove them, are excusable before God.

(*) Matthew 7:1; 1 Corinthians 4:5 .

(♦) For either thou art guilty of the same fault, or like.

2 But we (a) know that the judgment of God is according to (b) (*) truth, against them which commit such things.

(a) Paul allegeth no places of Scripture, for he reasoneth generally against all men; but he bringeth such reasons as every man is persuaded of in his mind, so that the devil himself is not able to pluck them clean out.

(b) Considering and judging things aright, and not by any outward shew.

(*) For he judgeth the heart and regardeth not the outward person.

3 And thinkest thou this, O thou man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 (2) Or despisest thou the riches of his bountifulness, and (*) patience, and long sufferance, not knowing that the bountifulness of God leadeth thee to repentance?

(2) A vehement and grievous crying out against them that please themselves, because they see more than others do, and yet are no whit better than others are.

(*) 2 Peter 3:13 .

5 But thou, after thy hardness, and heart that cannot repent, (*) (c) heapest up as a treasure unto thyself wrath against the day of (♣) wrath, and of the declaration of the just judgment of God,

(*) James 5:3 .

(c) Whilst thou givest thyself to pleasures, thinking to increase thy goods, thou shalt find God his wrath.

(♣) The wicked shall be condemned, and the faithful delivered.

6 (3) (*) Who will reward every man according to his (♣) works;

(3) The ground of the former disputation, that both the Jews and Gentiles have altogether need of righteousness.

(*) Psalm 62:12; Matthew 16:27; Revelation 22:12 .

(♣) The common sort of men are most unable to be justified by their works, seeing Abraham the father of believers hath nothing to glory of before God, and therefore all men's works shall condemn them, and they only shall be saved, which apprehend Jesus Christ by faith to be their only justice, and sanctification.

7 *That is*, to them which by continuance in well doing, seek (d) glory, and honor, and immortality, eternal life;

(d) Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to salvation by his own strength, but, by laying this condition of salvation before us, which no man can perform, to bring men to Christ, who alone justified the believers, as he himself concludeth, Romans 2:21-22 .

8 But unto them that are contentious, and disobey the (e) truth, and obey unrighteousness, *shall be* (f) indignation and wrath.

(e) By truth, he meaneth that knowledge which we have of nature.

(f) God's indignation against sinners, which shall quickly be kindled.

9 Tribulation and anguish *shall be* upon the soul of every man that doeth evil, of the Jew first, and *also* of the (*) Grecian.

(*) By the Grecian he understandeth the Gentile, and every one that is not a Jew.

10 But to every man that doeth good, *shall be* glory, and honor, and peace, to the Jew first, and *also* to the Grecian.

11 For there is (g) no (*) respect of (♣) persons with God.

(g) God doeth not measure men either by their blood, or by their country, either to receive them, or to cast them away.

(*) Deuteronomy 10:17; 2 Chronicles 19:7; Acts 10:34 .

(♣) As touching any outward quality, but as the potter before he makes his vessels, he doeth appoint some to glory, and others to ignominy.

12 (4) For as many as have sinned without the Law, shall perish also (*) without the Law, and as many as have sinned in the Law, shall be judged by the Law,

(4) He applieth that general accusation of mankind particularly both to the Gentiles, and to the Jews.
(*) That is, without the knowledge of the Law written, which was given by Moses.

13 (5) (*) (For the hearers of the Law *are* not righteous before God, but the doers of the Law shall be (h) justified.

(5) He preventeth an objection which might be made by the Jews, whom the Law doeth not excuse, but condemn, because that not the hearing of the Law, but the keeping of the Law doeth justify.
(*) James 1:22 .
(h) Shall be pronounced just before God's judgment seat; which is true indeed, if any such could be found that had fulfilled the law; but seeing Abraham was not justified by the Law, but by faith, it followeth that no man can be justified by works.

14 (6) For when the Gentiles which have (i) not the Law, do by (k) nature the things *contained* in the Law, they having not the Law, are a Law unto themselves,

(6) He preventeth an objection which might be made by the Gentiles, who although they have not the Law of Moses, yet they have no reason whereby they may excuse their wickedness, in that they have somewhat written in their hearts instead of a Law, as men that forbid, and punish some things as wicked, and command and commend other some as good.
(i) Not simply, but in comparison of the Jews.
(k) Command honest things, and forbid dishonest.

15 Which shew the effect of the Law (l) written in their (*) hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.)

(l) This knowledge is a natural knowledge.
(*) For man's conscience sheweth him when he doeth good or evil.

16 (7) At the day when God shall judge the secrets of men by Jesus Christ, according to (m) my Gospel.

(7) God deferreth many judgments, which notwithstanding he will execute at their convenient time by Jesus Christ, with a most straight examination, not only of words and deeds, but of thoughts also, be they never so hidden or secret.
(m) As my doctrine witnesseth, which I am appointed to preach.

17 ¶ (8) (♣) Behold, thou art called a Jew, and retest in the Law, and (*) gloriest in God,

(8) He proveth by the testimony of David, and the other Prophets, that God bestowed greatest benefits upon the Jews, in giving them also the Law, but that they are the most unthankful and unkindest of all men.
(♣) He awaketh the Jews, which were asleep through a certain security and confidence in the Law.
(*) Romans 9:4 .

18 And knowest *his* will, and (n) (*) allowest the things that are excellent, in that thou art instructed by the Law;

(n) Canst try and discern what things swerve from God's will.
(*) Or triest the things that dissent from it.

19 And persuadest thyself that thou art a guide of the blind, a light of them which *are* in darkness,

20 An instructor of them which lack discretion, a teacher of the unlearned, which hast the (o) form of knowledge, and of the truth in the (p) Law.

(o) The way to teach and frame others in the knowledge of the truth.

(p) As though he said, that the Jews under a color of an outward serving of God, challenged all to themselves, when as indeed, they did nothing less than observe the Law.

21 Thou therefore, which teachest another, teachest thou not thyself? Thou that preachest, A man should not steal, doest thou steal?

22 Thou that sayest, A man should not commit adultery, doest thou commit adultery? Thou that abhorrest idols, committest thou sacrilege?

23 Thou that gloriest in the Law, through breaking the Law, dishonorest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, (*) as it is written.

(*) Isaiah 52:5; Ezekiel 36:20 .

25 (9) For circumcision verily is profitable, if thou do the Law; but if thou be a transgressor of the Law, thy (*) circumcision is made uncircumcision.

(9) He precisely preventeth their objection, which set a holiness in circumcision, and the outward observation of the Law; so that he sheweth that the outward circumcision, if it be separated from the inward, doeth not only not justify, and also condemn them that are indeed circumcised, of whom requireth that, which is signifieth, that is to say, cleanness of the heart and the whole life, according to the commandment of the Law, so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is far better and more to be accounted of, than any Jew that is circumcised according to the flesh only.

(*) The end of circumcision was the keeping of the Law, and the Sacrament separated from his end is of none effect.

26 Therefore (q) if the uncircumcision keep the ordinances of the Law, shall not his (r) uncircumcision be counted for circumcision?

(q) This is the figure Metonymy, for, if the uncircumcised.

(r) The state and condition of the uncircumcised.

27 And shall not (s) uncircumcision which is by nature (if it keep the Law) (*) judge thee which by the (t) (♣) letter and circumcision *art* a transgressor of the Law?

(s) He which is uncircumcised by nature and blood.
 (*) Or, condemn.
 (t) Paul useth often times to set the letter against the Spirit; but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spiritual end of the ceremony, is true holiness and righteousness whereby the people of God is known from profane and heathenish men.
 (♣) When the Law is called the letter, or that it provoketh death in us, or that it killeth, or is the ministry of death, or that it is the strength of sin, it is meant as we consider the Law of itself without Christ.

28 For he is not a Jew, which is one (u) outward, neither is that circumcision, which is outward in the flesh;

(u) By the outward ceremony only.

29 But he is a Jew which is one within; and the (*) circumcision is of the heart, in the (x) (♣) spirit, not in the letter; whose praise is not of men, but of God.

(*) Colossians 2:11 .
 (x) Whose force is inward, and in the heart.
 (♣) In the inward man and heart.

Romans 3

1 He giveth the Jews some 2 preferment, for the covenants sake, 4 but yet such, as wholly dependeth on God's mercy. 9 That both Jews and Gentiles are sinners, 11 he proveth by Scriptures; 19 and shewing the use of the Law, 28 he concludeth that we are justified by faith.

1 What (1) is then the preferment of the Jew? Or what is the profit of circumcision?

(1) The first meeting with, or preventing an objection of the Jews; what then, have the Jews no more preferment than the Gentiles? Yes, that have they, saith the Apostle, on God's behalf; for he committed the tables of the covenant to them, so that the unbelief of a few, cannot cause the whole nation without exception to be cast away of God, who is true, and who also useth their unworthiness to commend and set forth his goodness.

2 Much every manner of way; for (a) chiefly, because unto them were committed the (b) oracles of God.

(a) The Jews state and condition was chiefest.
 (b) Words.

3 For what, though some did not (c) believe? Shall their (*) unbelief make the (d) (♣) faith of God without effect?

- (c) Brake the covenant.
- (*) Isaiah 46:13; Romans 9:5; 2 Timothy 2:12 .
- (d) The faith that God gave.
- (♣) Or, promise.

4 God forbid; yea, let God be (*) true, and (♣) every man a liar, as it is written, (♦) That thou mightest be (e) (♣) justified in thy words, and overcome, (f) when thou art judged.

- (*) John 3:34 .
- (♣) Psalm 116:11 .
- (♦) Psalm 51:6 .
- (e) That thy justice might be plainly seen.
- (♣) That thou mayest be declared just, and thy goodness and truth in performing thy promises may appear, when man either of curiosity or arrogancy would judge thy works.
- (f) For as much as thou shewedst forth an evident token of thy righteousness, constancy and faith, by preserving him who had broken his covenant.

5 (2) Now if (*) our (g) unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous which punisheth? (I speak as (h) (♣) a man.)

- (2) Another prevention, issuing out of the former answer; that the justice of God is in such sort commended and set forth by our unrighteousness, that therefore God forgetteth not that he is the judge of the world, and therefore a most severe revenger of unrighteousness.
- (*) He sheweth how the wicked do reason against God.
- (g) Treachery, and all the fruits thereof.
- (h) Therefore I speak not these words of my own person, as though I thought so, but this is the talk of man's wisdom, which is not subject to the will of God.
- (♣) Whose carnal wisdom will not obey the will of God.

6 God forbid; else how shall God judge the world?

7 (3) For if the (i) verity of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?

- (3) A third objection which addeth somewhat to the former, if sins do turn to the glory of God, they are not only to be punished, but we ought rather to give ourselves to them; which blasphemy Paul contending himself to curse and detest, pronounceth just punishment against such blasphemers.
- (i) The truth and constancy.

8 And (as we are blamed, and as some affirm, that we say) why do we not evil, that good may come *thereof*? Whose damnation is just.

9 (4) What then? (♣) Are we more excellent? No, in no wise; for we have already proved, that all, both Jews and Gentiles are (k) (*) under sin,

- (4) Another answer to the first objection; that the Jews, if they be considered in themselves, are no better than other men are; as it hath been long since pronounced by the mouth of the Prophets.
- (♣) Lest the Jews should be puffed up in that he preferred them to the Gentiles, he sheweth that this their preferment standeth only in the mercy of God, for as much as both Jew and Gentile through sin are subject to God's wrath, that they might both be made equal in Christ.
- (k) Are guilty of sin.
- (*) Galatians 3:21 .

10 As it is written, (*) There is none righteous, no not one.

(*) Psalm 14:1-3; Psalm 53:1-3 .

11 There is none that understandeth, there is none that seeketh God.

12 They have all gone out of the way, they have been made altogether unprofitable; there is none that doeth good, no not one.

13 (*) Their throat is an open sepulcher, they have used their tongues to deceit, (♣) the poison of asps *is* under their lips.

(*) Psalm 5:10 .

(♣) Psalm 140:4 .

14 (*) Whose mouth is full of cursing and bitterness.

(*) Psalm 10:7 .

15 (*) Their feet are swift to shed blood.

(*) Proverbs 1:16; Isaiah 59:7 .

16 Destruction and calamity *are* in their ways;

17 And the (l) way of peace they have not known.

(l) An innocent and peaceable life.

18 (*) The fear of God is not before their eyes.

(*) Psalm 36:1 .

19 (5) (*) Now we know that whatsoever the (m) (♣) Law saith, it saith it to them which are under the Law, that (6) every mouth may be stopped, and all the world be (n) (♣) subject to the judgment of God.

(5) He proveth that this grievous accusation which is uttered by David and Isaiah, doeth properly concern the Jews.

(*) Galatians 2:17 .

(m) The Law of Moses.

(♣) That is, the old testament.

(6) A conclusion of all the former disputation, from Romans 1:8 . Therefore saith the Apostle, No man can hope to be justified by any Law, whether it be that general Law, or the particular Law of Moses, and therefore to be saved; seeing it appeareth (as we have already proved) by comparing the Law and man's life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

(n) Be found guilty before God.

(♣) The Law doeth not make us guilty, but doeth declare that we are guilty before God and deserve condemnation.

20 Therefore by the (o) works of the (*) Law shall no (p) flesh be (q) justified in his (r) sight; for by the Law *cometh* the knowledge of sin.

(o) By that which the Law can by us be performed.

(*) He meaneth the Law either written or unwritten which commandeth or forbiddeth anything, whose works cannot justify because we cannot perform them.

(p) Flesh is here taken for man, as in many other places, and furthermore hath here a greater force; for it is put to shew the contrary between God and man, as if you would say, Man who is nothing else but a piece of flesh defiled with sin, and God who is most pure and most perfect in himself.

(q) Absolved before the judgment seat of God.

(r) A secret setting of the righteousness which is before men, be they never so just, against the justice which can stand before God; now there is no righteousness that can stand before God, but the righteousness of Christ only.

21 (7) But now is the (*) righteousness of God made manifest without the Law, having witness of the Law, and of the Prophets;

(7) Therefore saith the Apostle, lest that men should perish, God doth now exhibit that, which he promised of old, that is to say, a way whereby we may be justified and saved before him without the Law.

(*) Romans 2:17 .

22 (8) *To wit*, the righteousness of God by the faith of (s) Jesus Christ, unto all, and upon all that believe.

(8) The matter, as it were of this righteousness, is Christ Jesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God.

(s) Which we give to Jesus Christ, or which resteth upon him.

23 For there is no difference; for all have sinned, and are (*) deprived of the (t) glory of God,

(*) The word signifieth them which are left behind in the race and are not able to run to the mark, that is to everlasting life, which here is called the glory of God.

(t) By the Glory of God, is meant that mark which we all shoot at, that is, everlasting life, which standeth in that we are made partakers of the glory of God.

24 (9) And are justified (u) freely by his grace, through the redemption that is in Christ Jesus,

(9) Therefore this righteousness touching us, is altogether freely given, for it standeth upon those things which we have not done ourselves, but such as Christ hath suffered for our sakes, to deliver us from sin.

(u) Of his free gift, and mere liberality.

25 (10) Whom God hath set forth *to be* a reconciliation through faith in his (x) blood, to declare his (*) righteousness, by the forgiveness of the sins that (y) are passed through the (z) patience of God,

(10) God then is the author of that free justification, because it pleaseth him, and Christ is he, which suffered punishment for our sins, and in whom we have remission of them, and the means whereby we apprehend Christ, is faith. To be short, the end is the setting forth of the goodness of God, that by this means it may appear, that he is merciful indeed, and constant in his promises, as he that freely, and of mere grace justifieth the believers.

(x) This name of Blood, calleth us back to the figure of the old sacrifices, the truth and substance of which sacrifices is in Christ.

(*) Or fidelity in performing his promise.

(y) Of those sins which we committed when we were his enemies.

(z) Through his patience, and suffering nature.

26 To shew at (a) this time his righteousness, that he might be (b) just, and a (c) justifier of him which is of the (d) faith of Jesus.

(a) To wit, when Paul wrote this.

(b) That he might be found exceeding true and faithful.

(c) Making him just, and without blame by imputing Christ righteousness unto him.

(d) Of the number of them which by faith lay hold upon Christ; contrary to whom, are they which look to be saved by circumcision, that is, by the Law.

27 (11) Where is then the rejoicing? It is excluded. By what (e) Law? Of works? Nay, but by the (*) Law of faith.

(11) An argument to prove this conclusion, that we are justified by faith without works, taken from the end of Justification. The end of Justification is the glory of God alone; therefore we are justified by faith without works; for if we were justified either by our own works only, or partly by faith, and partly by works, the glory of this justification should not be wholly given to God.

(e) By what doctrine? Now the doctrine of works hath his condition joined with it, If thou doest; and the doctrine of faith hath this condition, If thou believest.

(*) The Law of faith is the Gospel which offereth salvation with condition (if thou believest) which condition also Christ freely giveth to us. So the condition of the Law is (if thou doest all these things) the which only Christ hath fulfilled for us.

28 Therefore we conclude, that a man is justified by faith, without the works of the Law.

29 (12) God, is he the God of the (f) Jews only, and not of the Gentiles also? Yes, even of the Gentiles also.

(12) Another argument of an absurdity; if justification depended upon the Law of Moses, then should God be a Saviour to the Jews only. Again, if he should save the Jews after one sort, and the Gentiles after another, he should not be one and like himself. Therefore he will justify both of them after one selfsame manner, that is to say, by faith. Moreover, this argument must be joined to that which followeth next, that this conclusion may be firm and evident.

(f) God is said to be their God, after the manner of the Scripture, whom he loveth and tendereth.

30 For it is one God, who shall justify (g) circumcision (*) of faith, and uncircumcision through faith.

(g) The circumcised.

(*) Meaning, that they are all justified by one means, and if they will have any difference, it only standeth in words; for in effect there is none.

31 (13) Do we then make the Law of (h) none effect through faith? God forbid; yea, we (i) (*) establish the Law.

(13) The taking away of an objection; yet is not the Law taken away therefore, but is rather established, as it shall be declared in his proper place.

(h) Vain, void, to no purpose, and of no force.

(i) We make it effectual and strong.

(*) The doctrine of faith is the ornament of the Law; for it embraceth Christ, who by his death hath satisfied the Law, so that the Law which could not bring us to salvation by reason of our own corruption, is now made effectual to us by Christ Jesus.

Romans 4

1 He proveth that which he said before of faith, by the example of Abraham, 3-6 and the testimony of the Scripture; and ten times in the Chapter he beateth upon this word, Imputation.

1 What (1) shall we say then, that Abraham our father hath found concerning the (a) flesh?

(1) A new argument of great weight, taken from the example of Abraham the father of all believers; And this is the proposition; if Abraham be considered in himself by his works, he hath deserved nothing wherein to rejoice with God.

(a) By works, as appeareth in the next verse.

2 (2) For if Abraham were justified by works, he hath wherein to (*) rejoice, but not with God.

(2) A preventing of an objection; Abraham may well rejoice and extol himself amongst men, but not with God.

(*) He might pretend some merit or work worthy to be recompensed.

3 (3) For what saith the Scripture? (*) Abraham believed God, and it was counted to him for righteousness.

(3) A confirmation of the proposition; Abraham was justified by imputation of faith, therefore freely without any respect of his works.

(*) Genesis 15:6; Galatians 3:6; James 2:23 .

4 (4) Now to him that (b) worketh, the wages is not (c) counted by favor, but by debt;

(4) The first proof of the confirmation, taken of contraries; to him that deserveth anything by his labor, the wages is not counted by favor, but by debt; but to him that hath done nothing, but believeth in him which promiseth freely, faith is imputed.

(b) To him that hath deserved anything by his work.

(c) Is not reckoned nor given him.

5 But to him that (*) worketh not, but believeth in him that (d) justifieth the ungodly, his faith is counted for righteousness.

(*) That dependeth not on his works, neither thinketh to merit by them.

(d) That maketh him which is wicked in himself, just in Christ.

6 (5) Even as David declareth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*,

(5) Another proof of the same confirmation; David putteth blessedness in free pardon of sins, therefore justification also.

7 (*) Blessed *are* they, whose iniquities are forgiven, and whose sins are covered.

(*) Psalm 32:1 .

8 Blessed *is* the man to whom the Lord imputeth not sin.

9 (6) *Came* this (e) blessedness then upon the (*) circumcision *only*, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness.

(6) A new proposition; that this manner of justification belongeth both to the uncircumcised, and also to the circumcised; as is declared in the person of Abraham.

(e) This saying of David, wherein he pronounceth them blessed.

(*) Under this excellent sacrament he comprehendeth the whole Law.

10 (7) How was it then imputed? When he was circumcised, or uncircumcised? Not when he was circumcised, but when he was uncircumcised.

(7) He proveth that it belongeth to the uncircumcised (for there was no doubt of the circumcised) in this sort; Abraham was justified in uncircumcision, therefore this justification belongeth also to the uncircumcised. Nay, it doth not appertain to the circumcised in respect of the circumcision, much less are the uncircumcised shut out for their uncircumcision.

11 (8) (*) After, he received the (f) sign of circumcision, *as* the (g) seal of the righteousness of the faith which he had, when he was uncircumcised, (9) that he should be the father of all them that believe, not being circumcised, that righteousness might be imputed to them also,

(8) A preventing of an objection; why then was Abraham circumcised, if he were already justified? That the gift of righteousness (saith he) might be confirmed in him.

(*) Genesis 17:18 .

(f) Circumcision, which is a sign; as we say, the Sacrament of Baptism, for Baptism which is a Sacrament.

(g) Circumcision was called before a sign, in respect of the outward ceremony; now Paul sheweth the force and substance of that sign, that is, to what end it is used, to wit, not only to signify, but also to seal up the righteousness of faith, whereby we come to possess Christ himself; for the holy Ghost worketh that inwardly indeed, which the Sacraments being joined with the word, do represent.

(9) An applying of the example of Abraham to the uncircumcised believers, whose father also he maketh Abraham.

12 (10) And the father of circumcision, not unto them only which are of the circumcision, but unto them also that walk in the (*) steps of the faith of our father Abraham, *which he had* when he was uncircumcised.

(10) And applying of the same example, to the circumcised believers, whose father Abraham is, but yet by faith.

(*) This may not be understood of the fruits of faith; (for thereof the Apostle doeth hereafter expressly entreat) but of the faith itself.

13 (11) For the promise that he should be the (h) heir of the world, was not *given* to Abraham, or to his seed, through the (i) (*) Law, but through the righteousness of faith.

(11) A reason why the seed of Abraham is to be esteemed by faith, because that Abraham himself through faith was made partaker of that promise, whereby he was made the father of all nations.

(h) That all the nations of the world should be his children; or by the world may be understood the land of Canaan.

(i) For works that he had done, or upon this condition that he should fulfill the Law.

(*) In fulfilling the works thereof.

14 (12) For if they which (*) are of the (k) Law, *be* (♣) heirs, faith is made void, and the promise is made of none effect.

(12) A double confirmation of that reason; the one is, that the promise cannot be apprehended by the Law, and therefore it should be frustrate; the other, that the condition of faith should be joined in vain to that promise which should be apprehended by works.

(*) And think to perform the same by works.

(k) If they be heirs which have fulfilled the Law.

(♣) If it be requisite to fulfill the Law for him that shall be of Abraham's inheritance, then it is in vain to believe the promise; for it serveth to no use.

15 (13) For the Law causeth (*) wrath, for where no Law is, there *is* no (♣) transgression.

(13) A reason of the first confirmation, why the promise cannot be apprehended by the Law; because that the Law doth not reconcile God and us, but rather denounceth his anger against us, for so much as no man can observe it.

(*) Throughout default, and not of itself.

(♣) That is, no breach of commandment.

16 (14) Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to all the (l) seed, (15) not to that only which is of the Law, but also to that which is of the faith of Abraham, who is the father of us all,

(14) The conclusion of this argument. The salvation and justification of all the posterity of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layeth hold on the promise made unto Abraham, and which promise Abraham himself first of all laid hold on.

(l) To all the believers.

(15) That is to say, not only of them which believe and are also circumcised according to the Law, but

of them also which without circumcision, and in respect of faith only, are counted amongst the children of Abraham.

17 (As it is written, (*) I have made thee a (16) father of many nations) *even* (*) before (m) God whom he believed, who (n) quickeneth the (♣) dead, and (o) calleth those things which be not, as though they were.

(*) Genesis 17:4 .

(16) This fatherhood is spiritual, depending only upon the virtue of God, who made the promise.

(*) By a spiritual kindred which God chiefly accepteth.

(m) Before God, that is, by spiritual kindred, which had place before God, and maketh us acceptable to God.

(n) Who restoreth to life.

(♣) Abraham begat the circumcised even by the virtue of faith and not by the power of nature, which was extinguished; so the Gentiles which were nothing, are called by the power of God to be of the number of the faithful.

(o) With whom these things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.

18 (17) Which *Abraham* above hope, believed under hope, that he should be the father of many nations, according to that which was spoken *to him*, (*) So shall thy seed be.

(17) A description of true faith, wholly resting in the power of God, and his good will, set forth in the example of Abraham.

(*) Genesis 15:5 .

19 And he (p) not weak in the faith, considered not his own body, which was now (q) dead, being almost a hundred years old, neither (*) the deadness of Sarah's womb;

(p) Very strong and constant.

(q) Void of strength, and unmeet to get children.

(*) In that she was past child bearing.

20 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave (r) (*) glory to God,

(r) Acknowledged and praised God, as most gracious and true.

(*) For his mercy and truth.

21 Being (s) fully assured that he which had promised, was also able to do it.

(s) A description of true faith.

22 And therefore it was imputed to him for righteousness.

23 (18) Now it is not written for him only, that it was imputed to him for righteousness,

(18) The rule of justification is always one, both in Abraham and in all the faithful; that is to say, faith in God, who after that there was made a full satisfaction for our sins in Christ our mediator, raised him from the dead, that we also being justified, might be saved in him.

24 But also (*) for us, to whom it shall be imputed *for righteousness*, which believe in him that raised up Jesus our Lord from the dead,

(*) For our instructions; for we shall be justified by the same means.

25 Who was delivered *to death* for our (t) sins, and (*) is risen again for our justification.

(t) To pay the ransom for our sins.

(*) To accomplish and make perfect our justification.

Romans 5

1 He amplifieth 2 Christ's righteousness, which is laid hold on by faith, 5 who was given for the weak, 8 and sinful. 14 He compareth Christ with Adam. 17 Death with Life, 20 and the Law with Grace.

1 Then being (1) justified by faith, we have (*) peace toward God through our Lord Jesus Christ.

(1) Another argument taken of the effects; we are justified with that, which truly appeaseth our conscience before God but faith in Christ doth appease our conscience, and not the Law, as it was before said, therefore by faith we are justified, and not by the Law.

(*) By peace here is meant that incredible and most constant joy of mind when we are delivered from all terror of conscience, and fully persuaded of the favor of God; and this peace is the fruit of faith.

2 (*) (2) By whom also we (a) have access through faith into this grace (b) wherein we (c) stand, (3) and (d) rejoice under the hope of the glory of God.

(*) Ephesians 2:18 .

(2) Whereas quietness of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith itself, and in whom faith itself is effectual.

(a) We must here know, that we have yet still this same effect of faith.

(b) By which grace, that is, by which gracious love and good will, or that state whereunto we are graciously taken.

(c) We stand steadfast.

(3) A preventing of an objection against them which beholding the daily miseries and calamities of the Church, think that the Christians dream, when they brag of their felicity; to whom the Apostle answereth, that their felicity is laid up under hope in another place; which hope is so certain and sure, that they do no less rejoice for that happiness, than if they did presently enjoy it.

(d) Our minds are not only quiet and settled, but also we are marvelously glad and conceive great joy because for that heavenly inheritance which waiteth for us.

3 (4) Neither *do we so* only, but also we (*) rejoice in tribulations, (5) knowing that tribulation bringeth forth patience;

(4) Tribulation itself giveth us divers and sundry ways occasion to rejoice, much less doth it make us miserable.

(*) James 1:2 .

(5) Afflictions accustom us to patience, and patience assureth us of the goodness of God, and this experience confirmeth, and fostereth our hope, which never deceiveth us.

4 And patience experience, and experience hope;

5 (6) And hope maketh not (*) ashamed, because the (e) (♣) love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

(6) The ground of hope is an assured testimony of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith; whereof it followeth, that through faith our consciences are quieted.

(*) For it hath ever good success.

(e) Wherewith he loveth us.

(♣) He meaneth that love wherewith God loveth us.

6 (7) For Christ, when we were yet of no strength, at *his* (f) time died for the (*) ungodly.

(7) A sure comfort in adversity, that our peace and quietness of conscience be not troubled; for he that so loved them that were of no strength, and while they were yet sinners, that he died for them, how can he neglect them being now sanctified and living in him?

(f) In time fit and convenient, which the Father hath appointed.

(*) Hebrews 9:15; 1 Peter 3:18 .

7 (8) Doubtless one will scarce die for (g) a (*) righteous man; but yet for a (♣) good man it may be that one dare die.

(8) An amplifying of the love of God toward us, so that we cannot doubt of it, who delivered Christ to death for the unjust, and for them of whom he could receive no commodity, and (that more is) for his very enemies. How can it be then that Christ being now alive, should not save them from destruction, whom by his death he justifieth and reconcileth.

(g) In the stead of some just man.

(*) By this comparison he amplifieth the death of Christ.

(♣) That is, for such one of whom he hath received good.

8 But God (h) setteth out his love toward us, seeing that while we were yet (i) sinners, Christ died for us.

(h) He setteth out his love unto us, that in the midst of our afflictions we may know assuredly, he will be present with us.

(i) While sin reigned in us.

9 Much more then, being now justified by his blood, we shall be saved from (k) wrath through him.

(k) From affliction and destruction.

10 For if when we were (*) enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life,

(*) Because of sin; yet friends by the grace of Christ.

11 (9) And not only so, but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the atonement.

(9) He now passeth over to the other part of justification, which consisteth in the free imputation of the obedience of Christ; so that to the remission of sins there is added moreover and besides, the gift of Christ's righteousness imputed or put upon us by faith, which swalloweth up that unrighteousness which flowed from Adam into us, and all the fruits thereof; so that in Christ we do not only cease to be unjust, but we begin also to be just.

12 (10) Wherefore, as by (l) one man (m) sin entered into the world, and death by sin, and so death went over all men, (n) in whom all men have sinned.

(10) From Adam, in whom all have sinned, both guiltiness and death (which is the punishment of the guiltiness) came upon all.

(l) By Adam, who is compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they have into; but they are unlike in this, that Adam deriveth sin into them that are his, even of nature, and that to death; but Christ maketh them that are his, partakers of his righteousness by grace, and that unto life.

(m) By sin is meant that disease which is ours by inheritance, and men commonly call it original sin; for so he useth to call that sin in the singular number, whereas, if he speak of the fruits of it, he useth the plural number, calling them sins.

(n) That is, in Adam.

13 (11) For unto the (o) time of the Law was sin in the world, but sin is not (p) imputed, while there is no law.

(11) That this is so, that both guiltiness and death began not after the giving and transgressing of Moses' Law, is appeareth manifestly by that, that men died before that Law was given; for in that they died, sin, which is the cause of death, was then; and in such sort, that it was also imputed, whereupon it followeth that there was then some Law, the breach whereof was the cause of death.

(o) Even from Adam to Moses.

(p) Where there is no Law made, no man is punished as faulty and guilty.

14 (12) But death reigned from Adam to Moses, even over (q) them also that sinned not (*) after the like (r) manner of the transgression of (♣) Adam, (13) which was the figure of (♣) him that was to come.

(12) But that this Law was not that universal Law, and that death did not proceed from any actual sin of every one particularly, it appeareth hereby, that the very infants which neither could ever know nor transgress that natural Law, are notwithstanding dead as well as Adam.

(q) Our infants.

(*) He meaneth young babes, which neither had the knowledge of the Law of nature, nor any motion of concupiscence, much less committed any actual sin; and this may also comprehend the Gentiles.

(r) Not after that sort as they sin that are of more years, following their lusts; but yet the whole posterity was corrupt in Adam, when as he wittingly and willingly sinned.

(♣) Yet all mankind, as it were sinned when they were as yet enclosed in Adam's loins.

(13) Now the first Adam answereth the latter, who is Christ, as it is afterward declared.

(♣) Which was Christ.

15 (14) But yet the gift is not so as is the offence. For if through the offence of (s) one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.

(14) Adam and Christ are compared together in this respect, that both of them do give and yield to theirs, that which is their own; but herein first they differ, that Adam by nature hath spread his fault to the destruction of many, but Christ's obedience hath by grace overflowed many.
(s) That is, Adam.

16 (15) Neither is the gift so, as *that which entered in* by one that sinned; for the fault *came* of one offence unto condemnation, but the gift is (*) of many offences to (t) justification.

(15) Another inequality consisteth in this, that by Adam's one offence men are made guilty, but the righteousness of Christ imputed unto us freely, doth not only absolve us from that one fault, but from all others.
(*) For by Christ we are not only delivered from the sins of Adam, but also from all such as we have added thereunto.
(t) To the sentence of absolution, whereby we are quit, and pronounced righteous.

17 (16) For if by the offence of one, death reigned through one, much more shall they which receive the abundance of grace, and of the gift of (*) righteousness, (u) reign in life through one, *that is*, Jesus Christ.

(16) The third difference is, that the righteousness of Christ being imputed unto us by grace, is of greater power to bring life, than the offence of Adam is to addict his posterity to death.
(*) The justice of Jesus Christ which is imputed to the faithful.
(u) Be partakers of true and everlasting life.

18 (17) Likewise then, as by the offence of one, the *fault came* on all men to condemnation, so by the justifying of one, *the benefit abounded* toward (*) all men to the (x) justification of life.

(17) Therefore to be short, as by one man's offence, the guiltiness came on all men, to make them subject to death; so on the contrary side, the righteousness of Christ, which by God's mercy is imputed to all believers, justifieth them, that they may become partakers of everlasting life.
(*) Which believe to be saved in Jesus Christ.
(x) Not only because our sins are forgiven us, but also because the righteousness of Christ is imputed unto us.

19 (18) For as by one man's (y) disobedience (z) many were made sinners, so by the obedience of one, shall many also be made righteous.

(18) The ground of this whole comparison is this, that these two men are set as two stocks or roots, so that out of the one, sin by nature, out of the other, righteousness by grace doeth spring forth upon others.
(y) So then, sin entered not into us only by following the steps of our forefather, but we take corruption of him by inheritance.
(z) This word, Many, is set against this word, A few.

20 (19) Moreover, the (*) Law (a) entered thereupon, that the offence should (♣) abound, nevertheless, where sin abounded, *there* grace (b) abounded much more;

(19) A preventing of an objection; why then did the Law of Moses enter thereupon? That men might be so much the more guilty, and the benefit of God in Christ Jesus be so much the more glorious.

(*) The Law of Moses.

(a) Beside that disease which all men were infected withal by being defiled with one man's sin, the Law entered.

(♣) That it might be more manifestly known, and see before all men's eyes.

(b) Grace was poured so plentifully from heaven, that it did not only countervail sin, but above measure passed it.

21 That as sin had reigned unto death, so might grace also reign by righteousness unto eternal life through Jesus Christ our Lord.

Romans 6

1 He cometh to sanctification, without which, that no man putteth on Christ's righteousness, he proveth 4 by an argument taken of Baptism, 12 and thereupon exhorteth to holiness of life, 16 briefly making mention of the Law transgressed.

1 What (1) shall we say then? Shall we continue still in (a) sin, that grace may abound? God forbid.

(1) He passeth now to another benefit of Christ, which is called sanctification or regeneration.

(a) In that corruption; for though the guiltiness of sin be not imputed to us, yet the corruption remaineth still in us; the which Sanctification that followeth Justification killeth by little and little.

2 (2) How shall we, that are (b) (*) dead to sin, live yet therein?

(2) The benefit of Justification and Sanctification, are always joined together inseparably, and both of them proceed from Christ, by the grace of God; Now sanctification is the abolishing of sin, that is, of our natural corruption, into whose place succeedeth the cleanness and pureness of nature reformed.

(b) They are said of Paul to be dead to sin, which are in such sort made partakers of the virtue of Christ, that the natural corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits; and on the other side, they are said to live to sin, which are in the flesh, that is, whom the Spirit of God hath not delivered from the slavery of the corruption of nature.

(*) He dieth to sin in whom the strength of sin is broken by the virtue of Christ, and so now liveth to God.

3 (3) Know ye not, that (*) all we which have been baptized into (c) (♣) Jesus Christ, have been baptized into his death?

(3) There are three parts of this Sanctification, to wit, the death of the old man or sin, his burial, and the resurrection of the new man, descending into us from the virtue of the death, burial, and resurrection of Christ, of which benefit our baptism is a sign and pledge.

(*) Galatians 3:27 .

(c) To the end that growing up in one with him, we should receive his strength, to quench sin in us, and to make us new men.

(♣) Which is, that growing together with him, we might receive virtue to kill sin, and raise up our new man.

4 (*) We are buried then with him by baptism into his death, that like as Christ was raised up from the dead (d) by the glory of the Father, so (e) we also should (♣) walk in newness of life.

(*) Colossians 2:12 .

(d) That Christ himself being discharged of his infirmity and weakness, might live in glory with God forever.

(e) And we which are his members rise for this end, that being made partakers of the selfsame virtue, we should begin to lead a new life, as though we were already in heaven.

(♣) Ephesians 4:23; Colossians 3:8; Hebrews 12:2; 2 Peter 2:1 .

5 (4) (*) For if we be (♣) planted with him (♣) to the (f) similitude of his death, even so shall we (g) be *to the similitude* of his resurrection,

(4) The death of sin and the life of righteousness, or our engrafting into Christ, and growing up into one with him, cannot be separated by any means, neither in death nor life, whereby it followeth, that no man is sanctified, which lived still to sin, and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickedness, for as he said before, the Law is not subverted, but established by faith.

(*) 1 Corinthians 6:14; 2 Timothy 2:11 .

(♣) The Greek word meaneth, that we grow up together with Christ, as we see moss, ivy, mistletoe, or such like grow up by a tree and are nourished with the juice thereof.

(♣) If we by his virtue die to sin.

(f) In so much as by the means of the strength which cometh from him to us, we so die to sin as he is dead.

(g) For we become every day more perfect than others; for we shall never be perfectly sanctified, as long as we live here.

6 Knowing this, that our (h) old man is crucified with (i) him, that the (*) body of (k) sin might be destroyed, that henceforth we should not (l) serve sin.

(h) All our whole nature, as we are conceived and born into this world with sin, which is called old, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.

(i) Our corrupt nature is attributed to Christ, not in deed, but by imputation.

(*) The flesh wherein sin striketh fast.

(k) That naughtiness which sticketh fast in us.

(l) The end of sanctification which we shoot at, and shall at length come to, to wit when God shall be all in all.

7 (5) For he that is dead, is (*) freed from sin.

(5) He proveth it by the effects of death, using a comparison of Christ the head with his members.

(*) Because that being dead we cannot sin.

8 Wherefore, if we be dead with Christ, we believe that we shall live also with him,

9 Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died (m) once (*) to sin; but in that he liveth, he liveth to (n) (♣) God.

(m) Once for all.

(*) That he might destroy sin in our flesh.

(n) With God.

(♣) And sitteth at the right hand of the Father.

11 Likewise think ye also, that ye are (*) dead to sin, but are alive (♣) to God in Jesus Christ our Lord.

(*) We may gather that we are dead to sin, when sin beginneth to die in us; which is by the participation of Christ's death, by whom also being quickened we live to God, that is, to righteousness.

(♣) In that ye are led with the Spirit of God.

12 (6) Let not sin (o) reign therefore in your mortal body, that ye should obey it in the (*) lusts thereof;

(6) An exhortation to contend and strive with corruption and all the effects thereof.

(o) By reigning, Paul meaneth that chiefety and high rule, which no man striveth against, and if any do, yet it is in vain.

(*) The mind first ministereth evil motions, whereby man's will is enticed; thence burst forth the lusts by them the body is provoked, and the body by his actions doeth solicit the mind; therefore he commandeth, at the least that we rule our bodies.

13 Neither (p) give ye your (q) members, as (r) (*) weapons of unrighteousness unto sin; but give yourselves unto God, as they that are alive from the dead, and give your members as weapons of righteousness unto God.

(p) To sin, as to a Lord or Tyrant.

(q) Your mind and all the powers of it.

(r) As instruments to commit wickedness withal.

(*) Or, instruments, or armor.

14 (7) For sin shall not have dominion over you, for ye are not under the (*) Law, but under (♣) grace.

(7) He granteth that sin is not yet so dead in us that it is utterly extinct; but he promised victory to them that contend manfully, because we have the grace of God given us which worketh so, that the Law is not now in us the power and instrument of sin.

(*) Which is the declaration of sin.

(♣) Endued with the Spirit of Christ.

15 (8) What then? Shall we sin, because we are not under the Law, but under grace? God forbid.

(8) To be under the law and under sin, signify all one, in respect of them which are not sanctified, as on the contrary side, to be under grace and righteousness, agree to them that are regenerated. Now these are contraries, so that one cannot agree with the other; Therefore let righteousness expel sin.

16 (*) Know ye not, that to whomsoever ye give yourselves as servants to obey, his servants ye are to whom ye obey, whether it be of sin unto death, or of (♣) obedience unto righteousness?

(*) John 8:34; 2 Peter 2:19 .

(♣) Shewing that none can be just which doeth not obey God.

17 (9) But God *be* thanked, that ye have been the servants of sin, but ye have obeyed from the heart unto the (s) form of the doctrine, whereunto ye were (*) delivered.

(9) By nature we are slaves to sin, and free from righteousness, but by the grace of God we are made servants to righteousness, and therefore free from sin.

(s) This kind of speech hath a force in it; for he meaneth thereby that the doctrine of the Gospel is like unto a certain mold in which we are cast into to be framed and fashioned like unto it.

(*) To conform yourselves unto it.

18 Being then made (*) free from sin, ye are made the servants of righteousness.

(*) It is a most vile thing for him that is delivered from the slavery of sin, to return again to the same.

19 I speak (*) after the manner of man, because of the infirmity of your flesh, for as ye have given your members servants to uncleanness and to iniquity, to *commit* iniquity, so now give your members servants unto righteousness in holiness.

(*) Leaving to speak of heavenly things, according to your capacity, I use these similitudes of servitude and freedom, that ye might the better understand.

20 For when ye were the servants of sin, ye were (t) freed from righteousness.

(t) Righteousness had no rule over you.

21 (10) What fruit had ye then in those things, whereof ye are now ashamed? For the (u) end of those things *is* death.

(10) An exhortation to the study of righteousness and hatred of sin, the contrary ends of both, being set down before us.

(u) The reward or payment.

22 But now being freed from sin, and made servants unto God, ye have your fruit in holiness, and the end, everlasting life.

23 (11) For the (*) wages of sin is death, but the gift of God *is* eternal life, through Jesus Christ our Lord.

(11) Death is the punishment due to sin, but we are sanctified freely, unto life everlasting.

(*) Sin is compared to a tyrant which reigneth by force, who giveth death as an allowance to them that were preferred by the Law.

Romans 7

1 He declareth what it is, to be no more under the Law, 2 by an example taken of the Law of Marriage. 7-12 And left the Law should seem faulty, 14 he proveth, that our sin is the cause, 15 that the same is an occasion of death, 17 which was given us unto life. 23 He setteth out the battle between the flesh and the spirit.

1 Know (1) ye not, brethren, (for I speak to them that know the Law) that the (*) Law hath dominion over a man as long as he liveth?

(1) By propounding the similitude of a marriage, he compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry again.

(*) Meaning, moral Law.

2 (*) For the (♣) woman which is in subjection to a man, is bound by the law to the man, while he liveth; but if the man be dead, she is delivered from the law of the man.

(*) 1 Corinthians 7:32 .

(♣) Both in this first marriage and in the second, the husband and the wife must be considered within ourselves; the first husband was Sin, and our flesh was the wife, their children were the fruits of the flesh, Galatians 5:19 . In the second marriage the Spirit is the husband, the new creature is the wife, and their children are the fruits of the Spirit, Galatians 5:22 .

3 So then, if while the man liveth, she taketh another man, she shall be (a) called an adulteress; but if the man be dead, she is free from the Law, so that she is not an adulteress, though she take another man.

(a) That is, she shall be an adulteress, by the consent and judgment of all men.

4 (2) So ye, my brethren, are dead also to the Law by the (b) body of Christ, that ye should be unto another, *even* unto (*) him that is raised up from the dead, that we should bring forth (c) fruit unto (d) God.

- (2) An application of the similitude thus. So, saith he doeth it fare with us; for now we are joined to the Spirit, as it were to the second husband, by whom we must bring forth new children; we are dead in respect of the first husband, but in respect of the latter we are as it were raised from the dead.
- (b) That is, in the body of Christ, to give us to understand how straight and near that fellowship is between Christ and his members.
- (*) Which is the Spirit or the second husband.
- (c) He calleth the children which the wife hath by her husband, fruit.
- (d) Which are acceptable to God.

5 (3) For when we (e) were (*) in the flesh, the (f) (♣) affections of sins, which were by the (g) Law, had (h) force in our members, to bring forth fruit unto death.

- (3) A declaration of the former saying; for the concupiscence's (saith he) which the law stirred up in us, were in us as it were a husband, of whom we brought forth very deadly and cursed children. But now since that husband is dead, and so consequently being delivered from the force of that killing law, we have passed into the governance of the Spirit, so that we bring forth now, not those rotten and dead, but lively children.
- (e) When we were in the state of the first marriage, which he calleth in the next verse following the oldness of the letter.
- (*) When we were destitute of the Spirit of God.
- (f) The motions that egged us to sin, which shew their force even in our minds.
- (♣) Or, motions.
- (g) He saith not, of the law, but by the law, because they spring of sin which dwelleth within us, and take occasion to work thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in ourselves.
- (h) Wrought their strength.

6 But now we are delivered from the Law, (i) being dead unto it (k) wherein we were (l) holden, that we should serve in (m) newness of Spirit, and not in the oldness of the (n) letter.

- (i) As if he said, The bond which bound us, is dead, and vanished away, in so much, that sin which held us, hath not now wherewith to hold us.
- (k) For this husband is within us.
- (l) Satan is an unjust possessor, for he brought us in bondage of sin and himself deceitfully; and yet notwithstanding so long as we are sinners, we sin willingly.
- (m) As becometh them, which after the death of their old husband are joined to the spirit, as whom the Spirit of God hath made new men.
- (n) By the letter he meaneth the law, in respect to that old condition; for before that our will be framed by the holy Ghost, the law speaketh but to deaf men, and therefore it is dumb and dead to us, as touching the fulfilling of it.

7 (4) (♣) What shall we say then? Is the Law sin? God forbid. Nay, I knew not sin, but by the Law, for I had not known (o) (♣) lust, except the Law had said, (*) Thou shalt not lust.

- (4) An objection: What then? Are the law and sin all one, and do they agree together? Nay, saith he; Sin is reprov'd and condemn'd by the law. But because sin cannot abide to be reprov'd, and was not in a manner felt until it was provok'd and stirr'd up by the law, it taketh occasion thereby to be more outrageous, and yet by no fault of the law.
- (♣) There is nothing more enemy to sin than the Law; if so be therefore that sin rage more by reason thereof than before, why should it be imputed to the Law which discloseth the sleights of sin her enemy.
- (o) By the word, Lust, in this place he meaneth not evil lusts themselves, but the fountain from whence they spring; for the very heathen philosophers themselves condemn'd wicked lusts, though somewhat darkly, but as for this fountain of them, they could not so much as suspect it, and yet it is the very seat of that natural and unclean spot and filth.
- (♣) Which is an inward vice not openly known.

(*) Exodus 20:17; Deuteronomy 5:21 .

8 But sin took an occasion by the commandment, and wrought in me all manner of concupiscence; for without the Law sin *is* (p) dead.

(p) Though sin be in us, yet it is not known for sin, neither doth it so rage, as it rageth after that the law is known.

9 (5) For I once (*) was alive, without the (q) Law; but when the commandment (r) came, sin revived,

(5) He setteth himself before us for an example, in whom all men may behold, first what they are of nature before they earnestly think upon the law of God; to wit, blockish, and heady to sin and wickedness, without all true sense and feeling of sin, then what manner of persons they become, when their conscience is reprov'd by the testimony of the law, to wit, stubborn, and more inflamed with the desire of sin, than ever they were before.

(*) He thought himself to be alive, when he knew not the Law.

(q) When I knew not the law, then I thought that I lived indeed; for my conscience never troubled me, because it knew not my disease.

(r) When I began to understand the commandment.

10 But I (s) died, and the same commandment which was *ordained* unto life, was found *to be* unto me unto death.

(s) In sin, or by sin.

11 For sin took occasion by the commandment, and deceived me, and thereby slew *me*.

12 (6) Wherefore the Law *is* (*) holy, and the (t) commandment *is* holy, and just, and good.

(6) The conclusion: That the law of itself is holy, but all the fault is in us which abuse the law.

(*) 1 Timothy 1:8 .

(t) Teaching not coveting.

13 (7) Was that then which is good, (u) made death unto me? God forbid; but sin, that it might (x) (*) appear sin, wrought death in me by that which is good, that sin might be (y) out of measure sinful by the commandment.

(7) The proposition: That the Law is not the cause of death, but our corrupt nature, being therewith not only discovered, but also stirred up; and took occasion thereby to rebel, as which, the more that things are forbidden it, the more it desireth them, and from hence cometh guiltiness, and occasion of death.

(u) Beareth it the blame of my death?

(x) That sin might shew itself to be sin, and bewray itself to be that, which is indeed.

(*) Sin being disclosed by the Law; is so much more detestable, because it turneth the goodness of the Law to our destruction.

(y) As evil as it could, shewing all the venom it could.

14 (8) For we know that the Law (*) is spiritual, but I am carnal, sold under sin.

(8) The cause of this matter, is this: Because that the Law requireth a heavenly pureness, but men, such as they be born, are bondslaves of corruption, which they willingly serve.
(*) So that it can judge the affections of the heart.

15 (9) For I (10) allow not that which I do, for what I (11) (*) would, that do I not, but what I hate, that do I.

(9) He setteth himself, being regenerated, before us, for an example, in whom may easily appear the strife of the Spirit and the flesh, and therefore of the Law of God, and our wickedness. For since that the Law in a man not regenerate bringeth forth death only, therefore in him it may easily be accused; but seeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appear that evil actions proceed not from the Law, but from sin, that is, from our corrupt nature; And therefore the Apostle teacheth also, what the true use of the Law is, in reproving sin in the regenerate, unto the end of the chapter, as a little before (to wit, Romans 7:7-15) he declared the use of it in them which are not regenerate.

(10) The deeds of my life, saith he, answer not, nay they are contrary to my will; Therefore by the consent of my will with the Law, and repugnancy with the deeds of my life, it appeareth evidently, that the Law and a right ruled will do persuade one thing, but corruption which hath her seat also in the regenerate, another thing.

(11) It is to be noted, that one selfsame man is said to will and not to will, in divers respects; to wit, he is said to will, in that which he is regenerated by grace; and not to will, in that which he is not regenerated, or in that which he is such a one as he was born. But because the part which is regenerated, at length becometh conqueror, therefore Paul sustaining the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly, were something without a man, although afterward he granteth that this evil is in his flesh, or in his members.

(*) He is not able to do that which he desireth to do, and therefore is far from the true perfection.

16 If I do then that which I would not, I consent to the Law, that *it is* good.

17 Now then, it is no more I, that do (*) it, but (z) sin that dwelleth in me.

(*) He doeth not excuse himself, but sheweth that he is not able to accomplish that good desire which is in him.

(z) That natural corruption, which cleaveth fast even to them that are regenerated, and not clean conquered.

18 (12) For I know, that in me, that is, in my (*) flesh, dwelleth no good thing; for to will is present with me, but I find (a) no means to perform that which is good.

(12) This vice, or sin, or law of sin, doeth wholly possess those men which are not regenerated, and hindereth them or holdeth them back that are regenerate.

(*) Or, in my nature.

(a) This doeth indeed agree to that man, whom the grace of God hath made a new man; for where the Spirit is not, how can there be any strife there.

19 For I do not the good thing, which I would, (*) but the evil, which I would not, that do I.

(*) The flesh stayeth even the most perfect to run forward as the spirit wisheth.

20 Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me.

21 (13) I find then by the Law, that when I would do good, evil is present with me.

(13) The conclusion: As the Law of God exhorteth to goodness, so doeth the Law of sin (that is, the corruption wherein we are born) force us to wickedness; but the Spirit, that is, our mind, in that which it is regenerated, consenteth with the Law of God; but the flesh, that is, the whole natural man, is bond slave to the Law of sin. Therefore to be short, wickedness and death are not of the Law, but of sin, which reigneth in them that are not regenerated; for they neither will, nor do good, but will, and do evil; But in them that are regenerated, it striveth against the Spirit or law of the mind, so that they cannot either live so well as they would, or be so void of sin as they would.

22 For I delight in the Law of God, concerning the (b) (*) inner man;

(b) The inner man, and the new man are all one, and are answerable and set as contrary to the old man, neither doeth this word, Inner man, signify man's mind and reason, and the old man, the powers that are under them, as the Philosophers imagine, but by the outward man is meant whatsoever is either without or within a man, from top to toe, so long as that man is not born a new by the grace of God.

(*) That is, in my spirit.

23 But I see another (*) law in my (♣) members, rebelling against the law of my (c) mind, and leading me captive unto the law of sin, which is in my members.

(*) Or, commandment.

(♣) Even the corruption which yet remaineth.

(c) The law of the mind in this place, is not to be understood of the mind as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the Spirit of God.

24 (14) O (d) wretched man that I am, who shall deliver me from the (*) body of this death?

(14) It is a miserable thing to be yet in part subject to sin, which of its own nature maketh us guilty of death; but we must cry to the Lord, who will by death itself at length make us conquerors as we are already conquerors in Christ.

(d) Wearied with miserable and continual conflict.

(*) This fleshly lump of sin and death.

25 I (e) thank God through Jesus Christ our Lord. Then I (f) myself in my (*) mind serve the Law of God, but in my (♣) flesh the law of sin.

(e) He recovereth himself, and sheweth us that he resteth only in Christ.

(f) This is the true perfection of them that are born anew, to confess that they are imperfect.

(*) In that part which is regenerate.

(♣) Which is the part corrupted.

Romans 8

1 He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3 howsoever they be as yet burdened with sins; 9 For they live through that Spirit, 24 Whose testimony, 15 driveth away all fear, 28 and relieveth our present miseries.

1 Now (1) then there is no (*) condemnation to them that are in Christ Jesus, which (2) walk not (♣) after the (a) flesh, but after the Spirit.

(1) A conclusion of all the former disputation from Romans 1:16; even to this place; Seeing that we being justified by faith in Christ, do obtain remission of sins and imputation of righteousness, and are also sanctified, it followeth hereof, that they are grafted into Christ by faith, are out of all fear of condemnation.

(*) Though sin be in us, yet it is not imputed unto us through Christ Jesus.

(2) The fruits of the Spirit, or effects of sanctification, which is begun in us, do not engraft us into Christ, but do declare that we are grafted into him.

(♣) He annexeth the condition lest we should abuse the liberty.

(a) Follow not the flesh for their guide; for he is not said to live, after the flesh, that hath the holy Ghost for his guide, though sometimes he step away.

2 (3) For the (b) (*) Law of the Spirit of (c) life *which is in* (d) (♣) Christ Jesus, hath (e) freed me from the law of sin and of death.

(3) A preventing of an objection; seeing that the virtue of the spirit which is in us, is so weak, how may we gather thereby, that there is no condemnation to them that have that virtue? Because saith he, that virtue of the quickening spirit which is so weak in us, is most perfect and most mighty in Christ, and being imputed unto us which believe, causeth us to be so accounted of, as though there were no relics of corruption, and death in us. Therefore hitherto Paul disputed of remission of sins, and imputation of fulfilling the Law, and also of sanctification which is begun in us; but now he speaketh of the perfect imputation of Christ's manhood, which part was necessarily required to the full appeasing of our consciences; for our sins are defaced by the blood of Christ, and the guiltiness of our corruption is covered with the imputation of Christ's obedience; and the corruption itself (which the Apostle calleth sinful sin) is healed in us by little and little, by the gift of sanctification; but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christ's own flesh, which also is to us imputed.

(b) The power and authority of the Spirit, against which is set the tyranny of sin.

(*) The power and authority of the Spirit, that is, the grace of regeneration.

(c) Which mortifieth the old man, and quickeneth the new man.

(d) To wit, absolutely and perfectly.

(♣) Whose sanctification is made ours.

(e) For Christ's sanctification being imputed unto us, perfecteth our sanctification which is begun in us.

3 (4) For (that which was (f) impossible to the Law, in as much as it was (*) weak, because of the (g) flesh) God sending his own Son, in the (♣) similitude of (h) sinful flesh, and (♣) for (i) sin, (k) condemned sin in the flesh,

(4) He useth no argument here, but expoundeth the mystery of sanctification, which is imputed unto us; for because, that the virtue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfect; and for that it rather kindled the disease of sin, than did put it out and extinguish it, therefore God clothed his Son with flesh like unto our sinful flesh, wherein he utterly abolished our corruption, that being accounted thoroughly pure and without fault in him apprehended and laid hold on by faith, we might be found to have fully that singular

perfection which the Law requireth, and therefore that there might be no condemnation in us.
 (f) Which is not proper to the Law, but cometh by our fault.
 (*) Or, of no strength.
 (g) In man not born anew, whose disease the law could not heal it.
 (♣) Christ did take flesh, which of nature was subject to sin, which notwithstanding he sanctified even in the very instant of his conception, and so did appropriate it unto him, that he might destroy sin in it, 2 Corinthians 5: 21 .
 (h) Of man's nature which was corrupt through sin, until he sanctified it.
 (♣) Or, by sin.
 (i) To abolish sin in our flesh.
 (k) Shewed that sin hath no right in us.

4 That the (l) (*) righteousness of the Law might be fulfilled (5) in us, which walk not after the flesh, but after the Spirit.

(l) The very substance of the law of God might be fulfilled, or that same which the law requireth, that we may be found just before God; for if with our justification there be joined that sanctification which is imputed to us, we are just, according to that perfect form which the Lord requireth.
 (*) That which the Law requireth.
 (5) He returneth to that which he said, that the sanctification which is begun in us, is a sure testimony of our engrafting into Christ, which is a most plentiful fruit of a godly and honest life.

5 (6) For they that are after the (m) flesh, savor (*) the things of the flesh, but they that are after the Spirit, the things of the Spirit.

(6) A reason why to walk after the flesh, agreeth not to them which are grafted into Christ, but to walk after the spirit agreeth and is meet for them; because, saith he, that they which are after the flesh, savor the things of the flesh, but they that are after the spirit, the things of the spirit.
 (m) They that live as the flesh leadeth them.
 (*) The word comprehendeth all that which is most excellent in man, as will, understanding, reason, and wit.

6 (7) For the wisdom of the flesh *is* death, but the wisdom of the Spirit *is* life and peace,

(7) He proveth the consequent; because whatever the flesh savoreth, that engendereth death; and whatsoever the spirit savoreth, that tendeth to joy and life everlasting.

7 (8) Because the wisdom of the flesh *is* enmity against God; (9) for it is not subject to the Law of God, neither indeed can be.

(8) A reason and proof, why the wisdom of the flesh is death; because, saith he, it is the enemy of God.
 (9) A reason why the wisdom of the flesh is enemy to God; because it neither will, neither can be, subject to him. And by flesh he meaneth a man not regenerate.

8 (10) So then they that are in the flesh, cannot please God.

(10) The conclusion: therefore they that walk after the flesh, cannot please God; whereby it followeth, that they are not engrafted into Christ.

9 (11) Now ye are not in the flesh, but in the Spirit, (*) because the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, the same is not his.

(11) He cometh to the others, to wit, to them which walk after the spirit, of whom we have to understand contrary things to the former; and first of all he defineth what it is to be in the spirit, or to be sanctified; to wit, to have the spirit of God dwelling in us; Then he declareth, that sanctification is so joined and knit to our grafting in Christ, that it can by no means be separated.
(*) Or, if so be.

10 (12) And if Christ be in you, the (n) (*) body is dead, because of sin, but the (♣) Spirit is life for righteousness' sake.

(12) He confirmeth the faithful against the relics of flesh and sin, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to say, a lump) which is not yet purged from the earthly filthiness in death; but therewithal willing them to doubt nothing of the happy success of their combat, because that even the little spark of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteousness, is the seed of life.
(n) The flesh, or all that which as yet sticketh fast in the clefts of sin, and death.
(*) Or, flesh.
(♣) The Spirit of regeneration which abolisheth sin in our flesh, not all at once, but by degrees; wherefore we must in the meantime call to God through patience.

11 (13) But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, because that his Spirit (o) dwelleth in you.

(13) A confirmation of the former sentence. You have the selfsame Spirit, which Christ hath; Therefore at length it shall die the same in you, that it did in Christ, to wit, when all infirmities being utterly laid aside, and death overcome, it shall clothe you with heavenly glory.
(o) By the virtue and power of it, which shewed the same might first in our head, and daily worketh in his members.

12 (14) Therefore brethren, we are debtors not to the flesh, to live after the (*) flesh;

(14) An exhortation to oppress the flesh daily more and more by the virtue of the Spirit of regeneration, because (saith he) you are debtors unto God, for so much as you have received so many benefits of him.
(*) But to live after the Spirit.

13 (15) For if ye live after the flesh, ye shall die; but if ye mortify the deeds of the body by the Spirit, ye shall live.

(15) Another reason of the profit that ensueth; for such as strive and fight valiantly, shall have everlasting life.

14 (16) For as many as are led by the Spirit of God, they are the sons of God.

(16) A confirmation of this reason; they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting.

15 (17) For ye have not received the (p) Spirit of bondage, to (q) fear again, but ye have received the Spirit of (r) (♣) adoption, whereby we cry (*) Abba, Father.

(17) He declareth and expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is given to the believers; because saith he, they have received the grace of the Gospel, wherein God sheweth himself, not (as before in the publishing of the Law) terrible and fearful, but a most benign and loving father in Christ, so that with great boldness we call him Father, that holy Ghost sealing this adoption in our hearts by faith.
 (p) By the Spirit is meant the holy Ghost, whom we are said to receive, when he worketh in our minds.
 (q) Which fear is stirred up in our minds, by the preaching of the Law.
 (r) Which sealeth our adoption in our minds, and therefore openeth our mouths.
 (♣) So he nameth the holy Ghost of the effect, which he causeth in us, when he proposeth us salvation by the Law with an impossible condition, who also doeth seal our salvation in our hearts by Christ's free adoption, that we consider not God now as a rigorous Lord, but as a most merciful Father.
 (*) Galatians 4:5 .

16 The same Spirit (*) beareth witness with our spirit, that we are the children of God.

(*) So that ye have two witnesses, God's Spirit and ours, who is certified by the Spirit of God.

17 (18) If *we be* children, *we are* also (s) (*) heirs, even the heirs of God, and heirs annexed with Christ, (19) if so be that we suffer with him, that we may also be glorified with him.

(18) A proof of the consequent of the confirmation; because that he which is the Son of God, doth enjoy God with Christ.
 (s) Partakers of our father's goods, and that freely, because we are children by adoption.
 (*) Freely made partakers of the Father's treasures.
 (19) Now Paul teacheth by what way the sons of God do come to that felicity, to wit, by the cross, as Christ himself did; and therewithal openeth unto them fountains of comfort; as first, that we have Christ a companion and fellow of our afflictions; secondly, that we shall be also fellows in that everlasting glory.

18 (20) For I (t) count that the afflictions of this present time *are* not (*) worthy of the glory, which shall be shewed unto us.

(20) Thirdly, that this glory which we look for, doth a thousand parts surmount the misery of our afflictions.
 (t) All being well considered, I gather.
 (*) Or, of like value.

19 (21) For the fervent desire of the (u) creature waiteth when the sons of God shall be revealed,

(21) Fourthly, he plainly teacheth us that we shall certainly be renewed from that confusion and horrible deformation of the whole world, which cannot be continual, as it was not at the beginning; But as it had a beginning by the sin of man, for whom it was made by the ordinance of God, so shall it at length be restored with the elect.
 (u) All this world.

20 Because the (*) creature is subject to (x) (♣) vanity, not of its (y) own will, but by reason (z) of him, which hath subdued it under (a) hope,

(*) The creatures shall not be restored before that God's children be brought to their perfection; in the mean season they wait.
(x) Is subject to a vanishing and sitting state.
(♣) That is, to destruction, because of man's sin.
(y) Not by their natural inclination.
(z) That they should obey the Creator's commandment, whom it pleased to shew by their sickly state, how greatly he was displeased with man.
(a) God would not make the world subject to everlasting curse, for the sin of man, but gave it hope that it should be restored.

21 Because the creature also shall be delivered from the (b) bondage of corruption into the glorious liberty of the sons of God.

(b) From the corruption which they are now subject to, they shall be delivered and changed into the blessed state of incorruption, which shall be revealed when the sons of God shall be advanced to glory.

22 For we know that every (*) creature groaneth with us also, and (c) travaileth in pain together unto this present.

(*) He meaneth not the Angels, neither devils, nor men.
(c) By this word is meant, not only exceeding sorrow, but also the fruit that followeth of it.

23 (22) And not only *the creature*, but we also which have the (♣) firstfruits of the Spirit, even we do sigh in (d) ourselves, waiting for the adoption, *even* (*) (e) the redemption of our (♣) body.

(22) Fifthly, if the rest of the world looks for a restoring, groaning as it were for it, and that not in vain, let it not grieve us also to sigh, yea, let us be more certainly persuaded of our redemption to come, forasmuch as we have the firstfruits of the Spirit.
(♣) And yet are far from perfection.
(d) Even from the bottom of our hearts.
(*) Luke 21:28 .
(e) That last restoring, which shall be the accomplishment of our adoption.
(♣) Which shall be in the resurrection when we shall be made conformable to our head, Christ.

24 (23) For we are saved by hope, but (f) hope that is seen, is not hope; for how can a man hope for that which he seeth?

(23) Sixthly, hope is necessarily joined with faith; seeing then that we believe those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently wait for that which we believe shall come to pass.
(f) This is spoken by the figure Metonymy; Hope, for that which is hoped for.

25 But if we hope for that we see not, we do with patience abide for it.

26 (24) Likewise the Spirit also (g) helpeth our infirmities; for we know not what to pray as we ought, but the Spirit itself maketh (h) request for us with sighs, which cannot be expressed.

(24) Seventhly, there is no cause why we should faint under the burden of afflictions, seeing that prayers minister unto us a most sure help, which cannot be frustrate, seeing they proceed from the spirit of God, which dwelleth in us.

(g) Beareth our burden, as it were that we faint not under it.
(h) Provoketh us to prayers, and telleth us as it were within, what we shall say, and how we shall groan.

27 But he that searcheth the hearts, knoweth what is the (i) meaning of the Spirit, for he (*) maketh request for the Saints, (k) according to *the will of God*.

(i) What sobs and sighs proceed from the instinct of his Spirit.
(*) In that he stirreth their hearts to pray, and sheweth both whom to ask and how.
(k) Because he teacheth the godly to pray according to God's will.

28 (25) Also we know that (l) all things work together for the best unto them that love God, even to them that are called of *his* (m) purpose.

(25) Eighthly, we are not afflicted, either by chance or to our harm, but by God's providence for our great Profit; who as he chose us from the beginning, so hath he predestinated us to be made like to the image of his Son; and therefore will bring us in his time, being called and justified, to glory, by the cross.
(l) Not only afflictions, but whatsoever else.
(m) He calleth that, Purpose, which God hath from everlasting appointed with himself according to his good will and pleasure.

29 For those which he (*) knew before, he also predestinate to be made like to the image of his Son, that he might be the firstborn among many brethren.

(*) He sheweth by the order of our election that afflictions are means to make us like the Son of God.

30 Moreover whom he (n) predestinate, them also he called, and whom he called, them also he justified, and whom he justified, them he also glorified.

(n) He useth the time past, for the time present, as the Hebrew use, who sometimes set down the thing that is to come, by the time that is past, to signify the certainty of it; and he hath also a regard to God's continual working.

31 (26) What shall we then say to these things? If God be on our side, who *can be* against us?

(26) Ninthly, we have no cause to fear that the Lord will not give us whatsoever is profitable for us, seeing that he hath not spared his own Son to save us.

32 Who spared not his own Son, but gave him for us all *to death*, how shall he not with him (o) give us all things also?

(o) Give us freely.

33 (27) Who shall lay anything to the charge of God's chosen? *It is* (p) God that (*) (♣) justifieth;

(27) A most glorious and comfortable conclusion of the whole second part of this Epistle, that is, of the treatise of justification. There are no accusers that we have need to be afraid of before God, seeing that God himself absolveth us as just; and therefore much less need we to fear damnation, seeing that

we rest upon the death and resurrection, the almighty power and defense of Jesus Christ. Therefore what can there be so weighty in this life, or of so great force and power, that might fear us, as though we might fall from the love of God, wherewith he loveth us in Christ; Surely nothing. Seeing that it is in itself most constant and sure, and also in us being confirmed by steadfast faith.

(p) Who pronounceth us, not only guiltless, but also perfectly just in his Son.

(*) Isaiah 50:8 .

(♣) Who pronounceth his just in his Son Christ.

34 Who shall condemn? *It is* Christ which is dead, yea, or rather, which is risen again, who is also at the right hand of God, and maketh request also for us.

35 Who shall separate us from the love of (q) (*) Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

(q) Wherewith Christ loveth us.

(*) Wherewith he loved us, or God in Christ; which love is grounded upon his determinate purpose, and Christ is the pledge thereof.

36 As it is written, (*) For thy sake are we (♣) killed all day long; we are counted as sheep for the slaughter.

(*) Psalm 44:22 .

(♣) Which is to signify the condition of Christ's Church.

37 (r) Nevertheless, in all these things we are more than conquerors through him that loved us.

(r) We are not only not overcome with so great and many miseries and calamities, but also more than conquerors in all of them.

38 For I am persuaded that neither death, nor life, nor Angels, nor (*) principalities, nor powers, nor things present, nor things to come,

(*) Paul setteth forth by these words the wonderful nature of the spirits, as well the good, Ephesians 1:21; Colossians 1:1; as the evil spirits, Ephesians 6:12; Colossians 2:15 .

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the (*) love of God, which is in Christ Jesus our Lord.

(*) That is, wherewith God loveth us in his Son Christ Jesus.

Romans 9

1 He answereth an objection, that might be brought on the Jews' behalf, 7 and telleth of two sorts of Abraham's children, 15 and that God worketh all things in this matter according to his will, 20 even as the potter doth; 24-30 He proveth as well the calling of the Gentiles, 32 as also the rejecting of the Jews, 25-27 by the testimony of the Prophets.

1 I say (1) the truth (*) in Christ, I lie not, my conscience bearing me witness in the holy Ghost,

(1) The third part of the Epistle, even to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith; and first of all because he purposed to speak much of the casting off of the Jews, he useth an insinuation, declaring by a double or triple oath, and by witnessing of his great desire towards their salvation, his singular love towards them, and therewithal granting unto them all their prerogatives.

(*) As becometh him that reverenceth Christ, or whose tongue Christ ruleth and so taketh Christ for his witness.

2 That I have great heaviness, and continual sorrow in my heart.

3 (*) For I would wish myself to be (a) (♣) separate from Christ, for my brethren that are my kinsmen according to the (b) flesh,

(*) Acts 9:2; 1 Corinthians 15:8 .

(a) The Apostle loved his brethren so entirely, that if it have been possible, he would have been ready to have redeemed the casting away of the Israelites, with the loss of his own soul forever; for this word separate, betokeneth as much in this place.

(♣) He would redeem the rejection of the Jews with his own damnation, which declareth his zeal toward God's glory, read Exodus 32:32 .

(b) Being brethren by flesh, as of one nation and country.

4 Which are the Israelites, to whom *pertaineth* the adoption, and the (c) (♣) glory, and the (*) (d) Covenants, and the giving of the (e) Law, and the (f) service of God, and the (g) promises.

(c) The ark of the covenant, which was a token of God's presence.

(♣) The Ark of the covenant, because it was a sign of God's presence, was called God's glory, 1 Samuel 4:21; Psalm 26:8 .

(*) Romans 2:17; Ephesians 2:12 .

(d) The tables of the covenant; and this is spoken by the figure Metonymy, Deuteronomy 11:9 .

(e) Of the judicial Law.

(f) The ceremonial Law.

(g) Which were made to Abraham and to his posterity.

5 Of whom *are* the fathers, and of whom concerning the flesh, Christ *came*, who is (2) (*) God over all, blessed forever, Amen.

(2) A most manifest testimony of the Godhead and divinity of Christ.

(*) Christ is very God.

6 (*) (3) Notwithstanding it cannot be that the word of God should (♣) take none effect. For all they are not (h) (♣) Israel, which are of Israel;

(*) Romans 2:28 .

(3) He entereth into the handling of predestination by a kind of preventing an objection; How may it be, that Israel is cast off, but that therewithal we must also make the covenant which God made with Abraham and his seed, frustrate and void? He answereth therefore, that God's word is true, although that Israel be cast off; for the election of the people of Israel is so general and common, that notwithstanding the same, God chooseth by his secret council, such as it pleaseth him. So then this is the proposition and state of this Treatise; the grace of salvation is offered generally in such sort, that notwithstanding it, the efficacy thereof pertaineth only to the elect.

(♣) Greek, fall away.

(h) Israel in the first place, it taken for Jacob; and in the second, for the Israelites.

(♣) That is, of Jacob whose name was also Israel.

7 Neither *are they* all children, because they are the seed of Abraham; (*) (4) but, In (i) (♣) Isaac shall thy seed be called;

(*) Genesis 21:12; Hebrews 11:18 .

(4) The first proof is taken from the example of Abraham's own house, wherein Isaac only was counted the son, and that by God's ordinance; although that Ishmael also was born of Abraham, and circumcised before Isaac.

(i) Isaac shall be thy true and natural son, and therefore heir of thy blessing.

(♣) The Israelites must not be esteemed by their kindred, but by the secret election of God, which is above the external vocation.

8 (5) That is, they which are the children of the (k) (♣) flesh, are not the children of God, but the (*) children of the (l) promise, are counted for the seed.

(5) A general application of the former proof or example.

(k) Which are born of Abraham by the course of nature.

(♣) As, Ishmael.

(*) Galatians 4:28 .

(l) Which are born by virtue of the promise.

9 (6) For this is a word of promise, (*) In this same time will I come, and Sarah shall have a son.

(6) A reason of that application: Because that Isaac was born by the virtue of the promise, and therefore he was not chosen, nay he was not at all, but by the free will of God; whereby it followeth that the promise, is the fountain of predestination, and not the flesh from which promise the particular election proceedeth, that is, that the elect be born elect, and not that they be first born, and then afterward elected, in respect of God who doeth predestinate.

(*) Genesis 18:10 .

10 (7) Neither *he only felt this*, but also (*) Rebecca, when she had conceived by one, *even* by our father Isaac.

(7) Another forcible proof, taken from the example of Esau and Jacob, which were both born of the same Isaac, which was the son of the promise, of one mother, and at one birth, and not at divers as Ishmael and Isaac were; and yet notwithstanding, Esau being cast off, only Jacob was chosen; and that before their birth, that neither any goodness of Jacob's might be thought to be the cause of his election, neither any wickedness of Esau's, of his casting away.

(*) Genesis 25:21 .

11 For before *the children* were born, and when they had neither done good, nor evil (that the (m) purpose of God might (8) remain according to election, not by works, but by him that calleth.)

(m) God's decree, which proceedeth from of his mere good will, whereby it pleased him to choose one, and refuse the other.

(8) Paul saith not, might be made, but being made, might remain. Therefore they are deceived which make foreseen faith the cause of election, and foreknown infidelity, the cause of reprobation.

12 (9) It was said unto her, (*) The elder shall serve the younger.

(9) He proveth the casting away of Esau by that, which he was made servant to his brother; and proveth the choosing of Jacob by that he was made Lord of his brother, although his brother were the first begotten. And lest that any man might take this saying of God, and refer it to external things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the servitude of Esau was joined with the hatred of God, and the lordship of Jacob with the love of God.

(*) Genesis 25:23 .

13 As it is written, (*) I have loved Jacob, and have hated Esau.

(*) Malachi 1:2 .

14 (10) What shall we say then? Is there (n) unrighteousness with God? God forbid.

(10) The first objection: If God doth love or hate upon no consideration of worthiness or unworthiness, then he's unjust, because he may love them which are unworthy, and hate them that are worthy. The Apostle detesteth this blasphemy, and afterward answereth it severally, point by point.

(n) Man's will knoweth no other causes of love or hatred, but those that are in the persons, and thereupon this objection riseth.

15 (11) For he saith to Moses, (*) I (♣) will (o) have mercy on him, to whom I will shew mercy, and will have (p) compassion on him, on whom I will have compassion.

(11) He answereth first touching them which are chosen to salvation in the choosing of whom, he denieth that God may seem unjust, although he choose and predestinate to salvation, them that are not yet born, without any respect of worthiness, because he bringeth not the chosen to the appointed end, but by the means of his mercy, which is a cause next under predestination. Now mercy presupposeth misery, and again misery presupposeth sin or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover mercy is shewed by her degrees; to wit, by calling, by faith, by justification and sanctification, so that at length we come to glorification, as the Apostle will shew afterward. Now all these things, orderly following the purpose of God, do clearly prove that he can by no means seem unjust in loving and saving his.

(*) Exodus 33:19 .

(♣) As the only will and purpose of God is the chief cause of election and reprobation; so his free mercy in Christ is an inferior cause of salvation, and the hardening of the heart, an inferior cause of damnation.

(o) I will be merciful and favorable to whom I list to be favorable.

(p) I will have compassion on whomsoever I list to have compassion.

16 (12) So then *it is* not in him that (q) willeth, nor in him that runneth, but in God that sheweth mercy.

(12) The conclusion of the answer: Therefore God is not unjust in choosing and saving of his free goodness, such as it pleaseth him; as he also answered Moses, when he prayed for all the people.
(q) By will, he meaneth the thought and endeavor of heart, and by running, good works; to neither of which he giveth the praise, but only to the mercy of God.

17 (13) For the (r) (♣) Scripture saith unto Pharaoh, (*) For this same purpose have (s) I stirred thee up, that I might (14) shew my power in thee, and that my Name might be declared throughout all the earth.

(13) Now he answereth concerning the reprobate or them whom God hateth being not yet born, and hath appointed to destruction, without any respect of unworthiness. And first of all he proveth this to be true, by alleging the testimony of God himself touching Pharaoh, whom he stirred up to this purpose, that he might be glorified in his hardening and just punishing.

(r) God so speaketh unto Pharaoh in the Scripture, or, the Scripture bringeth in God, so speaking to Pharaoh.

(♣) That is, God in the Scripture.

(*) Exodus 9:16 .

(s) Brought thee into this world.

(14) Secondly, he bringeth the end of God's counsel, to shew that there is no unrighteousness in him. Now the chiefest end, is not properly and simply the destruction of the wicked, but God's glory which appeareth in their rightful punishment.

18 (15) Therefore he hath mercy on whom he (t) will, and whom he will he hardeneth.

(15) A conclusion of the full answer to the first objection: therefore seeing God doth not save them whom he freely chose according to his good will and pleasure, but by justifying and sanctifying them by his grace, his counsel in saving them cannot seem unjust. And again, there is no injustice in the everlasting counsel of God touching the destruction of them whom he listeth to destroy, for that he hardeneth before he destroyeth; Therefore the third answer for the maintenance of God's justice is the everlasting counsel of reprobation, consisteth in this word Hardening, which notwithstanding he concealed in the former verse, because the History of Pharaoh was well known. But the force of the word is great; for Hardening, which is set against Mercy, presupposeth the same things that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened, and again corruption presupposeth a perfect state of creation. Moreover, this hardening also is voluntary, for God so hardeneth being offended with corruption, that he useth their own will whom he hardeneth, to the executing of that judgment. Then follow the fruits of Hardening, to wit, unbelief and sin, which are the true and proper causes of the condemnation of the reprobate. Why doeth he then appoint to destruction? Because he will, why doeth he harden? Because they are corrupt, why doeth he condemn? Because they are sinners. Where is then unrighteousness? Nay, if he should destroy all after this same sort, to whom should he do injury?

(t) Whom it pleaseth him to appoint, to shew his favor upon.

19 (16) Thou wilt say then unto me, Why doeth he yet complain? For who hath resisted his will?

(16) Another objection but only for the reprobate, rising upon the former answer. If God do appoint to everlasting destruction, such as he listeth, and if that cannot be hindered notwithstanding that he hath once decreed, how doth he justly condemn them, which perish by his will?

20 (17) But, O man, who art thou which (♣) pleadest against God? (18) Shall the (*) thing (u) formed say to him that formed it, Why hast thou made me thus?

(17) The Apostle doeth not answer that it is not God's will, or that God doth not either reject or elect according to his pleasure, which thing the wicked call blasphemy, but he rather granteth his

adversary both the antecedents, to wit, that it is God's will, and that it must of necessity so fall out, yet he denieth that God is therefore to be thought an unjust revenger of the wicked, for seeing it appeareth by manifest proof that this is the will of God and his doing, what impudency is it for man, which is but dust and ashes to dispute with God, and as it were to call him into judgment? Now if any man say that the doubt is not so dissolved and answered, I answer, that there is no sure demonstration in any matter, because it is grounded upon this principle, That the will of God is the rule of righteousness.

(♣) Or speakest against.

(18) An amplification of the former answer, taken from a comparison, whereby also it appeareth that God's determine counsel is set of Paul as the highest of all causes; so that it dependeth not upon any respect of second causes, but doth rather frame and direct them.

(*) Isaiah 45:9 .

(u) This similitude agreeth very fitly in the first creation of mankind.

21 (*) (19) Hath not the potter power of the clay to make of the same lump one (20) vessel to (x) honor, and another unto (21) dishonor?

(*) Jeremiah 18:6 .

(19) Alluding to the creation of Adam, he compareth mankind not yet made (but in the Creators mind) to a lump of clay; whereof afterwards God made and doeth daily make, according as he purposed from everlasting both such as should be elect, and such as should be reprobate, as also this word, making, declareth.

(20) Whereas in the objection propounded, mention was only made of vessels to dishonor, yet he speaketh of the other also in this answer, for that he proveth the Creator to be just in either of them, as the rule of contraries doeth require.

(x) To honest uses.

(21) Seeing then, that in the name of dishonor, the ignominy of everlasting death is signified, they speak with Paul, which say that some are made of God to most just destruction, and they are offended with this kind of speech bewray their own folly.

22 (22) *What* and if God would, to shew his wrath, and to make his power known, suffer with long patience the (y) vessels of wrath, prepared to (23) destruction?

(22) The second answer is this, that God, moreover and besides that he doeth justly decree whatsoever he doeth decree, useth that moderation in executing of his decrees as declareth his singular lenity even in the reprobate in that, which he suffereth them a long time, and permitteth them to enjoy many and singular benefits, until at length he justly condemn them, and that to good end and purpose, to wit, to shew himself to be an enemy and revenger of wickedness, that it may appear what power he is of by these severe judgments, and finally by comparison of contraries to set forth indeed, how great his mercy is towards the elect.

(y) By vessels, the Hebrews understand all kinds of instruments.

(23) Therefore again, we may say with Paul that some men are made of God the Creator to destruction.

23 And that he might declare the (z) riches of his glory upon the vessels of mercy, which he hath prepared unto glory?

(z) The immeasurable and marvelous greatness.

24 (24) Even us whom he hath called, not of the (a) Jews only, but also of the Gentiles,

(24) Having established the doctrine of the eternal predestination of God on both parts, that is, as well of the reprobate, as of the elect, he cometh now to shew the use of it, teaching us that we ought not to seek its testimony of it in the secret counsel of God, but by the vocation which is made manifest, and

set forth in the Church, propounding unto us the example of the Jews and Gentiles, that the doctrine may be better perceived.

(a) He saith not that all and every one of the Jews are called, but some of the Jews, and some of the Gentiles.

25 (25) As he saith also in Hosea, (*) I will call them, My people, which were not my people, and her, Beloved, which was not beloved.

(25) Our vocation or calling is free and of grace, even as our predestination is; and therefore there is no cause why either our own unworthiness, or the unworthiness of our ancestors should cause us to think that we are not the elect and chosen of God, if we be called by him, and so embrace through faith the salvation that is offered us.

(*) Hosea 2:23; 1 Peter 2:10 .

26 And it shall be in the place where it was said unto them, (*) Ye are not my people, that there they shall be called, The children of the living God.

(*) Hosea 1:10 .

27 (26) Also Isaiah crieth concerning Israel, (*) Though the number of the children of Israel were as the sand of the sea, *yet* shall *but* a remnant be saved.

(26) Contrariwise, neither any outward general calling, neither any worthiness of our ancestors is a sufficient witness of election, unless by faith and belief we answer God's calling; which thing came to pass in the Jews, as the Lord had forewarned.

(*) Isaiah 10:21 .

28 (*) For he will make his account, and gather it into a (b) short sum with righteousness, for the Lord will make a short count in the earth.

(*) God will make such waste of that people that the few, which shall remain, shall be a work of his justice, and shall set forth his glory in his Church.

(b) God purposeth to bring the unkind and unthankful people to an extreme fewness.

29 (*) And as Isaiah said before, Except the Lord of (c) hosts had left us a (d) seed, we had been made as (♣) Sodom, and had been like to Gomorrha.

(*) Isaiah 1:9 .

(c) Armies, by which word the chiefest power that is, is given to God.

(d) Even a very few.

(♣) That is, utterly lost.

30 (27) What shall we say then? That the Gentiles which followed (e) not righteousness, have attained unto righteousness, even the righteousness which is of faith.

(27) The declaration and manifestation of our election, is our calling apprehended by faith, as it came to pass in the Gentiles.

(e) So then, the Gentiles had no works to prepare and procure God's mercies before hand; and as for that, which the Gentiles attained to that which they sought not for, the mercy of God is to be thanked for it, and in that the Jews attained not to that which they sought after, they can thank none for it but themselves, because they sought it not aright.

31 (28) But Israel which followed the Law of righteousness, could not attain unto the Law of righteousness.

(28) The pride of men is the cause that they contemn vocation, so that the cause of their damnation need not to be sought for any other where but in themselves.

32 Wherefore? Because *they sought it* not by faith, but as *it were* by the (s) works of the Law. For they have stumbled at the stumbling stone,

(s) Seeking to come by righteousness, they followed the Law of righteousness.

33 As it is written, (*) Behold, I lay in Sion a (♣) stumbling stone, and a rock to make men fall, and every one that believeth in him, shall not be ashamed.

(*) Psalm 118:22; Isaiah 8:14; Isaiah 28:16; 1 Peter 2:6 .

(♣) Jesus Christ is to the infidels destruction, and to the faithful life and resurrection.

Romans 10

1 He handleth the effects of election, 3 that some refuse, and some embrace. 4 Christ, who is the end of the Law. 15 He sheweth that Moses foretold the calling of the Gentiles, 20 and Isaiah the hardening of the Jews.

1 Brethren, (1) my heart's desire and prayer to God for Israel is, that they might be saved.

(1) Purposing to set forth in the Jews an example of marvelous obstinacy, he useth an insinuation.

2 For I bear them record that they have (*) the zeal of God, but not according to knowledge.

(*) That is a certain affection, but not a true knowledge.

3 (2) For they, (a) being ignorant of the righteousness of God, and going about to (b) stablish their own righteousness, have not submitted themselves to the righteousness of God.

(2) The first entrance into the vocation unto salvation, is to renounce our own righteousness; the next is, to embrace that righteousness by faith, which God freely offereth us in the Gospel.

(a) The ignorance of the Law which we ought to know, excuseth none before God, especially it excuseth not them that are of his household.

(b) Ignorance hath alway pride joined with it.

4 (*) (3) For Christ is the (c) (♣) end of the Law for righteousness unto (d) every one that believeth.

(*) Galatians 3:24 .

(3) The proof: The Law itself hath respect unto Christ, that such as believe in him should be saved. Therefore the calling to salvation by the works of the law is vain and foolish; but Christ is offered for salvation to every believer.

(c) The end of the Law is to justify them that keep the Law; but seeing we do not observe the Law through the fault of our flesh, we attain not unto this end; but Christ salveth this disease, for he fulfilled the Law for us.

(♣) The end of the Law is to justify them which observe it; therefore Christ having fulfilled it for us, is made our justice, sanctification, ect.

(d) Not only to the Jews, but also to the Gentiles.

5 (4) For Moses *thus* describeth the righteousness which is of the Law, (*) That the man which doeth these things, shall live thereby.

(4) That the Law regardeth and tendeth to Christ, that is a manifest proof, for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ only, which being imputed unto us by faith, our conscience is quieted, so that now no man can ask, Who can ascend up into heaven, or bring us from hell, seeing the Gospel teacheth that both of these is done by Christ, and that for their sake's, which with true faith embrace him which calleth them.

(*) Leviticus 18:5; Ezekiel 20:11; Galatians 3:12 .

6 But the righteousness which is of faith, speaketh on this wise, (*) (e) (♣) Say not in thine heart, Who shall ascend into heaven? (That is to bring Christ from above.)

(*) Deuteronomy 30:12 .

(e) Think not with thyself, as men that are staggering used to do.

(♣) Because we cannot perform the Law, it maketh us to doubt, who shall go to heaven and to say, Who shall go down to the deep to deliver us thence? But faith teacheth us that Christ is ascended up to take us with him and hath descended into the depth of death to destroy death, and deliver us.

7 Or, Who shall descend into the deep? (That is to bring Christ again from the dead.)

8 (5) But what saith it? (*) The (f) word is near thee, *even* in thy mouth, and in thy heart. This is the (♣) word of faith which we preach.

(5) Vocation cometh by the word preached.

(*) Deuteronomy 30:14 .

(f) By the word, Moses understood the Law which the Lord published with his own voice; and Paul applied it to the preaching of the Gospel, which was the perfection of the Law.

(♣) That is, the promise and the Gospel which agreeth with the Law.

9 (6) For if thou shalt (g) confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that (h) God raised him up from the dead, thou shalt be saved;

(6) That is indeed true faith which is settled not only in the head, but also in the heart of man, whereof also we also give testimony, by our outward life, and which tendeth to Christ as our alone and only Saviour, even as he setteth forth himself in his word.

(g) If thou profess plainly, sincerely, and openly, that you takest Jesus only to be thy Lord and

Saviour.

(h) The Father, who is said to have raised the Son from the dead; and this is not spoken to shut out the divinity of the Son, but to set forth the Father's council teaching our redemption in the resurrection of the Son.

10 For with the heart man (i) believeth unto righteousness, and with (*) the mouth man confesseth to salvation.

(i) Faith is said to justify, and furthermore seeing the confession of the mouth is an effect of faith, and confession is the way to come to salvation, it followeth that faith is also said to save.

(*) That is, the way to be saved is to believe with heart that we are saved only by Christ, and to confess the same before the world.

11 (7) For the Scripture saith, (*) Whosoever (k) believeth in him, shall not be ashamed.

(7) Now he proveth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoever he listeth without any difference, and this confirmeth by a double testimony.

(*) Isaiah 28:16 .

(k) To believe in God is to yield and consent to God his promise of our salvation by Christ, and that not only in general, but when we know that the promises pertain to us where upon riseth a sure trust.

12 For there is no difference between the Jew and the Grecian; for he that is Lord over all, is rich unto all that call on him.

13 (*) (8) For whosoever shall call upon the Name of the Lord, shall be saved.

(*) Joel 2:32; Acts 2:21 .

(8) True calling upon the Name of God is the testimony of true faith, and true faith of true vocation or calling, and true calling, of true election.

14 But how shall they call on him, in whom they have not believed? (9) And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?

(9) That is, true faith which seeketh God in his word, and that preached according as God hath appointed in the Church.

15 And how shall they preach, except they be sent? As it is written, (*) How beautiful are the (♣) feet of them which bring glad tidings of peace, and bring glad tidings of good things!

(*) Isaiah 52:7; Nahum 1:15 .

(♣) Or, the coming.

16 (10) But they have not (l) all obeyed the Gospel; for Isaiah saith, (*) Lord, who hath believed our (♣) report?

(10) Wheresoever faith is, there is also the word, but not contrariwise, wheresoever the word is, there is faith also; for many refuse and reject the word.

(l) He speaketh this because of the Jews.

(*) Isaiah 53:1; John 12:38 .

(♣) Meaning the Gospel and the good tidings of salvation which they preached.

17 (11) Then faith *is* by hearing, and hearing (*) by the (m) word of God.

(11) A conclusion of the former gradation; we must ascend from faith, to our vocation, as by our vocation we came to the testimony of our election.

(*) That is, by God's commandment, of whom they are sent that preach the Gospel. It may be also taken for the very preaching itself.

(m) By God's Commandment.

18 (12) But I demand, Have (♣) they not heard? (*) No doubt their (♣) sound went out through all the earth, and their words into the ends of the (♦) world.

(12) An objection: if calling be a testimony of election, were not the Jews called? Why should I not grant that, saith the Apostle, seeing that there is no nation which hath not been called? Much less can I say, that the Jews were not called.

(♣) Both the Jews and Gentiles.

(*) Psalm 19:3 .

(♣) The Hebrew word signifieth the line or proportion of the heavens, whose most excellent frame, besides the rest of God's creatures, preacheth unto the whole world and setteth forth the worthiness of the Creator.

(♦) Then seeing all the world knew God by his creatures, the Jews could not be ignorant, and so sinned of malice.

19 (13) But I demand, Did not Israel know *God*? First Moses saith, (*) I will provoke you to envy by a (n) nation that is not *my* nation, and by a foolish *nation* I will anger you.

(13) The defender and maintainer of the Jew's cause, goeth on still to ask, whether the Jews also knew not God which called them. Isaiah, (saith the Apostle) denieth it, and witnesseth that the Gospel was translated from them to the Gentiles, because the Jews neglected it. And therewithal the Apostle teacheth, that the outward and universal calling, which is set forth by the creation of the world, sufficeth not to the knowledge of God, yea, and that the particular also which is by the word of God, is of itself of small or no efficacy, unless it be apprehended or laid hold of by faith, by the gift of God; otherwise by unbelief it is made unprofitable, and that by the only fault of man, who can pretend no ignorance.

(*) Deuteronomy 32:21 .

(n) He calleth all profane people, a nation that is no nation, that they are not said to live but to die, which are appointed for everlasting condemnation.

20 (*) And Isaiah is (o) bold, and saith, I was found of them that sought me not, and have been made manifest to them that asked not after me.

(*) Isaiah 65:8 .

(o) Speaketh without fear.

21 And unto Israel he saith, (*) All the day long have I stretched forth my hand unto a (♣) disobedient, and gainsaying people.

(*) Isaiah 65:2 .

(♣) Or, unbelieving.

Romans 11

1 Lest the casting off of the Jews should be limited according to the outward appearance, 4 he sheweth that Isaiah was in times past deceived; 16 and that, seeing they have a holy root, 23 many of them likewise shall be holy. 18-24 He exhorteth the Gentiles to be humble, 33 and crieth out, that God's judgments are unsearchable.

1 I Demand then, (1) Hath God cast away his people? God forbid. For (2) I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

(1) Now the Apostle sheweth how this doctrine is to be applied to others abiding still in his propounded cause. Therefore he teacheth us that all the Jews in particular are not cast away, and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect or not.

(2) The first proof, I am a Jew, and yet elected, therefore we may and ought fully resolve upon our election, as hath been before said; but of another man's we cannot be so certainly resolved, and yet ours may cause us to hope well of others.

2 (3) God hath not cast away his people which he (a) (*) knew before. (4) Know ye not what the Scripture saith of Elijah, how he maketh request unto God (♣) against Israel, saying,

(3) The second proof: because that God is faithful in his league or Covenant, although men be unfaithful; So then seeing that God hath said, that he will be the God of his unto a thousand generations, we must take heed, that we think not that the whole race and offspring is cast off, by reason of the unbelief of a few, but rather, that we hope well of every member of the Church, because of God's league and Covenant.

(a) Which he loved and chose from everlasting.

(*) And elected before all beginning.

(4) The third proof, taken from the answer that was made to Elijah; even then also, when there appeared openly to the face of the world no elect, yet God knew his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that even the most watchful and sharp sighted pastors think it to be clean extinct and put out.

(♣) He talked with God not that he should punish Israel, but yet lamented their falsehood and so his words made against them.

3 (*) Lord, they have killed thy Prophets, and dug down thine altars, and I am left alone, and they seek my life?

(*) 1 Kings 19:10 .

4 But what saith the answer of God to him? (*) I have (b) reserved unto myself (♣) seven thousand men, which have not bowed the knee to (c) Baal.

(*) 1 Kings 19:18 .

(b) He speaketh of remnants and reserved people which were chosen from everlasting, and not of remnants that should be chosen afterwards, for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.

(♣) Meaning an infinite number.

(c) Baal signifieth as much as Master or patron, or one in whose power another is, which name the idolaters at this day give their idols, naming them patrons and patronesses or Ladies.

5 Even so then at this present time is there a remnant according to the (d) (*) election of grace.

(d) The election of grace, is not whereby men chose grace, but whereby God chose us of his grace and goodness.

(*) Or, free election of grace.

6 (5) And if *it be* of grace, it is (e) no more of works, or else were grace no more grace; but if it be of works, it is no more grace, or else were work no more work.

(5) Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen, and let them that stubbornly refuse the grace and free mercy of God, impute it unto themselves.

(e) This saying beateth down flat to the ground all the doctrine of all kinds and manner of works, whereby our justifiers of themselves do teach, that works are either wholly or partly the cause of our justification.

7 What then? Israel hath not obtained that he sought, but the election hath obtained it, and the rest have been (f) hardened,

(f) Look Mark 3:5 .

8 (6) According as it is written, (*) God hath given them the spirit of (g) (♣) slumber, eyes that they (h) should not see, and ears that they should not hear unto this day.

(6) And yet this hardness of heart cometh not but by God's just decree and judgment, and yet without fault, whom as he so punisheth the unthankful by taking from them all sense and perseverance, and by doubling their darkness, that the benefits of God which are offered unto them, do redound to their just destruction.

(*) Isaiah 6:9; Isaiah 29:10; Matthew 13:14; John 12:40; Acts 28:26 .

(g) A very dead sleep which taketh away all sense.

(♣) Or, pricking.

(h) That is, eyes unjust to see.

9 And David saith, (*) (i) Let their (♣) table be made a snare, and a net, and a stumblingblock, even for a recompense unto them.

(*) Psalm 69:23 .

(i) As unhappy birds are enticed to death by that which is their sustenance, so did that only thing turn to the Jew's destruction, out of which they sought life, to wit, the Law of God, for the preposterous zeal whereof they refused the Gospel.

(♣) Christ by the mouth of the Prophet wisheth that which came upon the Jews, that is, that as birds are taken whereas they think to find food, so the Law which the Jews of a blind zeal preferred to the Gospel thinking to have salvation by it, should turn to their destruction

10 Let their eyes be darkened that they see not, and (*) bow down their back always.

(*) Take from them thy grace and strength.

11 (7) I demand then, Have they stumbled, that they (*) should fall? God forbid. But through their fall, salvation *cometh* unto the Gentiles, to (♣) provoke them to follow them.

(7) God appointed this casting out of the Jews, that it might be an occasion to call the Gentiles; and again might turn this calling of the Gentiles, to be an occasion to restore the Jews, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learn, that the severity of God serveth as well to the setting forth of his glory as his mercy doeth, and also that God prepare himself a way to mercy, by his severity, so that we ought not rashly to despair of any man, nor proudly triumph over other men, but rather provoke them to a holy emulation, that God may be glorified in them also.

(*) Without hope to be restored.

(♣) The Jews to follow the Gentiles.

12 Wherefore if the fall of them *be* the (k) riches of the world, and the diminishing of them the (*) riches of the Gentiles, how much more shall their (l) abundance *be*?

(k) By riches he meaneth the knowledge of the Gospel to everlasting life; and by the world, all nations dispersed throughout the whole world.

(*) In that the Gentiles have the knowledge of the Gospel.

(l) Of the Jews, when the whole nation without exception shall come to Christ.

13 (8) For *in that* I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I (m) magnify my office,

(8) He witnesseth by his own example, that he goeth before all others in this behalf.

(m) I make noble and famous.

14 *To try* if by any means I might (*) provoke them of my flesh to follow them, and might save some of them.

(*) That they might be jealous over Christ against the Gentiles, and so to be more fervent in love toward Christ than the Gentiles.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *be*, (n) but (*) life from the dead?

(n) It shall come to pass that when the Jews come to the Gospel, the world shall as it were quicken again, and rise up from death to life.

(*) The Jews now remain, as it were, in death for lack of the Gospel; but when both they and the Gentiles shall embrace Christ, the world shall be restored to a new life.

16 (9) For if (*) the (o) firstfruits *be* holy, so *is* the whole lump; and if the (p) root *be* holy, so *are* the branches.

(9) The nation of the Jews being considered in their stock and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we must not stick in their unworthiness, to think that they are at once all cast off, but we ought to consider the root of the Covenant, and rather go back to their ancestors which were faithful, that we may know that the blessing of the Covenant resteth in some of their posterity, as we also find proof hereof in ourselves.

(*) Abraham was not only sanctified, but his seed also which neglected not the promise.

(o) He alludeth to the firstfruits of the loaves by the offering whereof all the whole crop of corn was

sanctified, and they might use the rest of the year following with good conscience.
(p) Abraham.

17 (*) (10) And though some of the branches be broken off, and thou being a wild Olive tree, wast grafted in (q) (♣) for them, and made (r) partaker of the root and fatness of the (♣) Olive tree;

(*) Jeremiah 11:6 .
(10) There is no cause why the Gentiles which have obtained mercy, should triumph over the Jews which condemn the grace of God, seeing they are grafted into the Jew's ancestors. But let them rather take heed that which also be not found in them which is worthily condemned in the Jews. And hereof also this general doctrine may be gathered and taken, that we ought to be studious of God's glory, even in respect of our neighbors; so far ought we to be from bragging and glorying, for that, which we are preferred before others by a singular grace.
(q) In place of those boughs which are broken off.
(♣) Or, in them.
(r) It is against the common course of husbandry, that the barren juice of the imp is changed with the juice of the good tree.
(♣) That is, the Church of the Israelites.

18 (s) Boast not thyself against the branches; and if thou boast thyself, thou bearest not the root, but the root thee.

(s) We may rejoice in the Lord, but so that we despise not the Jews, whom we ought rather to provoke to that good striving with us.

19 Thou wilt say then, The branches are broken off, that I might be grafted in.

20 Well, through unbelief they are broken off, and thou standest by faith. Be not highminded, but (t) (*) fear.

(t) See that thou stand in awe of God modestly and carefully.
(*) Be careful; worship God, and trust in his promises.

21 For if God spared not the (u) natural branches, *take heed*, lest he also spare not thee.

(u) He calleth them natural, not because they had any holiness by nature, but because they were born of them whom the Lord set apart for himself from, other nations, by his league and covenant which he freely made with them.

22 (11) (*) Behold therefore the (x) bountifulness, and severity of God, toward them which have fallen, severity, but toward thee, bountifulness, if thou continue in *his* (y) bountifulness; or else thou shalt also be cut off.

(11) Seeing the matter itself declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetual) we must take good heed, that which be not found in ourselves, which we think blameworthy in others, for the election is sure, but they that are truly elect and engrafted, are not proud in themselves with contempt of others, but with due reverence to God, and love towards their neighbor, run to the mark which is set before them.
(*) He speaketh of the Jews and Gentiles in general.
(x) The tender and loving heart.
(y) In that state which God his bountifulness hath advanced thee unto, and we must mark here, that

he speaketh not of the election of every private man which remaineth steadfast forever, but of the election of the whole nation.

23 (12) And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again.

(12) Many are now for a season cut off, that is, are without the root, which in their time shall be grafted in, and again there are a great sort, which after a sort, and touching the outward shew, seem to be engrafted, which notwithstanding through their own fault afterwards are cut off and clean cast away; which thing is especially to be considered in nations and peoples, as in the Gentiles and Jews.

24 For if thou wast cut out of the Olive tree, which was wild by (z) nature, and wast grafted contrary to nature in a (a) right Olive tree, how much more shall they that are by nature, be grafted in their own Olive tree?

(z) Understand nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posterity.

(a) Into the people of the Jews which God had sanctified of his grace, and he speaketh of the whole nation, not of every one part.

25 (13) For I would not, brethren, that ye should be ignorant of this secret (lest ye should be arrogant in (b) yourselves) that partly (*) obstinacy is come to Israel, until the fullness of the Gentiles be (c) come in.

(13) The blindness of the Jews is neither so universal that the Lord hath no elect in that nation, neither shall it be continual, for there shall be a time wherein they also (as the Prophets have forewarned) shall effectually embrace that which they do now so stubbornly for the most part reject and refuse.

(b) That ye be not proud within yourselves.

(*) Meaning stubbornness and indurations against God's word.

(c) Into the Church.

26 And so (♣) all Israel shall be saved, as it is written, (*) The deliverer shall come out of Sion, and shall turn away the ungodliness from Jacob.

(♣) He sheweth that the time shall come that the whole nation of the Jews though not every one particularly, shall be joined to the Church of Christ.

(*) Isaiah 59:20 .

27 And this is my covenant to them, (*) When I shall take away their sins.

(*) Isaiah 27:9 .

28 (14) As concerning the (d) Gospel, *they are enemies for your sakes*, but as touching the (e) election, they are beloved for the fathers' sakes.

(14) Again, that he may join the Jews and Gentiles together as it were in one body, and especially may teach what duty the Gentiles owe to the Jews, he beateth this into their heads, that the nation of the Jews is not utterly cast off without hope of recovery.

(d) For as much as they receive it not.

(e) In that, which God respecteth not what they deserve, but what he promised to Abraham.

29 (15) For the (*) gifts and calling of God are without repentance.

(15) The reason or proof; because the covenant made with that nation of life everlasting, cannot be frustrate and vain.

(*) To whom God giveth his Spirit of adoption, and whom he calleth effectually, he cannot perish; for God's eternal counsel never changeth.

30 (16) For even as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

(16) Another reason, because that although that they which are hardened, are worthily punished, yet hath not this stubbornness of the Jews so come to pass properly for a hatred to that nation, but that an entry might as it were be opened to bring in the Gentiles, and afterward, the Jews being inflamed with emulation of this mercy which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appear that both Jews and Gentiles are saved, only by the free mercy and grace of God, which could not have been so manifest, if at the beginning, God had brought all together into the Church, or if he had saved the nation of the Jews without this interruption.

31 Even so now have they not believed (*) by the mercy *shewed* unto you, that they also may obtain mercy.

(*) Or, that by your mercy.

32 For God hath shut up (f) all in unbelief, that he might have mercy on all.

(f) Both Jews and Gentiles.

33 (17) O the deepness of the riches, both of the wisdom, and knowledge of God! How unsearchable are his (g) judgments, and his (h) ways past finding out!

(17) The Apostle crieth not as astonished with this wonderful wisdom of God, which he teacheth us, ought to be religiously revered, and not curiously and profanely to be searched beyond the compass of that which God hath revealed unto us.

(g) The course that he holdeth in governing all things both generally and particularly.

(h) The order of his counsels and doings.

34 (*) (18) For (♣) who hath known the mind of the Lord? Or who was his counselor?

(*) Isaiah 40:13; 1 Corinthians 2:16 .

(18) He bridleth three manner of ways, the wicked boldness of man; first, because that God is above all, most wise, and therefore it is very absurd, and plainly godless to measure him by our folly. Moreover, because he is debtor to no man, and therefore no man can complain of injury done unto him. Thirdly, because all things are made for his glory, and therefore we must refer all things to his glory, much less may we contend and debate the matter with him.

(♣) He reproveth the rashness of men which murmur against the judgments of God.

35 Or who hath (*) given unto him (i) first, and he shall be recompensed?

(*) That is, provoked him by his good works.

(i) This saying overthroweth the doctrine of foreseen works and merits.

36 For of (*) him, and through him, and for (k) him are all things; to him *be* glory forever. Amen.

(*) All things are created and preserved of God to set forth his glory.

(k) To wit, for God, to whose glory all things, are referred, not only things that were made, but especially his new works which he worketh in his elect.

Romans 12

1 He exhorteth 2 to that worship which is acceptable to God, 9 to love unfeigned, 14-20 even towards our enemies.

1 I Beseech (1) you therefore brethren, (a) by the mercies of God, that ye (b) give up your (c) bodies a (d) (*) living sacrifice, holy, acceptable unto God, *which is your* (e) (♣) reasonable serving of God.

(1) The fourth part of this Epistle, which after the finishing of the chief points of Christian doctrine, consisteth in declaring of precepts of Christian life. And first of all he giveth general precepts and grounds; the chiefest whereof is this that every man consecrate himself wholly to the spiritual service of God, and do as it were sacrifice himself, trusting to the grace of God.

(a) By this preface he sheweth that God's glory is the utmost end of all our doings.

(b) In times past the sacrifices were presented before the altar, but now the altar is everywhere.

(c) Yourselves, in times past, other bodies than our own, now our own must be offered.

(d) In times past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them.

(*) Instead of dead beasts, lively sacrifice; instead of the blood of beasts which was but a shadow and pleased not God of itself, the acceptable sacrifice of the spiritual man, framed by faith to godliness and charity.

(e) Spiritual.

(♣) That is, true, lawful and spiritual, 1 Peter 2:5 .

2 (2) And fashion not yourselves like unto this world, but be ye changed by the renewing of your (f) mind, that ye may (*) prove what is the (♣) good, and acceptable and perfect will of God.

(2) The second precept is this, that we take not other men's opinions or manners for a rule for life, but that we wholly renouncing this world, set before us as our mark, the will of God, as it is manifested and opened unto us in his word.

(f) Why then there is no place left for reason, which the heathen Philosophers place as a Queen in a Castle, nor for man's free will, which the Popish schoolmen dream on, if the mind must be renewed, Look at Ephesians 1:18; Ephesians 2:5; Ephesians 4:17; Colossians 1:21 .

(*) Ephesians 5:17; 1 Thessalonians 4:3 .

(♣) Whatsoever is not agreeable to God's will, is evil, displeasing and imperfect.

3 (3) For I (g) say through the grace that is given unto me, to every one that is among you, that no man (h) presume to understand above that which is meet to

understand, but that he (♣) understand according to (i) (♣) sobriety, as God hath dealt to every man the (*) measure of (k) faith.

(3) Thirdly, he admonisheth us very earnestly, that every man keep himself within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him.

(g) I charge.

(h) That he please not himself too much, as they do, which persuade themselves they know more than indeed they do.

(♣) Two things are required, if we will judge soberly of God's gifts in us; the one that we do not arrogate to ourselves that which we have not; next, that we boast not of the gifts, but reverently use them to God's honor.

(i) We shall be sober, if we take not that upon us, which we have not, and if we brag not of that we have.

(♣) That is, soberly, not neglecting God's gifts, but using them to his glory.

(*) 1 Corinthians 12:11; Ephesians 4:7 .

(k) By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost poureth upon the faithful.

4 (4) For as we have many members in one body, and all members have not one office,

(4) There is a double reason of the precept going afore; the one is because God hath not committed everything to be done of every man, and therefore he doeth backwardly, and not only unprofitably, but also to the great disprofit of others, wearieth himself and others, which passeth the bounds of his vocation; the other is, for that this diversity and inequality of vocations and gifts, redoundeth to our commodity seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth that no man ought to be grieved there at seeing that the use of every private gift is common.

5 So we being many, are one body in Christ, and every one, one another's members.

6 (*) (5) Seeing then that we have gifts that are divers, according to the grace that is given unto us, whether *we have* (♣) prophecy, *let us prophesy* according to the (l) proportion of (♣) faith;

(*) 1 Peter 4:10 .

(5) That which he spake before in general, he applieth particularly to the holy functions wherein men offend with greater danger. And he divideth them into two sorts, to wit, into Prophets, and Deacons, and again he divideth the Prophets into doctors and Pastors. And of Deacons he maketh three sorts, to wit, the one to be such as are (as it were) treasurers of the Church coffers, whom he calleth properly Deacons, the other to be the governors of discipline, who are called Seniors or Elders, the third to be such as properly served in the help of the poor, of which sort the company of widows were.

(♣) By prophesying here he meaneth preaching and teaching, and by office or ministry all such offices, as appertain to the Church as Elders and Deacons.

(l) That every man observe the measure of that which is revealed unto him.

(♣) By faith he meaneth the knowledge of God in Christ with gifts of the holy Ghost.

7 Or an office, *let us wait* on the office, or he that (m) teacheth, on teaching;

(m) Whose office only is to expound the Scriptures.

8 Or he that (n) exhorteth, on exhortation; he that (o) (♣) distributeth, *let him do it* (*) with simplicity; he that (p) ruleth, with diligence; he that (q) (♣) sheweth mercy, with cheerfulness.

(n) Who in other places is called the Pastor.
(o) To wit, the alms, that he distribute them faithfully, and without respect of person.
(♣) Of these officers some are Deacons, some Governors, some keep the poor.
(*) Matthew 6:2; 2 Corinthians 9:7 .
(p) The Elders of the Church.
(q) They that are busied about tendering on the poor, must do it with cheerfulness, lest they add sorrow to sorrow.
(♣) He meaneth them which were appointed to look unto the poor, as for the most part were the widows, Acts 6:1; 1 Timothy 5:9 .

9 (6) *Let love be without dissimulation.* (*) Abhor that which is evil, and cleave unto that which is good.

(6) Now he cometh to the duties of the second Table, which he deriveth from charity, which is as it were the fountain of them all. And he defineth Christian charity by sincerity, hatred of evil, earnest study of good things, good affection to help our neighbor, and whose final end is, the glory of God.
(*) Amos 5:15 .

10 (*) Be affectioned to love one another with brotherly love. In giving honor, go one before another;

(*) Ephesians 4:2; Hebrews 13:1; 1 Peter 2:17 .

11 Not slothful to do service; fervent in spirit, (r) serving (*) the Lord;

(r) This piece is well put in, for it maketh a difference between Christian duties, and Philosophical duties.
(*) Or, the time.

12 (7) Rejoicing in hope, patient in tribulation, (*) continuing in prayer,

(7) He reckoneth up divers other virtues together with their effects, to wit, hope, patience in tribulation, equanimity, continuance in prayer, liberality towards the saints, hospitality, moderation of mind, even in helping our enemies, a selfsame feeling with others as well in adversity as prosperity, modesty, endeavor to maintain honest concord so nigh as we may with all men, which cannot be extinguished by any man's injuries.
(*) 1 Peter 5:8 .

13 (*) (s) Distributing unto the (t) necessities of the Saints; (♣) giving yourselves to hospitality.

(*) Luke 18:1; 1 Corinthians 16:1 .
(s) A true rule of charity, when we are no less touched with other men's wants, than with our own, and having that feeling, to help them as much as we can.
(t) Not upon pleasure, and needless duties, but upon necessary uses.
(♣) Hebrews 13:2; 1 Peter 4:13 .

14 (*) Bless them which persecute you; bless, *I say*, and curse not.

(*) Matthew 5:44 .

15 Rejoice with them that rejoice, and weep with them that weep.

16 Be of like affection one towards another. (*) Be not highminded, but make yourselves equal to them of the (u) lower sort. Be not (x) wise in (♣) yourselves.

(*) Proverbs 3:7; Isaiah 5:11 .

(u) There is nothing that doth so much break concord as ambition, when as every man lieth a base estate, and seeketh ambitiously to be aloft.

(x) Be not puffed up with opinion of your own wisdom.

(♣) That is, in your own conceit.

17 (*) Recompense to no man evil for evil. (♣) Procure things honest in the sight of all men.

(*) Proverbs 20:22; Matthew 5:39; 2 Corinthians 8:11; 1 Peter 3:9 .

(♣) Live so honestly and godly that no man can find fault with you.

18 (*) If it be possible, as much as in you is, have peace with all men.

(*) Hebrews 12:14 .

19 Dearly beloved, (*) avenge not yourselves, but give place unto wrath, for it is written, (♣) Vengeance is mine, I will repay, saith the Lord.

(*) Matthew 5:38 .

(♣) Deuteronomy 32:35; Hebrews 10:30 .

20 (*) Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap (y) (♣) coals of fire on his head.

(*) Proverbs 24:22 .

(y) After this sort doth Solomon point out the wrath of God that hangeth over a man.

(♣) For either thou shalt win him with thy benefit, or else his conscience shall bear him witness that God's burning wrath hangeth over him.

21 Be not overcome of evil, but overcome evil with goodness.

Romans 13

1 He willeth that we submit ourselves to Magistrates. 8 To love our neighbor. 13 To love uprightly, 14 and to put on Christ.

1 Let (*) (1) every (a) soul be subject unto the higher (2) powers. (3) For there is no power but of God; and the powers that be, are (b) ordained of God.

(*) Titus 3:1; 1 Peter 2:13 .

(1) Now he sheweth severally, what subjects owe to their Magistrates, to wit, obedience; From which he sheweth that no man is free; and in such sort that it is not only due to the highest Magistrate himself, but also even to the basest, which hath any office under him.

(a) Yea, though an Apostle, though an Evangelist, though a Prophet: Chrysostom. Therefore the tyranny of the Pope over all kingdoms must down to the ground.

(2) A reason taken of the nature of the thing itself; For to what purpose are they placed in higher degree, but that the inferior should be subject unto them?

(3) Another argument of great force: Because God is author of this order; so that such as are rebels ought to know, that they make war with God himself; wherefore they cannot but purchase to themselves great misery and calamity.

(b) Be distributed; for some are greater, some smaller.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves (*) condemnation.

(*) Not only the punishment of the Judges, but also the vengeance of God.

3 (4) For (*) Magistrates are not to be feared *for* good works, but *for* evil. (5) Wilt thou then be without fear of the power? Do well, so shalt thou have praise of the same.

(4) The third argument taken from the end wherefore they were made, which is most profitable, for that God by this means preserveth the good and bridleth the wicked, by which words the Magistrates themselves are put in mind of that duty which they owe to their subjects.

(*) Or, princes, or rulers.

(5) An excellent way to bear this yoke, not only without grief, but also with great profit.

4 For he is the minister of God for thy wealth, (6) but if thou do evil, fear; for he beareth not the sword for nought; for he is the minister of God (*) to (c) take vengeance on him that doeth evil.

(6) God hath armed the Magistrate even with a revenging sword.

(*) Greek, a revenger with wrath.

(c) By whom God revengeth the wicked.

5 (7) Wherefore ye must be subject, not because of wrath only, but (d) also for (*) conscience' sake.

(7) The conclusion: We must obey the Magistrate, not only for fear of punishment, but much more because that (although the Magistrate have no power over the conscience of man, yet seeing he is God's minister) he cannot be resisteth by any good conscience.

(d) So far as lawfully we may; for if unlawful things be commanded us, we must answer as Peter teacheth us, It is better to obey God than men.
(*) For no private man can condemn that government which God hath appointed without the breach of his conscience; and here, he speaketh of civil magistrates, so that Antichrist and his cannot wrest this place to establish their tyranny over the conscience.

6 (8) For, for this cause ye pay also tribute, for they are God's ministers, applying themselves for the same (*) thing.

(8) He reckoneth up the chiefest things wherein consisteth the obedience of subjects.
(*) That is, to defend the good and to punish the evil.

7 (*) Give to all men therefore their duty: tribute, to whom *ye owe* tribute; custom, to whom custom; fear, to whom (e) fear; honor, to whom *ye owe* (f) honor.

(*) Matthew 22:11 .
(e) Obedience, and that from the heart.
(f) Reverence, (which as reason is) we must give to the Magistrate.

8 (9) Owe nothing to any man, but to love one another; (10) for he that loveth another, hath fulfilled the (g) (*) Law.

(9) He sheweth how very few judgments need to be executed, to wit, if we so order our life, as no man may justly require anything of us, besides that only that we owe one to another, by the perpetual law of charity.
(10) He commendeth charity as an abridgement of the whole law.
(g) Has hath not only done one commandment, but performed generally that which the Law commandeth.
(*) He meaneth only the second table, meaning, the second commandment; Exodus 20:4 .

9 For this, (*) Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is (h) briefly comprehended in this saying, *even* in this, (♣) Thou shalt love thy neighbor as thyself.

(*) Exodus 20:14; Deuteronomy 5:18 .
(h) For the whole Law commandeth nothing else, but that we love God and our neighbor. But seeing Paul speaketh here of the duties we owe one to another, we must restrain this word, Law to the second Table.
(♣) Leviticus 19:18; Matthew 22:39; Mark 12:31; Galatians 5:14; James 2:8 .

10 Love doeth not evil to his neighbor; therefore is love the (*) fulfilling of the Law.

(*) 1 Timothy 1:5 .

11 (11) And that, considering the season, that *it is* now time that we should arise from sleep; for now is our salvation (*) nearer, than when we believed it.

(11) An application taken of the circumstance of the time; which also itself putteth us in mind of our duty, seeing that this remaineth after that the darkness of ignorance and wicked affections by the

knowledge of God's truth be driven out of us, that we order our life according to that certain and sure rule of all righteousness and honesty, being fully grounded upon the virtue of the Spirit of Christ.
(*) Before we believed, it had been in vain to tell us these things; but now seeing our salvation is near, let us take heed that we neglect not this occasion.

12 The night is past, and the day is (i) at hand, let us therefore cast away the works (k) of darkness, and let us put on the (*) armor of light,

(i) In other places we are said to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight.
(k) That kind of life, which they lead that flee the light.
(*) That is, honest manners and godly.

13 So that we walk honestly, as in the day; not in (*) (♣) gluttony, and drunkenness, neither in chambering and wantonness, nor in strife and envying.

(*) Luke 21:34 .
(♣) Or, riot.

14 (*) But (l) put ye on the Lord JESUS CHRIST, and take no thought for the flesh, to *fulfill* the lusts of it.

(*) Galatians 5:16; 1 Peter 2:11 .
(l) To put on Christ, is to possess Christ, to have him in us, and us in him.

Romans 14

1 He willeth that we so deal with the weak in faith, 5 that through our faith they be not offended. 10 And on the other side he commandeth them not rashly to judge of the stronger; 19 That within the bounds of edification 20 and charity. 22 Christian liberty may consist.

1 Him (1) that is weak in the (*) faith, (a) receive unto you, *but* not (♣) for (b) controversies of disputations.

(1) Now he sheweth how we ought to behave ourselves toward our brethren in matters and things indifferent, offending in the use of them, not from malice's or damnable superstition, but for lack of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently and patiently, and so that we apply ourselves to their ignorance in such matters according to the rule of charity.
(*) That is, the doctrine of the Gospel.
(a) Do not for a matter or thing that is indifferent, and such as you may do or not do, shun his company, but take him to you.
(♣) Lest he should depart either more ignorant than he came, or else with a greater scruple of conscience.
(b) To make him by your doubtful and uncertain disputations go away more in doubt than he came, or start back with a troubled conscience.

2 (2) One (c) believeth that he may eat of all things, and another, which is weak, eateth herbs.

(2) He propoundeth for an example, the difference of meats, which some thought was necessarily to be observed as a thing prescribed by the Law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospel, knew well that this schoolmastership of the Law was abolished.
(c) Known by faith.

3 (3) Let not him that eateth, despise him that eateth not; and let not him which eateth not, condemn him that eateth, for (4) God hath received him.

(3) In such a matter, saith the Apostle, Let neither them which know their liberty, proudly despise their weak brother, neither let the unlearned crabbedly or frowardly condemn that, which they understand not.
(4) The first reason: Because that seeing both he that eateth and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can justly be condemned, neither he which eateth be justly condemned; Now the first proposition is declared in Romans 14:6 .

4 (*) (5) Who art thou that condemnest another man's servant? He standeth or falleth to his own (♣) master. Yea, he shall be established, for God is able to make him stand.

(*) James 4:12 .
(5) Another reason which hangeth upon the former; why the ruder and more unlearned ought not to be condemned of the more skillful, as men without hope of salvation; Because, saith the Apostle, he that is ignorant today, may be endued tomorrow with further knowledge, so that he also may stand sure; Therefore it belongeth to God, and not unto man, to pronounce the sentence of condemnation.
(♣) It is the Lord's matter and not thine.

5 (6) This man esteemeth one day above another day, and another man counteth every day alike; (7) let (d) every man be (*) fully persuaded in his mind.

(6) Another example of the difference of days according to the law.
(7) He setteth against this contempt, and hasty or rash judgments, a continual desire to profit, that the strong may be certainly persuaded of their liberty, of what manner and sort it is, and how they ought to use it, and again the weak may daily profit, lest either they abuse the gift of God, or these please themselves in their infirmity.
(d) That he may say in his conscience, that he knoweth and is persuaded by Jesus Christ, that nothing is unclean of itself, and this persuasion must be grounded upon the word of God.
(*) We must be assured in our conscience by God's word in all things that we do; that if we be strong, we may know what is our liberty; and if we be weak, we may learn to profit daily.

6 (8) He that (e) (*) observeth the day, observeth it to the (♣) Lord; and he that observeth not the day, observeth it not to the (f) Lord. He that (g) eateth, eateth to the Lord; (9) for he giveth God thanks; and he that (♣) eateth (h) not, (♠) eateth not to the Lord, and giveth God thanks.

(8) A reason taken from the nature of indifferent things, which a man may with good conscience do and omit, for seeing that the difference of days and meats was appointed by God, how could they, which as yet understood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in this behalf, did with good conscience neither observe days nor meats. Therefore saith the Apostle, verse ten. Let not the strong condemn the weak

for these things, seeing that the weak brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let him know that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceived by simple ignorance; and not of malice (for to such, the Apostles yielded not, no not for a moment) nor suspicion, but of a religious fear of God.

(e) Observeth precisely.

(*) That counteth one day more holy than another.

(♣) Who judgeth whether he doeth well or not.

(f) God shall judge whether he do well or not; and therefore you should rather strive about this, how every one of you may be allowed of God, than to think upon other men's doings.

(g) He that maketh no difference of meats.

(9) So the Apostle sheweth that he speaketh of the faithful, both strong and weak. But what if we have to do with infidels? Then must we here take heed of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstitions among things indifferent, as they did which sat down to meat in Idol's Temples; the other is, that then also when the matter is indifferent (as to buy a thing offered to idols, in the butcher's shambles, and to eat it at home in a private banquet) we wound not the conscience of our weak brother.

(♣) Because he thinketh the meats unclean by the Law.

(h) He that toucheth not meats which he taketh to be unclean by the Law.

(♦) Here we must note three things: first, that he speaketh of things which of themselves are indifferent, albeit in the Law they were not; next, that he reproveth not the condemning of the act but of the persons; thirdly that he meaneth not the stubborn and malicious, whom he calleth dogs and concision, but the weak and infirm to whom as yet God had not revealed the perfect liberty.

7 (10) For none of us liveth (*) to (i) himself, neither doeth any die to himself.

(10) We must not stick, saith he, in the meat itself, but in the use of the meat, so that he is justly to be reprehended that liveth so, that he casteth not his eyes upon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply, that we might eat this meat or that.

(*) Both our life, and death ought to profit our brother.

(i) Hath respect to himself only, which the Hebrews utter after this sort, Doeth well to his own soul.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

9 For Christ therefore died and rose again, and revived, that he might be Lord both of the dead and the quick.

10 (11) But why doest thou judge thy brother? Or why doest thou despise thy brother? (*) For we shall all appear before the judgment seat of Christ.

(11) The conclusion: we must leave to God his right; and therefore in matters, which according as the conscience is affected, are either good or evil, the strong must not despise their weak brethren, much less condemn them. But this consequent cannot be taken of equal force in the contrary, to wit, that the weak should not judge the strong, because the weak do not know, that they which do not observe a day, and eat, observe it not to the Lord, and eat to the Lord, as the strong men know, that the weak which observe a day and eat not, observe the day to the Lord, and eat not to the Lord.

(*) 2 Corinthians 5:10 .

11 For it is written, (*) I (k) (♣) live, saith the Lord, and every knee shall bow to me, and all tongues shall (l) confess unto God.

(*) Isaiah 45:23; Philippians 2:10 .

(k) This is a form of an oath, proper to God only, for he and none but he liveth, and hath his being of himself.

(♣) This oath particularly appertaineth to God who is the true life of himself, and giveth it to all others.

(l) Shall acknowledge me for their God.

12 So then every one of us shall give account of himself to God.

13 (12) Let us not therefore judge one another anymore, but use *your* judgment rather in (m) this, that no man put an occasion to fall, or a stumblingblock before *his* brother.

(12) After that he hath concluded what is not to be done, he sheweth what is to be done, to wit, we must take heed that we do not utterly cast down with abusing our liberty, our brother which is not yet strong.

(m) He rebuketh by the way, these malicious judgers of others, which occupy their heads about nothing, but to find fault with their brethren's life, whereas they should rather bestow their wits upon this, that they do not with their disdainfulness either cast their brethren clean down, or give them some offence.

14 (13) (*) I know, and am persuaded through the (n) Lord Jesus, that there is nothing unclean of (o) itself; but unto him that judgeth anything to be unclean, to him *it is* unclean.

(*) He preventeth the objection which the Christians might use.

(13) The preventing of an objection; It is true that the schoolmastership of the Law is taken away by the benefit of Christ, to such as know it, but yet notwithstanding we have to consider in the use of this liberty, what is expedient, that we may have regard to our weak brother, seeing that our liberty is not lost thereby.

(n) By the Spirit of the Lord Jesus, or by the Lord Jesus, who I am fore brake down the wall at his coming.

(o) By nature.

15 But if thy brother be grieved for the meat, now walkest thou not charitably. (*)
(14) Destroy not him with thy meat, for whom (15) Christ died.

(*) 1 Corinthians 8:11 .

(14) It is the part of a cruel mind to make more account of meat, than of our brother's salvation. Which thing they do, that presume to eat with the offence of any brother, and so give him occasion to go back from the Gospel.

(15) Another argument: We must follow Christ's example, who was so far from destroying the weak with meat, that he gave his life for them.

16 (16) Cause not your (*) commodity to be evil spoken of.

(16) Another argument: for that by this means the liberty of the Gospel is evil spoken of, as though it openeth the way to attempt anything whatsoever, and boldeneth us to all things.

(*) Which is the benefit of Christian liberty by abusing whereof ye cause the weaklings to blaspheme the Gospel which might seem to them contrary to God's will, and the doctrine of the Law.

17 (17) For the (*) kingdom of God, is not meat nor drink, but righteousness, and peace, and joy in the holy Ghost.

(17) A general reason, and the ground of all the other arguments: The kingdom of heaven consisteth not in these outward things, but in the study of righteousness, and peace, and comfort of the holy Ghost.

(*) God will not reign over his by such observations.

18 For whosoever in (p) these things serveth Christ, is acceptable unto God, and is approved of men.

(p) He that liveth peaceably, and doeth righteously through the holy Ghost.

19 (18) Let us then follow those things which concern peace, and wherewith one may edify another.

(18) A general conclusion: The use of this liberty, yea and our whole life, ought to be referred to the edifying of one another, insomuch that we esteem that thing unlawful by reason of the offence of our brother, which is of itself pure and lawful.

20 Destroy not the work of God for meats' sake. (*) All things indeed are pure; but *it is* evil for the man which eateth with offence.

(*) Titus 1:15 .

21 (*) *It is* good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak.

(*) 1 Corinthians 8:13 .

22 (19) Hast thou (q) (*) faith? Have it with thyself before God. Blessed *is* he that (♣) condemneth not himself in that thing which he (r) alloweth.

(19) He giveth a double warning in these matters, one, which pertaineth to the strong, that he which hath obtained a sure knowledge of this liberty, keep that treasure to the end he may use it wisely and profitably as hath been said; the other which respecteth the weak, that they do nothing rashly by other men's example with a wavering conscience, for that cannot be done without sin, whereof we are not persuaded by the word of God, that he liketh and approveth it.

(q) He shewed before Romans 14:14; what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent.

(*) Faith here is taken for a full persuasion of the Christian liberty in things indifferent as the Apostle interpreteth it in the fourteenth verse.

(♣) Which hath none evil remorse of conscience in his doing.

(r) Embraceth.

23 For he that (s) doubteth, is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of (*) faith, is sin.

(s) Reasoneth with himself.

(*) Meaning, of a right conscience.

Romans 15

1 The stronger must employ their strength to strengthen the weak. 3 By Christ's example, 7 who received 8 not only the Jews, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

1 We (1) which are strong, ought to bear the infirmities of the weak, and not to (a) please ourselves.

(1) Now the Apostle reasoneth generally of tolerating or bearing with the weak by all means, so far forth as may be for their profit.

(a) And despise others.

2 Therefore let every man please his neighbor in that which is (b) good to (*) edification.

(b) For his profit and edification.

(*) To edify, signifieth to do all manner duties to our neighbor, either to bring him to Christ, or if he be won, that he may grow from faith to faith; for the faithful are called the temple of God wherein he is resident by his holy Spirit, and these faithful are the stones of the new Jerusalem, that is the universal Church, Isaiah 54; Revelation 21; of the which building Christ is the chief cornerstone, Ephesians 2:20 .

3 (2) For Christ also would not please himself, but as it is written, (*) The rebukes of them which rebuke thee, fell (♣) on me.

(2) A confirmation taken of the example of Christ, who suffered all things to bring not only the weak, but also his most cruel enemies, overcoming them with patience, to his Father.

(*) Psalm 69:10 .

(♣) I did so bear them, as if they had been done to me and not to my Father.

4 (3) For whatsoever things are written (c) aforetime, are written for our learning, that we through patience, and comfort of the (d) Scriptures might have hope.

(3) The preventing of an objection: Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpose, that according to the example of our Fathers, we should in patience and hope bear one with another.

(c) By Moses and the Prophets.

(d) The Scriptures are said to teach and comfort, because God useth them to teach and comfort his people withal.

5 (4) Now the God of (♣) patience and consolation give you that ye be (*) likeminded one towards another, according to Christ Jesus,

(4) We must take an example of patience, of God that both the weak and the strong serving God with a mutual consent, may bring one another to God, as Christ also received us unto himself, although we were never so unworthy.

(♣) Which is the author of patience.

(*) 1 Corinthians 1:10 .

6 That ye with one mind, *and* with one mouth may praise God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also (e) received us to the (*) glory of God.

(e) He did not disdain us, but received us of his own accord, to make us partakers of God's glory.

(*) To make us partakers of God's glory.

8 (5) Now I say, that Jesus Christ was a (*) minister of the (f) circumcision, for the (g) truth of God, to confirm the promises *made* unto the fathers.

(5) An applying of the example of Christ to the Jews, whom he vouchsafed this honor for the promises which he made unto their fathers, although they were never so unworthy, that he executed the office of a minister amongst them with marvelous patience. Therefore much less ought the Gentiles despise them for certain faults, whom the Son of God so much esteemed.

(*) First to gather the Jews, and then the Gentiles that both might be made one flock.

(f) Of the circumcised Jews, for as long as he lived, he never went out of their quarters.

(g) That God might be seen to be true.

9 (6) And let the Gentiles praise God, for *his* mercy, as it is written, (*) For this cause I will (h) confess thee among the Gentiles, and sing unto thy Name.

(6) An applying of the same to the Gentiles, whom also the Lord of his incomprehensible goodness had regard of, so that they are not to be contemned of the Jews as strangers.

(*) 2 Samuel 22:50; Psalm 18:50 .

(h) I will openly profess, and set forth thy name.

10 And again he saith, (*) Rejoice, ye Gentiles with his people.

(*) Deuteronomy 32:43 .

11 And again, (*) Praise the Lord, all ye Gentiles, and laud ye him, all people together.

(*) Psalm 117:1 .

12 And again Isaiah saith, (*) There shall be a root of Jesse, and (♣) he that shall rise to reign over (♣) the Gentiles, in him shall the Gentiles trust.

(*) Isaiah 11:10 .

(♣) Which is Christ who did spring as a young bud out of the dry and dead root.

(♣) Then seeing he took both the Jews and Gentiles to his Father's glory, they ought by his example to love together.

13 (7) Now the God of (i) hope fill you with (k) all joy, and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

(7) He sealeth up as it were all the former treatise with prayers, wishing all that to be given them of the Lord, that he had commanded them.

- (i) In whom we hope.
(k) Abundantly and plentifully.

14 (8) And I myself also am persuaded of you, my brethren, that (l) ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.

- (8) The conclusion of the Epistle, wherein he first excuseth himself, that he hath written somewhat at large unto them, rather to warn them, than to teach them, and that of necessity, by reason of his vocation, which bindeth him peculiarly to the Gentiles.
(l) Of your own accord, and of yourselves.

15 Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,

16 That I should be the minister of Jesus Christ toward the Gentiles, ministering the Gospel of God, that the (m) offering up of the Gentiles might be acceptable, (*) being sanctified by the holy Ghost.

- (m) By the offering up of the Gentiles, he meaneth the Gentiles themselves, whom he offered to God as a sacrifice.
(*) The minister offereth up the people to God by the Gospel.

17 (9) I have therefore whereof I may rejoice in Christ Jesus in those things which *pertain* to God.

- (9) He commendeth his Apostleship highly by the effects, but yet so that moreover and besides that he speaketh all things truly, he giveth all the glory to God as the only author, and doth not properly respect himself, but this rather, that men might less doubt of the truth of the doctrine which he propoundeth unto them.

18 For I dare not (*) speak of anything, which (n) Christ hath not wrought by me, *to make* the Gentiles obedient in word and deed,

- (*) God gave him such ample occasions to set forth his excellent works that he had done by him, that the Apostle need not to seek any other thing to boast upon.
(n) Christ was so with me in all things, and by all means, that if I would never so fain, yet I cannot say, what he hath done by me to bring the Gentiles to obey the Gospel.

19 With the (o) power of signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

- (o) In the first place this word, Power, signifieth the force, and working of the wonders in piercing men's minds; and in the latter, it signifieth God's mighty power which was the worker of those wonders.

20 Yea, so I enforced myself to preach the Gospel, not where Christ was named, lest I should have built on another man's foundation.

21 But as it is written, (*) To whom he was not spoken of, they shall see *him*, and they that heard not, shall understand *him*.

(*) Isaiah 52:14 .

22 (*) (10) Therefore also I have been oft let to come unto you;

(*) Romans 1:11 .

(10) He writeth at large to the Romans, and that familiarly his singular good will towards them, and the state of his affairs but so, that he swerveth not a jot from the end of Apostolical doctrine; for he declareth nothing but that which appertaineth to his office, and is godly, and commending by a little digression as it were, the liberality of the Churches of Macedonia, he provoketh them modestly to follow their godly deed.

23 But now seeing I have no more place in these quarters, and also have (*) been desirous many years ago to come unto you,

(*) 1 Thessalonians 2:17 .

24 When I shall take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have been somewhat filled with your *company*.

25 But now go I to Jerusalem, to (p) (*) minister unto the Saints.

(p) Doing, his duty for the Saints, to carry them that many which was gathered for their uses.

(*) Which was to carry the alms.

26 For it hath pleased them of Macedonia and Achaia, to make a certain distribution unto the poor Saints which are at Jerusalem.

27 (11) For it hath pleased them, and their debtors are they. (*) For if the Gentiles be made partakers of their spiritual things, their duty is also to (q) minister unto them in carnal things.

(11) Alms are voluntary, but yet such as we owe by the law of charity.

(*) 1 Corinthians 9:11 .

(q) To serve their turns.

28 When I have therefore performed this, and have (r) (*) sealed them this (s) (♣) fruit, I will pass by you into Spain.

(r) Performed it faithfully, and sealed it as it were with my ring.

(*) I shall faithfully leave it with them, and as it were sealed most surely.

(s) This money which was gathered for the use of the poor, which alms is very fitly called fruit.

(♣) Alms is the fruit of faith and charity.

29 (12) And I know when I come, that I shall come to you with (*) abundance of the blessing of the Gospel of Christ.

(12) He promiseth them through the blessing of God, not to come empty unto them; and requiring of them the duty of prayers, he sheweth what thing we ought chiefly to rest upon in all difficulties and adversities.

(*) His coming shall be profitable unto them; for God will give him abundant knowledge of Divine mysteries to communicate unto them.

30 Also brethren, I beseech you for our Lord Jesus Christ's sake, and for the (t) love of the Spirit, that ye (*) would strive with me by prayers to God for me,

(t) For the mutual conjunction, wherewith the holy Ghost hath tied our hearts and minds together.

(*) 2 Corinthians 1:11 .

31 That I may be delivered from them which are disobedient in Judea, and that my service which I have to do at Jerusalem, may be (*) accepted of the Saints;

(*) He feared lest slanderous tongues would have made his message either odious, or less acceptable.

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Thus the (*) God of peace be with you all. Amen.

(*) Isaiah 9:6 .

Romans 16

1 He commendeth Phoebe. 3 He sendeth greetings to many. 17 And warneth to beware of them which are the causes of division.

1 I (1) Commend unto you Phoebe our sister, which is a servant of the Church of Cenchrea;

(1) Having made an end of the whole disputation, he cometh now to familiar commendations and salutations, and that to good consideration and purpose, to wit, that the Romans might know, who are most to be honored and made account of amongst them, and also whom they ought to set before them to follow; and therefore he attributeth unto every of them peculiar and singular testimonies.

2 That ye receive her in the (a) Lord, as it becometh Saints, and that ye assist her in whatsoever business she needeth of your aid; for she hath given hospitality unto many, and to me also.

(a) For Christ's sake which is proper to the Christians, for the heathen Philosophers have resemblances of the same virtues.

3 Greet (*) Priscilla and Aquila, my fellow helpers in Christ Jesus,

(*) Acts 18:3 .

4 (Which have for my life laid down their own neck. Unto whom not I only give thanks, but also all the Churches of the Gentiles.)

5 Likewise *greet* the (b) Church that is in their house. Salute my beloved Epenetus, which is the (c) (*) firstfruits of (♣) Achaia in Christ.

(b) The company of the faithful, for in so great a city as that was, there were divers companies.

(c) For he was the first of Achaia that believed in Christ; and this kind of speech is an allusion to the ceremonies of the Law.

(*) The first which was consecrate to the Lord by embracing the Gospel.

(♣) Or, Asia.

6 Greet Mary which bestowed much labor on us.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and (*) were in (d) Christ before me.

(*) They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

(d) Engrafted by faith.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *friends*.

11 Salute Herodion my kinsman. Greet them which are of the *friends* of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which *women* labor in the Lord. Salute the beloved Persis, which *woman* hath labored much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the Saints which are with them.

16 Salute one another with a (*) holy (e) (♣) kiss. The Churches of Christ salute you.

(*) 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Peter 5:14 .

(e) He calleth that a holy kiss, which proceedeth from a heart that is full of that holy love; now this is to be referred to the manner used in those days.

(♣) This was a sign of amity among the Jews, which he willeth to be holy, that is, that it come from a mind full of godly charity.

17 ¶ (2) Now I beseech you brethren, (f) mark them diligently which cause division and offences, contrary to the doctrine which ye have learned, and (*) avoid them.

(2) As by namely describing them, which were worthy of commendation, he sufficiently declared when they ought to hear and follow, so doeth he now point out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needful.

(f) Warily and diligently, as though you should scout out your enemies in a watch tower.

(*) 2 John 1:10 .

18 For they that are such, serve not the Lord Jesus Christ, but their own (*) bellies, and with (g) (♣) fair speech and flattering deceive the hearts of the simple.

(*) These be marks to know the false apostles by.

(g) The word which he useth, signifieth a promising which performeth nothing, and if thou hearest any such, you mayest assure thyself that he that promiseth thee is more careful of thy matters, than of his own.

(♣) The word signifieth him that promiseth much and performeth nothing, who seemeth also to speak for thy profit, but doeth nothing less.

19 (3) For your obedience is come abroad among all; I am glad therefore of you, but yet I would have you (h) wise unto that which is good, and (i) simple concerning evil.

(3) Simplicity must be joined with wisdom.

(h) Furnished with the knowledge of the truth, and wisdom, that you may embrace good things, and eschew evil, beware of the deceits and snares of false prophets, and resist them openly; and this place doeth plainly destroy the Papist's faith of credit, whereas they maintain it to be sufficient for one man to believe as another man believeth, without further knowledge, or examination what the matter is, or what ground it hath; using these daily speeches, We believe as our fathers believed, and we believe as the Church believeth.

(i) As men that know no way to deceive, much less deceive indeed.

20 (4) The God of peace shall tread Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

(4) We must fight, with a certain hope of victory.

21 (*) (5) Timothy my (♣) helper, and Lucius, and Jason, and Sosipater my kinsmen, salute you.

(*) Acts 16:1; Philippians 2:19 .

(5) He annexeth salutations, partly to renew mutual friendship, and partly to the end that this Epistle might be of some weight with the Romans, having the confirmation of so many that subscribed unto it.

(♣) Or, companion, a fellow worker.

22 I Tertius, which (k) wrote out this Epistle, salute you in the Lord.

(k) Wrote it as Paul uttered it.

23 Gaius my host, and of the whole Church saluteth you. Erastus the (*) steward of (♣) the city saluteth you, and Quartus a brother.

(*) Or, receiver. Or, Chamberlain.

(♣) Corinth.

24 (6) The grace of our Lord Jesus Christ *be* with you all. Amen.

(6) Now taking his leave of them this third time, he wisheth that unto them, whereupon dependeth all the force of the former doctrine.

25 (*) (7) To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ, (♣) by the revelation (♣) of the (l) mystery, which was kept secret since the world began,

(*) Ephesians 3:19 .

(7) He setteth forth the power and wisdom of God with great thanksgiving, which especially appear in the Gospel; and maketh mention also of the calling of the Gentiles, to confirm the Romans in the hope of this salvation.

(♣) Ephesians 3:9; Colossians 1:26; 2 Timothy 1:10; Titus 1:2; 1 Peter 1:10 .

(♣) Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

(l) That secret and hidden thing, that is to say, the calling of the Gentiles.

26 (But now is opened, and (m) published among all nations by the Scriptures of the Prophets, at the commandment of the everlasting God for the obedience of faith.)

(m) Offered and exhibited to all nations to be known.

27 To God, *I say*, only wise, be praise through Jesus Christ forever. Amen.

Written to the Romans from Corinth, and sent by Phoebe, servant of the Church which is at Cenchrea.

The First Epistle Of Paul To The Corinthians

The Argument

After that Paul had preached at Corinth a year and a half, he was compelled by the wickedness of the Jews to sail into Syria. In whose absence false Apostles entered into the Church, who being puffed up with vain glory, and effectuate eloquence, sought to bring into contempt the simplicity which Paul used in preaching the Gospel. By whose ambition such factions and schisms sprang up in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefeth points of Christian religion. Against these evils the Apostle proceedeth, preparing the Corinthian's hearts and ears with gentle salutations; but soon after he reproveth their contentions and debates, their arrogancy and pride, and exhorteth them to concord and humility, setting before their eyes the spiritual virtue, and heavenly wisdom of the Gospel, which cannot be persuaded by worldly wit and eloquent reasons, but is revealed by God's Spirit, and so sealed in men's hearts. Therefore this salvation may not be attributed to the ministers, but only to God, whose servants they are, and have received charge to edify his Church, wherein Paul behaved himself skillfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heed that they be not polluted with vain doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on man's judgment, albeit he had declared by manifest signs that he never sought his own glory, neither yet how he might live, but only the glory of Christ; which thing at his coming he would declare more amply, to the shame of those vain glorious braggers, who sought themselves only, and therefore suffered most horrible Vices unreproved and unpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certain points of the Corinthian's letter, as touching single life, duty of marriage, of discord and

dissention among the married, of virginity, and second marriage. And because some thought it nothing to be present at idol service, seeing in their heart they worshipped the true God, he warneth them to have respect to their weak brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather than he would do, he would never use that liberty which God had given him. But forasmuch as pride, and self will was the cause of those great evils, he admonisheth them by the example of the Jews not to glory in these outward gifts, whose horrible punishment for the abuse of God's creatures, ought to be a warning to all men to follow Christ uprightly, without all pollution and offence of others. Then he correcteth divers abuses in their Church, as touching the behavior of men and woman in the assemblies of the Lord's Supper, the abuse of the spiritual gifts, which God hath given to maintain love and edify the Church; as concerning the resurrection from the dead, without the which the Gospel serveth to no use. Last of all he exhorteth the Corinthians to relieve the poor brethren at Jerusalem, to preserve in the love of Christ, and well doing, sending his commendations, and wishing them peace.

<i>1 Corinthians 1.....</i>	<i>3</i>
<i>1 Corinthians 2.....</i>	<i>9</i>
<i>1 Corinthians 3.....</i>	<i>12</i>
<i>1 Corinthians 4.....</i>	<i>16</i>
<i>1 Corinthians 5.....</i>	<i>20</i>
<i>1 Corinthians 6.....</i>	<i>22</i>
<i>1 Corinthians 7.....</i>	<i>26</i>
<i>1 Corinthians 8.....</i>	<i>33</i>
<i>1 Corinthians 9.....</i>	<i>35</i>
<i>1 Corinthians 10.....</i>	<i>40</i>
<i>1 Corinthians 11.....</i>	<i>45</i>
<i>1 Corinthians 12.....</i>	<i>50</i>
<i>1 Corinthians 13.....</i>	<i>54</i>
<i>1 Corinthians 14.....</i>	<i>57</i>
<i>1 Corinthians 15.....</i>	<i>62</i>
<i>1 Corinthians 16.....</i>	<i>72</i>

1 Corinthians 1

1 After the salutation, 10 which in effect is an exhortation. 12 He reprehendeth the Corinthian's sects and divisions, 17 and calleth them from pride to humility; 20 For overthrowing all worldly wisdom. 23-25 he advanceth only the preaching of the cross.

1 Paul (1) called *to be* an (2) Apostle of Jesus Christ, through the will of God, and *our* brother (3) Sosthenes,

(1) The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that always he letteth them to wit, that he is the servant of God, and not of men.

(2) If he be an Apostle, then he must be heard, although he sometimes reprehends them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commandments of Christ.

(3) He joineth Sosthenes with himself, that this doctrine might be confirmed by two witnesses.

2 (4) Unto the Church of God, which is at Corinth, to them that are (*) (5) (♣) sanctified in (a) Christ Jesus, (♣) (♥) Saints by (b) calling, (♠) with all that (c) call on the Name of our Lord Jesus Christ in every place, both their *Lord*, and ours:

(4) It is a Church of God, although it hath great faults in it, so that it obey them which admonish it.

(*) Acts 15:9; 1 Thessalonians 4:7 .

(5) A true definition of the Church, which is one.

(♣) Whom God hath separate from the rest of the world, purified, and given to his Son, that he might be in them, and they in him.

(a) The Father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.

(♣) Romans 1:7; Ephesians 1:1; Colossians 1:22; 2 Timothy 1:9; Titus 2:1 .

(♥) Made holy by the free mercy and calling of God.

(b) Whom God of his gracious goodness and mere love hath separated for himself, or whom God hath called to holiness; the first of these two expositions sheweth from whence our sanctification cometh, and the second sheweth to what end it tendeth.

(♠) 2 Timothy 2:23 .

(c) He is said properly to call on God, who crieth unto the Lord when he is in danger, and craveth help at his hands; and by the figure of Synecdoche it is taken for all the service of God; and therefore to call upon Christ's Name, is to acknowledge and take him for very God.

3 (6) Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

(6) The foundation and the life of the Church, is Christ Jesus given of the Father.

4 (7) I thank my God always on your behalf for the (*) grace of God, which is given you in Jesus Christ,

(7) Going about to condemn many vices, he beginneth with a true commendation of their virtues, lest he might seem after to descend to chiding being moved with malice or envy; yet so, that he referreth all to God as the author of them, and that in Christ. That the Corinthians might be more ashamed to profane and abuse the holy gifts of God.

(*) For all the benefits which ye have received by the Gospel.

5 (*) That in all things ye are made rich (♣) in him, (8) in (d) (♣) all kind of speech, and in all knowledge;

(*) Colossians 1:10; Colossians 2:7 .

(♣) As members of the same body which communicate with their head.

(8) He toucheth that by name, which they most abused.

(d) Seeing that whiles we live here, we know but in part and prophesy in part, this word (All) must be restrained to the present state of the faithful; but by speech he meaneth not a vain kind of babbling, but the gift of holy eloquence, which the Corinthians abused.

(♣) He commendeth those gifts in them, whose abuse after he doeth reprove, as eloquence, philosophy, and their knowledge of God's word.

6 (9) As the testimony of Jesus Christ hath been (e) confirmed in you;

(9) He sheweth that the true use of these gifts consisteth herein that the mighty power of Christ might thereby be set forth in them, that hereafter it might evidently appear how wickedly they abused them to glory and ambition.

(e) By those excellent gifts of the holy Ghost.

7 So that ye are not destitute of any gift; (*) (10) waiting for the (f) appearing of our Lord Jesus Christ;

(*) Titus 2:11; Philippians 3:20 .

(10) He saith by the way, that there is no cause why they should please themselves so much in those gifts which they had received, seeing that those were nothing in comparison of them which are to be looked for.

(f) He speaketh of the last coming of Christ.

8 (*) (11) Who shall also confirm you unto the end, that ye may be (g) (♣) blameless in the day of our Lord Jesus Christ.

(*) 1 Thessalonians 3:13; 1 Thessalonians 5:23 .

(11) He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward. And yet together therewithal sheweth, that as well the beginning as the accomplishing of our salvation is only the work of God.

(g) He calleth them blameless, not whom man never found fault with, but with whom no man can justly find fault, that is to say, them which are in Christ Jesus, in whom there is no condemnation. See Luke 1:6 .

(♣) For there is no condemnation to them that are grafted in Christ Jesus.

9 (*) God is (h) faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord.

(*) 1 Thessalonians 5:24 .

(h) True and constant, who doth not only call us, but giveth us the gift of perseverance also.

10 (12) Now I beseech you, brethren, by the Name of our Lord Jesus Christ, (*) that (13) ye all (♣) speak one thing, and that there be no dissensions among you; but be ye (i) knit together in one mind, and in one judgment.

(12) Having made an end of the preface, he cometh to the matter itself, beginning with a most grave obtestation, as though they should hear Christ himself speaking and not Paul.

(*) Romans 15:5; Philippians 3:16 .

(13) The first part of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schisms. Now a schism is when men which otherwise agree and consent together in doctrine, do yet separate themselves one from another.

(♣) Disagreeing in words engendereth dissension of mind, whereof proceedeth repugnancy of judgment, which is the mother of schism and heresy.

(i) Knit together, as a body that consisteth of all his parts fitly knit together.

11 (14) For it hath been declared unto me, my brethren, of you by them that are of the house of (*) Chloe, that there are contentions among you.

(14) He beginneth his reprehension and chiding by taking away of an objection; for that he understood by good witnesses, that there were many factions among them. And therewithal he openeth the cause of dissensions, because that some did hang on one doctor, some on another, and some were so addicted to themselves, that they neglected all doctors and teachers, calling themselves the disciples of Christ only, shutting forth their teachers.

(*) Which was a virtuous woman and zealous of God's glory and sought the quietness of the Church.

12 Now (k) this I say, that every one of you saith, I am Paul's, and I am (*) Apollos', and I am Cephas', and I am Christ's.

(k) The matter I would say to you, is this.

(*) Acts 18:24 .

13 (15) Is Christ divided? Was (16) Paul crucified for you? Either were ye (17) baptized (*) into the name of Paul?

(15) The first reason why schisms ought to be eschewed, because Christ seemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and disagreeing bodies, being himself one.

(16) Another reason: Because they cannot without great injury to God so hang of men as of Christ, which thing no doubt they do, which allow whatsoever some man speaketh, even for his persons sakes, as these men allowed one selfsame Gospel being uttered of one man, and did loathe it being uttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth down his own name not only to grieve no man, but also to sheweth it he pleadeth not his own cause.

(17) The third reason taken of the form and end of Baptism, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man do not fall from the doctrine of Christ, yet if he hang upon some certain teachers, and despise others, he forsaketh Christ; for if he hold Christ his only master, he would hear him, teaching by whomsoever.

(*) Read the annotation, Acts 3:16 .

14 (18) I thank God, that I baptized none of you, but (*) Crispus, and (♣) Gaius,

(18) He protesteth that he speaketh so much the more boldly of these things, because that through God's providence he is void of all suspicion of challenging disciples unto himself, and taking them from others. Whereby we may understand that not the scholars only, but the teachers also are here reprehended, which gathered themselves flocks apart.

(*) Acts 18:8 .

(♣) This Gaius was Paul's host, in whose house also the Church was at Corinth, Romans 16:23; there was yet another so called, which was of Derbe and followed Paul, Acts 20:4 .

15 Lest any should say, that I had baptized into my own name.

16 I baptized also the household of Stephanas; furthermore know I not, whether I baptized any other.

17 (19) For Christ sent me not to (♣) baptize, but to preach the Gospel, (20) not with (*) (l) (♣) wisdom of words, (♠) lest the (21) cross of Christ should be made of none effect.

(19) The taking away of an objection; that he gave not himself to baptize many amongst them; not for the contempt of Baptism, but because he was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had store. And so he declared sufficiently how far he was from all ambition; whereas on the other side they whom he reprehendeth, as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of numbers, which they had baptized.

(♣) That is, chiefly and peculiarly.

(20) Now he turneth himself to the doctors themselves, which pleased themselves in brave and ambitious eloquence, to the end that they might draw more disciples after them. He confesseth plainly that he was unlike unto them, opposing gravely as it became an Apostle, his example against their perverse judgments; So that this is another place of this Epistle, touching the observing of a godly simplicity, both in words and sentence in teaching of the Gospel.

(*) 1 Corinthians 2:19; Galatians 5:4; 2 Peter 1:16 .

(l) With eloquence; which Paul casteth off from him not only, as not necessary, but also as contrary to the office of his Apostleship; and yet had Paul his kind of eloquence, but it was heavenly, not of man, and void of painted words.

(♣) As rhetoric or art oratory.

(♠) When men should attribute that unto eloquence, which only belonged to the power of God.

(21) The reason why he used not the pomp of words, and painted speech, because it was God's will to bring the world to his obedience by that way, whereby the most idiots amongst men might understand, that this work was done of God himself without the art of man. Therefore as salvation is set forth unto us in the Gospel by the cross of Christ, than which nothing is more contemptible, and more far from life, so God would have the manner of the preaching of the cross most different from those means, with which men do use to draw and entice others, either to hear or believe; therefore it pleased him by a certain kind of most wise folly, to triumph over the most foolish wisdom of the world, as he had said before by Isaiah, that he would. And hereby we may gather, that both those doctors which were puffed up with ambitious eloquence, and also their hearers strayed far away from the end and mark of their vocation.

18 For that (m) preaching of the cross is to them that perish, foolishness; but unto us, which are saved, it is the (*) (n) power of God.

(m) The preaching of Christ crucified, or the kind of speech which we use.

(*) Romans 1:16 .

(n) It is that wherein he declareth his marvelous power in saving his elect, which would not so evidently appear, if it hanged upon any help of man, for so man might attribute that to himself, which is proper only to the cross of Christ.

19 (22) For it is written, (*) I will destroy the wisdom of the wise, and will cast away the understanding of the prudent.

(22) The Apostle proveth that this ought not only not to seem strange, seeing that it was foretold so long before, but declareth further, that God in wont to punish the pride of the world in such sort, which so pleaseth itself in its own wisdom; and therefore that it is vain, yea a thing of nothing, and such as God rejecteth as unprofitable, which they so carefully labored for, and made so great account of.

(*) Isaiah 29:14 .

20 Where is the wise? Where is the (o) (*) Scribe? Where is the (p) (♣) disputer of this world? Hath not God made the wisdom of this world foolishness?

(o) Where art thou, O thou learned fellow, and thou that spendest thy days in turning thy books?

(*) That is, the interpreter of the Law.

(p) Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions, and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dream upon this secret and hidden mystery.

(♣) He that is so subtil in discussing questions? And herein Paul reproacheth even the best learned, as though not one of them could perceive by his own wisdom this mystery of Christ revealed in the Gospel.

21 (23) For seeing the (q) world by wisdom knew not God in the (r) wisdom of God, (24) it pleased God by the (s) foolishness of preaching to save them that believe.

(23) He sheweth that the pride of men was worthily punished of God, because they would not behold God, as meet was they should, in the most clear glass of the wisdom of the world, which is the workmanship of the world.

(q) By the world he meaneth all men which are not born anew, but remain as they were, when they were first born.

(r) In the workmanship of this world, which hath the marvelous wisdom of God engraved in it, so that every man may behold it.

(24) The goodness of God is wonderful, for while he goeth about to punish the pride of the world, he is very provident and careful, for the salvation of it, and teacheth men to become fools, that they may be wise to God.

(s) So calleth the preaching of the Gospel as the enemies supposed it; but in the mean season he taunteth them very sharply, who had rather charge God with folly, than acknowledge their own and crave pardon for it.

22 (*) (25) Seeing also that the Jews require a sign, and the Grecians seek after wisdom.

(*) Matthew 12:38 .

(25) A declaration of that which he said that the preaching of the Gospel, is foolish. It is foolish, saith he to them whom God had not endued with new light, that is to say, to all men, being considered in themselves; for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wit and wisdom; and therefore they do not only not believe the Gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great virtue and wisdom of God, but such as those only which are called, do perceive: God shewing most plainly, that even then when mad men think him most foolish, he is far wiser than they are, and that he surmounteth all their might and power, when he useth most vile and abject things, as it hath appeared in the fruit of the preaching of the Gospel.

23 But we preach Christ crucified, unto the Jews, even a stumblingblock, and unto the Grecians, foolishness;

24 But unto them which are called, both of the Jews and Grecians, *we preach* Christ, the power of God, and the wisdom of God.

25 For the (*) foolishness of God is wiser than men, and the weakness of God is stronger than men.

(*) He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God than acknowledge their own folly and weakness.

26 (26) For brethren, you see your (t) calling, how that not many wise men (u) (*) after the flesh, not many mighty, not many noble *are called*.

(26) A confirmation taken of those things which came to pass at Corinth, where the Church especially consisted of the basest and common people, insomuch that the philosophers of Greece were driven to shame, when they say that they could do nothing with their wisdom and eloquence, in comparison of the Apostles, whom notwithstanding they called idiots and unlearned. And herewithal doeth he beat down their pride, for God did not prefer them before those noble and wise men because they should be proud, but that they might be constrained even whether they would or not, to rejoice in the Lord, by whose mercy, although they were the most abject of all, they had obtained in Christ, both this wisdom, and all things necessary to salvation.

(t) What way the Lord hath taken in calling you.

(u) After that kind of wisdom which men make account of, as though there were none else, who because they are carnal, know not spiritual wisdom.

(*) According as the world termeth wise men.

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things (*) which (x) are not, to bring to (y) nought things (♣) that are,

(*) Which are in man's judgment almost nothing, but taken for abjects and castaways.

(x) Which in man's judgment are almost nothing.

(y) To shew that they are vain and unprofitable, and nothing worth. Look at Romans 3:31.

(♣) Esteemed and in reputation.

29 That no (z) (*) flesh should rejoice in his presence.

(z) Flesh is oft as we see, taken for the whole man, and he useth this word flesh, very fitly, to set the weak and miserable condition of man and the majesty of God, one against the other.

(*) Thus he calleth man in contempt and to beat down his arrogancy.

30 But ye are (a) of him in Christ Jesus, (27) who of God is made unto us (*) wisdom and righteousness, and sanctification, and redemption.

(a) Whom he cast down before, now he lifteth up, yea, higher than all men; yet so, that he sheweth them that all their worthiness is without themselves, that is, standeth in Christ, and that of God.

(27) He teacheth that especially and above all things, the Gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisdom, the true way to obtain righteousness, the true way to live honestly and godly, the true deliverance from all miseries and calamities.

(*) Jeremiah 23:5.

31 That, according as it is written, (*) (b) He that rejoiceth, (♣) let him rejoice in the Lord.

(*) Jeremiah 9:24; 2 Corinthians 10:17.

(b) Let him yield all to God and give him thanks, and so by this place is man's free will beaten down, which the Papists so dream of.
(♣) That is, attribute all things to God with thanksgiving.

1 Corinthians 2

1 He setteth down a platform of his preaching, 4 which was base in respect of man's wisdom, 7-13 but noble in respect of the spiritual power and efficacy. 14 And so concludeth that flesh and blood cannot rightly judge thereof.

1 And (1) I, brethren, when I came to you, came not with (*) excellency of words, or of wisdom, shewing unto you the (a) (♣) (♣) testimony of God.

(1) He returneth to 1 Corinthians 1:17; that is to say, to his own example, confessing that he used not amongst them either excellency of words, or enticing speech of man's wisdom, but with great simplicity of speech, both knew and preached Jesus Christ crucified, humbled and abject, as touching the flesh.
(*) 1 Corinthians 1:17 .
(a) The Gospel.
(♣) Or, mystery.
(♣) That is, the Gospel, whereby God doeth manifest himself to the world, or whereof God is the author and witness.

2 For I (b) esteemed not to (*) know anything among you, save Jesus Christ, and him crucified.

(b) I purposed not to profess any other knowledge, but the knowledge of Christ and him crucified.
(*) Or, I thought nothing worthy to be known.

3 (*) And I was among you in (c) (♣) weakness, and in fear, and in much trembling.

(*) Acts 18:1 .
(c) He setteth weakness, against excellency of words, and therefore joineth with it fear and trembling, which are the companions of true modesty, not such fear and trembling as terrify the conscience, but such as are contrary to vanity and pride.
(♣) Herein appeareth his great modesty, who was not glorious, but abject and humble, not full of vain boastings and arrogancy, but with fear and trembling set forth the mighty power of God.

4 Neither *stood* my word, and my preaching in the (*) enticing speech of man's wisdom, (2) but in plain (d) evidence of the Spirit and of power,

(*) 1 Corinthians 1:17; 2 Peter 1:16 .
(2) He turneth that now to the commendation of his ministry, which he had granted to his adversaries, for his virtue and power which they knew well enough, was so much the more excellent, because it had no worldly help joined with it.
(d) By plain evidence he meaneth such a proof, as is made by certain and necessary reasons.

5 (3) That your faith should not be in the wisdom of men, but in the power of God.

(3) And he telleth the Corinthians, that he did it for their great profit, because they might thereby know manifestly, that the Gospel was from heaven. Therefore he privily rebuketh them, because that in seeking vain ostentation, they willingly deprived themselves of the greatest help of their faith.

6 (4) And we speak wisdom among them that are (e) (*) perfect; not the wisdom of this world, neither of the (f) (♣) princes of this world, which come to nought.

(4) Another argument taken of the nature of the thing, that is, of the Gospel, which is true wisdom, but known to them only which are desirous of perfection, and is unsavory to them which otherwise excel in the world, but yet vainly and frailty.

(e) Those are called perfect here, not which had gotten perfection already, but such as tend to it, as Philippians 3:15; so that perfect, is set against weak.

(*) They whose understandings are illuminated by faith, acknowledge this wisdom, which the world calleth folly.

(f) They that are wiser, richer, or mightier than other men are.

(♣) The word is here taken for them whom either for wisdom, riches or power, men most esteem.

7 (5) But we speak the wisdom of God in a (g) mystery, *even the hid wisdom*, (6) which God had determined before the world, unto our glory.

(5) He sheweth the cause why this wisdom cannot be perceived of those excellent worldly wits, to wit, because indeed it is so deep, that they cannot attain unto it.

(g) Which men could not so much as dream of.

(6) He taketh away an objection: if it be so hard, when and how is it known? God, saith he, determined with himself from the beginning, that which his purpose was to bring forth at this time out of his secrets for the salvation of men.

8 (7) Which (*) none of the princes of this world hath known; for had they known it, they would not have crucified the (h) (♣) Lord of glory.

(7) He taketh away another objection: why then, how cometh it to pass, that this wisdom was so rejected of men of highest authority, that they crucified Christ himself? Paul answereth; because they knew not Christ such as he was.

(*) That is, very few.

(h) That mighty God, full of true majesty and glory; Now this place hath in it a most evident proof of the divinity of Christ, and of the joining of the two natures in one, which hath this in it, that which is proper to the manhood alone, is vouched of the Godhead joined with the manhood; Which kind of speech, is called of the old fathers, a making common of things belonging to someone, with other to whom they do not belong.

(♣) He calleth Jesus the mighty God, full of true glory and majesty, whom David also calleth the King of glory, Psalm 24:7; and Stephen nameth him the God of glory, Acts 7:2; and hereby appeareth the divinity of Christ, and conjunction of two natures in one person.

9 (8) But as it is written, (*) The things which eye hath not seen, neither ear hath heard, neither (♣) came into (i) man's heart, *are*, which God hath prepared for them that love him.

(8) Another objection: But how could it be that those witty men could not perceive this wisdom? Paul answereth; Because we preach those things which pass all man's understanding.

(*) Isaiah 64:4 .

(♣) Man is not able to think God's providence towards his.

(i) Man cannot so much as think of them, much less conceive them with his senses.

10 (9) But God hath revealed *them* unto us by his Spirit; for the Spirit (k) (*) searcheth all things, yea, the deep things of God.

(9) A question: if it surmount the capacity of men, how can it be understood of any man, or how can you declare and preach it? By a peculiar lightening by God's spirit, wherewith whosoever is inspired, he can enter even to the very secrets of God.

(k) There is nothing so secret and hidden in God, but the Spirit of God pierceth into it.

(*) For he is one God with the Father and the Son.

11 (10) For what man knoweth the things of a man, save the (l) spirit (*) of a man, which is in him? Even so the things of God knoweth no man, but the Spirit of God.

(10) He setteth that forth by a similitude, which he spake of the inspiration of the Sprit. As the force of man's wit searcheth out things pertaining to man, so doeth our mind by that power of the holy Ghost, understand heavenly things.

(l) The mind of man, which is endued with ableness to understand and judge.

(*) Man's mind, which understandeth and judgeth.

12 Now we have (*) received not the (m) spirit of the world, but the Spirit, which is of God, (11) that we might (n) know the (♣) things that are given to us of God.

(*) We are not moved with that Spirit, which teacheth things wherewith the world is delighted, and which men understand by nature.

(m) The Spirit which we have received, doth not teach us things of this world, but lifeth us up to God, and this place teacheth us against the Papists, what faith is, from whence it cometh, and what force it is of.

(11) That which he spake generally, he restraineth now to those things which God hath opened unto us of our salvation in Christ, lest that any man should separate the Spirit from the preaching of the word and Christ, or should think that those fantastical men are governed by the Spirit of God, which wandering besides the word, thrust upon us their vain imaginations for the secrets of God.

(n) This word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in us.

(♣) All the benefits of God in Jesus Christ.

13 (12) Which things also we speak, not in the (*) words which man's wisdom teacheth, but which the holy Ghost teacheth, (o) comparing (♣) spiritual things with spiritual things.

(12) Now he returneth to his purpose, and concludeth the argument which he began in 1 Corinthians 2:6; and it is thus, the words must be applied to the matter, and the matter must be set forth with words which are meet and convenient for it; now this wisdom is spiritual and not of man, and therefore it must be delivered by a spiritual kind of teaching, and not by enticing words of man's eloquence, that the simple, and yet wonderful majesty of the holy Ghost may therein appear.

(*) 1 Corinthians 1:17; 2 Peter 1:16 .

(o) Applying the words unto the matter, to wit, that as we teach spiritual things, so most our kind of teaching be spiritual.

(♣) As that which we teach is spiritual, so our kind of teaching must be spiritual, that the words may agree with the matter.

14 (13) But the (p) (*) natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know *them*, because they are (q) spiritually discerned.

(13) Again he preventeth an offence or stumblingblock; how cometh it to pass that so few allow these things? This is not to be marvelled at, saith the Apostle, seeing that men in their natural powers (as they termed them) are not endued with that faculty, whereby spiritual things are discerned (which faculty cometh another way) and therefore they accompt spiritual wisdom as folly, and it is as if he should say, It is no marvel that blind men cannot judge of colors, seeing that they lack the light of their eyes, and therefore light is to them as darkness.

(p) The man that hath no further light of understanding than that which he brought with him, even from his mother's womb, as Jude defineth it, Jude 1:19 .

(*) Whose knowledge and judgment is not cleared by God's Spirit.

(q) By the virtue of the holy Ghost.

15 (14) But he that is (*) spiritual, (r) discerneth all things, yet (15) he himself is (♣) judged of (s) no man.

(14) He amplifieth the matter by contraries.

(*) Proverbs 27:19 .

(r) Understandeth and discerneth.

(15) The wisdom of the flesh, saith Paul, determined nothing certainly, no not in its own affairs, much less can it discern strange, that is spiritual things. But the Spirit of God, wherewith spiritual men are endued, can be deceived by no means, and therefore be reproved of no man.

(♣) For the truth of God is not subject to the judgment of man.

(s) Of no man, for when the Prophets are indeed of the Prophets, it is the Spirit that judgeth, and not the man.

16 (*) (16) For who hath known the mind of the Lord, that he might (t) instruct him? But we have the (u) (♣) mind of Christ.

(*) Isaiah 40:13; Romans 11:34 .

(16) A reason of the former saying: for he is called spiritual, which hath learned that by the virtue of the Spirit, which Christ hath taught us. Now if that which we have learned of that Master, could be reproved of any man, he must needs be wiser than God; whereupon it followeth, that they are not only foolish, but also wicked, which think that they can devise something that is either more perfect, or that they can teach the wisdom of God a better way than they knew or taught, which undoubtedly, were endued with God's Spirit.

(t) Lay his head to his, and teach him what he should do.

(u) We are endued with the Spirit of Christ, who openeth unto us those secrets, which by all other means are unsearchable, and also all truth whatsoever.

(♣) That is, Christ's Spirit, John 16:13; Romans 8:9 .

1 Corinthians 3

1 He yielded a reason why he preached small matters unto them; 4 He sheweth how they ought to esteem of Ministers; 6 The minister's office. 10 A true form of edifying. 16 He warneth the Corinthians, that they be not drawn away to profane things, 18 through the proud wisdom of the flesh.

1 And (1) I could not speak unto you, brethren, as unto spiritual men, but as unto (a) carnal, *even* as unto (*) babes in Christ.

(1) Having declared the worthiness of, heavenly wisdom, and of the Gospel, and having generally condemned the blindness of man's mind, now at length he applieth it particularly to the Corinthians, calling them carnal, that is, such in whom as yet the flesh prevaieth against the Spirit. And he bringeth a double testimony of it; first, for that he had proved them to be such, in so much that he dealt with them no otherwise than with ignorant men, and such as are almost babes in the doctrine of godliness; and secondly, because they shewed indeed by these dissensions, which sprang up by reason of the ignorance of the virtue of the Spirit, and heavenly wisdom, that they had profited very little or nothing.

(a) He calleth them carnal, which are as yet ignorant; and therefore to express it the better, he termeth them babes.

(*) Being engrafted in Christ by faith, we begin to move by his Spirit, and as we profit in faith, we grow up to a ripe age. And here let him take heed that teacheth, lest for milk he give poison; for milk and strong meat in effect are one, but only differ in manner and form.

2 I gave you milk to drink, and not (b) meat; for ye were not yet (c) able *to bear it*, neither yet now are ye able.

(b) Substantial meat, or strong meat.

(c) To be fed by me with substantial meat; therefore as the Corinthians grew up in age, so the Apostle nourished them by teaching, first with milk, then with strong meat, which difference was only but in the manner of teaching.

3 For ye are yet carnal; for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as (d) men?

(d) By the square and compass of man's wit and judgment. (The square and compass refers to the carnal practices of Freemasonry and their many secret societies.)

4 For when one saith, I am Paul's, and another, I am Apollos', are ye not carnal?

5 (2) Who is Paul then? And who is Apollos, but the ministers by whom ye believed, and as the Lord gave to every man?

(2) After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that we attribute not unto them, more or less than we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and salvation, but yet as the ministers of God, and such as do nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to mark or consider what minister it is that speaketh, but what is spoken, and we must depend only upon him which speaketh by his servants.

6 (3) I have planted, Apollos watered, but God gave the increase.

(3) He beautifieth the former sentence, with two similitudes; first comparing the company of the faithful, to a field which God maketh fruitful, when it is sowed and watered through the labor of his servants; next, by comparing it to a house, which indeed the Lord buildeth, but by the hands of his workmen, some of whom, he useth in laying the foundation, others in building of it up. Now, both these similarities tend to this purpose, to shew that all things are wholly accomplished by God's only authority and might, so that we must only have an eye to him. Moreover, although that God useth some in the better part of the work, we must not therefore condemn others, in respect of them, and much less may we divide, or set them apart (as these factious men did) seeing that all of them labor in God's business, and in such sort, that they serve to finish one selfsame work, although by a divers manner of working, insomuch that they need one another's help.

7 So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase.

8 And he that planteth, and he that watereth, are (♣) one, (*) and every man shall receive his wages, according to his labor.

(♣) He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.

(*) Psalm 62:12; Galatians 6:5 .

9 For we together are God's (e) (*) laborers; ye are God's husbandry, *and* God's building.

(e) Serving under him: Now they which serve under another, do nothing of their own strength, but as it is given them by grace, which grace maketh them fit to that service. Look at 1 Corinthians 15:10; 2 Corinthians 3:6; and all the increase that cometh by their labor, doth so proceed from God, that no part of the praise of it may be given to the under servant.

(*) So made by his grace.

10 According to the grace of God given to me, as a skilful master builder, I have laid the foundation, and another buildeth thereon. (4) But let every man (*) take heed how he buildeth upon it.

(4) Now he speaketh to the teachers themselves, which succeeded him in the Church of Corinth, and in their person, to all that were after or shall be Pastors of Congregations, seeing that they succeed into the labor of the Apostles, which were planters and chief builders. Therefore he warneth them first, that they persuade not themselves that they may build after their own fantasy, that is, that they may propound and set forth anything in the Church, either in matter, or in kind of teaching, different from the Apostles which were the chief builders.

(*) He reproveth the ministers of Corinth, as teachers of curious doctrines and questions.

11 (5) For other foundation can no man lay, than that which is laid, which is Jesus Christ.

(5) Moreover, he sheweth what this foundation is, to wit, Christ Jesus, from which they may not turn away one jot in the building up of his building.

12 (6) And if any man build on this foundation, gold, silver, precious stones, timber, hay, *or* stubble,

(6) Thirdly, he sheweth that they must take heed that the upper part of the building be answerable to the foundation, that is, that admonitions, exhortations, and whatever pertaineth to the edifying of the flock, be answerable to the doctrine of Christ, as well in matter as in form; which doctrine is compared to gold, silver, and precious stones; of which matter, Isaiah also and John in the Revelation build the heavenly city. And to these are opposite, wood, hay, stubble, that is to say, curious and vain questions or decrees; and besides to be short, all that kind of teaching which serveth of ostentation. For false doctrines, whereof he speaketh not here, are not said properly to be built upon this foundation, unless peradventure in shew only.

13 (7) Every man's work shall be made manifest; for the (*) day shall declare it, because it shall be revealed by the (♣) fire, and the fire shall try every man's work of what sort it is.

(7) He testifieth, as indeed the truth is, that all are not good builders, not some of them which stand upon this one and only foundation; but howsoever this work of evil builders, saith he, stand for a season, yet shall it not always deceive, because that the light of the truth appearing at length, as day shall dissolve this darkness, and shew what it is. And as that stuff is tried by the fire, whether it be good or not, so will God in his time by the touch of his Spirit and word, try all buildings, and so shall it come to pass, that such as be found pure and sound, shall still continue so, to the praise of the workman; but they that are otherwise, shall be consumed, and vanish away, and so shall the workman be frustrated of the hope of his labor, which pleased himself in a thing of nought.

(*) Or the time; which is, when the light of the truth shall expel the darkness of ignorance, then the curious ostentation of man's wisdom shall be brought to nought.

(♣) By the trial of God's Spirit.

14 If any man's work, that he hath built upon, abide, he shall receive wages.

15 If any man's work burn, he shall (*) lose; but (8) he (♣) shall be (♣) saved himself, nevertheless yet as it were by the fire.

(*) Both his labor and reward.

(8) He taketh not away the hope of salvation from the unskillful and foolish builders, which hold fast the foundation, of which sort were those Rhetoricians rather than the pastors of Corinth; but he addeth an exception, that they must notwithstanding suffer this trial of their work, and also abide the loss of their vain labors.

(♣) He reproveth them not as false apostles, but as curious teachers of humane sciences, as they which loathing at the simplicity of God's word, preach philosophical speculations.

(♣) As touching his life, if he hold fast the foundation.

16 (*) (9) Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

(*) 1 Corinthians 6:19; 2 Corinthians 6:16 .

(9) Continuing still in the metaphor of a building, he teacheth us that this ambition is not only vain, but also sacrilegious; for he saith that the Church is as it were the Temple of God, which God hath as it were consecrated unto himself by his Spirit. Then turning himself to these ambitious men, he sheweth that they profane the Temple of God, because those vain arts wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the purity of the Church. Which wickedness shall not be suffered unpunished.

17 If any man (f) destroy the Temple of God, him shall God destroy, for the Temple of God is holy, which ye are.

(f) Defileth it, and maketh it unclean, being holy, and surely they do defile it, by Paul his judgment, which by fleshly eloquence defile the purity of the Gospel.

18 (10) Let no man deceive himself. If any man among you seem to be wise in this world, let him be a fool, that he may be wise.

(10) He concludeth by the contrary, that they profess pure wisdom in the Church of God, which refuse and cast away all those vanities of men, and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will have them to be wise.

19 For the wisdom of this world is foolishness with God. For it is written, (*) He (g) catcheth the wise (♣) in their own craftiness.

(*) Job 5:13 .

(g) Be they never so crafty, yet the Lord will take them when he shall discover their treachery.

(♣) When they themselves are entangled in the same snares, which they laid for others.

20 (*) And again, The Lord knoweth that the thoughts of the wise be vain.

(*) Psalm 94:11 .

21 (11) Therefore let no man (h) (*) rejoice in men. For all things are (i) yours.

(11) He returneth to the proposition of the second verse, first warning the hearers, that henceforward they esteem not as lords, those whom God hath appointed to be ministers, and not lords of their salvation, which thing they do, that depend upon men, and not upon God, that speaketh by them.

(h) Please himself.

(*) But in God who worketh by his ministers to his own glory and comfort of his Church.

(i) Helps, appointeth for your benefit.

22 Whether it be Paul, or Apollos, or Cephas, or the (12) world, or life, or death; whether they be things present, or things to come, *even* all are yours,

(12) He passeth from the persons to the things themselves, that his argument may be more forcible, yea, he ascendeth from Christ to the Father, to shew us that we rest ourselves no not in Christ himself, in that which he is man, but because he carrieth us up even to the Father, as Christ witnesseth of himself everywhere, that he was sent of his Father, that by this band we may be all knit with God himself.

23 And ye Christ's, and Christ God's.

1 Corinthians 4

1 Bringing in the definition of a true Apostle, 7 he sheweth that humility ought rather to be an honor than a shame unto him. 9 He bringeth in proof, whereby it may evidently appear, 10 that he neither had care of glory, 11 nor his belly. 17 He commendeth Timothy.

1 Let (1) a (a) man so think of us, as of the (*) ministers of Christ, and disposers of the secrets of God.

(1) He concludeth the duty of the hearers towards their ministers, that they esteem them as lords; and yet notwithstanding, that they are to give ear unto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receive as it were at their hands, the treasure of salvation

which is drawn out of the secrets of God.

(a) Every man.

(*) As it is a thing intolerable to contemn the true ministers of God, for it is greatly reprehensible to attribute more unto them than is mete.

2 (2) And as for the rest, it is required of the disposers, that every man be found faithful.

(2) Last of all, he warneth the ministers that they also behave themselves not as lords, but as faithful servants, because they must render an account of their stewardship unto God.

3 (3) As touching me, I pass very little to be judged of you, (4) or of (*) man's (b) judgment; no, (5) I judge not (♣) my own self.

(3) In reprehending others, he set himself for an example, he useth a preoccupation or preventing of an objection, and using the gravity of an Apostle, he sheweth that he careth not for the contrary judgments that they have of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he bringeth good reasons why he was nothing moved with the judgments which they had of him.

(4) First, because that which men judge in these cases of their own brains, is no more to be accounted of, than when the unlearned do judge of wisdom.

(*) Greek, man's day.

(b) Word for word, Day, after the manner of speech of the Cilicians.

(5) Secondly, saith he, how can you judge how much or how little I am to be accounted of, seeing that I myself which know myself better than you do, and which dare profess that I have walked in my vocation with a good conscience, dare not yet notwithstanding challenge anything to myself? For I know that I am not unblameable, all this notwithstanding, much less therefore should I please myself as you do.

(♣) Whether I have great gifts or little, few or many.

4 For I (*) know nothing by (♣) myself, yet am I not thereby justified; but he that judgeth me, is the (c) Lord.

(*) For as I do not know, whereby I should take any occasion of glory; so I am certain that before God another manner of justice is required.

(♣) Concerning mine office.

(c) I permit myself to the Lord's judgment.

5 (6) Therefore (*) judge nothing before the time, until the Lord come, who will lighten things that are hid in darkness, and make the counsels of the hearts manifest; and then shall every man have (d) praise of God.

(6) A third reason proceeding of a conclusion as it were, out of the former reasons. It is God's office, to esteem every man according to his value, because he knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this judgment pertaineth not to you.

(*) Matthew 7:1 .

(d) One could not be praised above the rest, but the other should be blamed, and he mentioneth praise rather than dispraise, for that the beginning of this sore was this, that they gave more to some men than meet was.

6 (7) Now these things, brethren, I have figuratively applied unto my own self and Apollos, for your sakes, that ye might learn (e) by us, that no man presume above that which is written, that one swell not against another for any man's cause.

(7) Having rejected their judgment, he setteth forth himself again as a singular example of modesty, as one which concealing in this Epistle those factious teacher's names, doubted not to put down his own name and Apollos in their place, and took upon him, as it were, their shame, so far was he from preferring himself to any.

(e) By our example, which chose rather to take other men's faults upon us, than to carp any by name.

7 (8) For who (*) separateth thee? And what hast thou, that thou hast not received? If thou hast received it, why rejoicest thou, as though (f) thou hadst not received it?

(8) He sheweth a good means to bridle pride; first, if thou consider how rightly thou exemptest thyself out of the number of others, seeing thou art a man thyself, again, if thou consider that although thou have something more than other men have, yet thou hast it not by God's bountifulness. And what wise man is he that will brag of another's goodness, and that against God?

(*) To wit, from other men and preferreth thee.

(f) There is nothing then in us of nature, that is worthy of commendation, but all that we have, we have it of grace, which the Pelegians and half Pelegians will not confess.

8 (9) Now ye are full, now ye are made rich, ye reign as kings without us, and would to God ye did reign, that we also might reign with you.

(9) He descendeth to a most grave mock, to cause these ambitious men to blush even against their wills.

9 For I think that God hath set forth us (*) the last Apostles, as men appointed to death; for we are made a (g) gazingstock unto the world, and to the Angels, and to men.

(*) To diminish his authority they objected, that he was not made an Apostle by Christ, but afterwards.

(g) He that will take a right view how like Paul and the Pope are, who lyingly boasteth that he is his successor, let him compare the delicates of the Popish court with Paul's state, as we see it here.

10 We *are* (*) fools for Christ's sake, and ye *are* wise in Christ; we *are* weak, and ye *are* strong; ye *are* honorable, and we *are* despised.

(*) By this bitter taunting in abjecting himself and exalting the Corinthians, he maketh them ashamed of their vain glory.

11 Unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

12 (*) And labor, working with our own hands; we are reviled, and yet we bless; we are persecuted, and suffer it.

(*) Acts 20:34; 1 Thessalonians 2:9; 2 Thessalonians 3:8 .

13 (*) We are evil spoken of, and we (♣) pray; we are made as the (h) filth of the world, the offscouring of all things, unto this time.

(*) Matthew 5:44; Luke 23:34; Acts 7:60 .
(♣) Or, use gentle words.
(h) Such as by sweeping is gathered together.

14 (10) I write not these things to shame you, but as my beloved children I admonish you.

(10) Moderating the sharpness of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seem vile according to the outward shew, in respect of others, yet mighty by the efficacy of God's Spirit, as they had trial thereof in themselves.

15 For though ye have ten thousand (*) instructors in Christ, yet *have ye* not many fathers, for in Christ Jesus I have begotten you through the Gospel.

(*) Or, pedagogues and schoolmasters.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause have I sent unto you Timothy, which is my beloved son, and faithful in the Lord, which shall put you in (*) remembrance of my (i) ways in Christ, as I teach everywhere in every Church.

(*) For as much as they had so soon forgotten.
(i) What way and rule I follow everywhere in teaching the Churches.

18 (11) Some are puffed up as though I would not come unto you.

(11) Last of all he descendeth also to Apostolic threatenings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish some among them.

19 But I will come to you shortly, (*) if the Lord will, and will know, not the (k) words of them which are puffed up, but the power.

(*) Acts 19:21; James 4:15 .
(k) By words, he meaneth their painted and colored kind of eloquence, against which he setteth the virtue of the Spirit.

20 For the (*) kingdom of God *is* not in word, but in (♣) power.

(*) That is, whatsoever gifts we have received of God to this end that he may reign among us.
(♣) Of the holy Ghost.

21 (12) What will ye? Shall I come unto you with a rod, or in love, and in the (l) spirit of meekness?

(12) A passing over to another part of this Epistle, wherein he reprehended more sharply a very heinous offence, shewing the use of ecclesiastical correction.
(l) Meekly affected towards you.

1 Corinthians 5

1 That they have wickedness at him who committed incest with his mother in law, 2-6 he sheweth should cause them rather to be ashamed, than to rejoice; 10 Such kind of wickedness is to be punished with excommunication, 12 lest others be infected with it.

1 It (1) is heard certainly *that there is* fornication among you, and such fornication as is not once named among the (♣) Gentiles, (*) that one should have his father's wife.

(1) They are greatly to be reprehended which by suffering of wickedness, set forth the Church of God to be mocked and scorned of the infidels.

(♣) Who would think that you would suffer that mischief unpunished, which the most barbarous nations abhor to speak of.

(*) Leviticus 18:8 .

2 (2) And ye are puffed up, and have not rather sorrowed, that he which hath done this deed, might be put from among you.

(2) There are none more proud, than they that least know themselves.

3 (3) (*) For I verily as absent in body, but present in (a) spirit, have determined already as though I were present, that he that hath (♣) thus done this thing,

(3) Excommunication ought not to be committed to one man's power, but must be done by the authority of the whole Congregation, after that the matter is diligently examined.

(*) Colossians 2:5 .

(a) In mind, thought and will.

(♣) Having now received the Gospel.

4 When ye are gathered together, and my (*) spirit, (♣) in the (b) Name of our Lord Jesus Christ, that such one, *I say*, (4) by the power of our Lord Jesus Christ,

(*) My will and consent.

(♣) With invocation of God's Name, as becometh them which procure the Lord's business and not their own.

(b) Calling upon Christ his Name.

(4) There is no doubt that judgment is ratified in heaven, wherein Christ himself sitteth as Judge.

5 (5) (*) Be (c) delivered unto (♣) Satan, for the (6) (♣) destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(5) The excommunicate is delivered to the power of Satan, in that, which he is cast out of the house of God.

(*) 1 Timothy 1:20 .

(c) What it is to be delivered to Satan, the Lord himself declareth when he saith, Let him be unto thee as a Heathen and Publican, Matthew 18:17; that is to say, to be disfranchised, and put out of the right and liberty of the city of Christ, which is the Church, without which Satan is lord and master.

(♣) Which is, to be as a heathen man and publicans.

(6) The end of excommunication is not to cast away the excommunicate, that he should utterly perish,

but that he may be saved, to wit, that by this means his flesh may be tamed, that he may learn to live to the Spirit.

(♣) For being wounded with shame and sorrow, his flesh or old man shall die; and the spirit or new man shall remain alive and enjoy the victory in the day when the Lord shall judge the quick and dead, 2 Corinthians 4:18; 1 Peter 4:6 .

6 (7) Your rejoicing (d) is not (♣) good. (*) Know ye not that a little leaven leaveneth the whole lump?

(7) Another end of excommunication is, that others be not infected, and therefore it must of necessity be retained in the Church, that the one be not infected by the other.

(d) Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickedness found amongst you.

(♣) Seeing you suffer such monstrous vices among you.

(*) 2 Corinthians 4:18; 1 Peter 4:6; Galatians 5:9 .

7 (8) Purge out therefore the old leaven, that ye may be a new (e) lump, (*) as ye are unleavened. For Christ our (f) Passover is sacrificed for us.

(8) By alluding to the ceremony of the Passover, he exhorteth them to cast out that unclean person from amongst them. In times past, saith he, it was not lawful for them which did celebrate the Passover, to eat leavened bread, insomuch that he was holden as unclean and unworthy to eat the Passover, whosoever had but tasted of leaven. Now our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is slain, must cast out both of themselves, and also out of their houses and Congregations all impurity.

(e) By lump he meaneth the whole body of the Church, every member whereof must be unleavened bread, that is, be renewed in spirit, by plucking away the old corruption.

(*) As every man particularly is pure, so the whole Church in general may be pure.

(f) The Lamb of our Passover.

8 Therefore let us keep the (g) feast, not with old leaven, neither in the leaven of maliciousness and wickedness; but with the unleavened bread of sincerity and truth.

(g) Let us lead our whole life, as it were a continual feast, honestly and uprightly.

9 (9) I wrote unto you in an Epistle, (*) that ye should not company together with fornicators,

(9) Now he speaketh more generally; and that which he spake before of the incestuous person, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawful order be cast out of the community of the Church. And making mention of eating of meat, either he meaneth those feasts of love whereat the Supper of the Lord was received, or else their common usage and manner of life which is rightly to be taken, lest any man should think that either matrimony were broken by excommunication, or such duties hindered and cut off thereby, as we owe one to another; children to their parents, subjects to their rulers, servants to their masters, and neighbor to neighbor, to win one another to God.

(*) 2 Thessalonians 3:14 .

10 And (*) not (h) altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters; for then ye must go out of the world.

(*) But he meant of those that were conversant in the Church, whom they ought by discipline to have corrected; for as touching strangers they ought by all means godly to win them to Christ.
(h) If you should utterly abstain from such men's company, you should go out of the world; therefore I speak of them which are in the very bosom of the Church, which must be called home by discipline, and not of them which are without, with whom you must labor by all means possible, to bring them to Christ.

11 But now I have written unto you, that ye company not together; if any that is called a brother, be a fornicator, or covetous, or an (*) idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

(*) Who to please both parts would be present at idol service, and yet profess the Gospel.

12 (10) For what have I to do to judge them also which are (*) without? Do ye not judge them that are (♣) within?

(10) Such as are false brethren, ought to be cast out of the Congregation, as for them which are without, they must be left to the judgment of God.

(*) Unto whom the Ecclesiastical discipline doeth not stretch.

(♣) Which are subject to God's word, and to the discipline of the Church.

13 But God judgeth them that are without. Put away therefore from among yourselves that wicked man.

1 Corinthians 6

1 He inveigheth against their contention in law matters, 6 wherewith they vexed one another under judges that were infidels, to the reproach of the Gospel, 9 and then sharply threateneth fornicators.

1 Dare (1) (a) any of you, having business against another, be judged (b) under (*) the (♣) unjust, (2) and not under the Saints?

(1) The third question is of civil judgments; Whether it be lawful for one faithful to draw another faithful before the judgment seat of an infidel? He answereth that it is not lawful, for offence sake, for it is not evil of itself.

(a) As if he said, Are ye become so impudent, that you are not ashamed to make the Gospel a laughingstock to profane men?

(b) Before the unjust.

(*) Or, judges and magistrates which are infidels.

(♣) He calleth them unjust, whosoever are not sanctified in Christ.

(2) He addeth that he doeth not forbid that one neighbor may go to law with another, if need so require, but yet under holy judges.

2 (3) Do ye not know that the Saints shall judge the world? If the world then shall be judged by you, are ye unworthy to judge the smallest matters?

(3) He gathereth by a comparison that the faithful cannot seek to infidels to be judged, without great injury done to the Saints, seeing that God himself will make the Saints judges of the world, and of the devils, with his Son Christ, much more ought they to judge these light and small causes, which may be by equity, and good conscience, determineth.

3 Know ye not that we shall judge the (*) Angels? How much more things that pertain to this life?

(*) Who are now apostates and devils; Matthew 25:41 .

4 (4) If then ye have (c) judgments of things pertaining to this life, (*) set up them which are (d) (♣) least esteemed in the Church.

(4) The conclusion, wherein he prescribeth a remedy for this mischief, to wit, if they end their private affairs between themselves by chosen arbiters out of the Church, for which matter and purpose, the least of you, saith he, is sufficient. Therefore he condemneth not judgment seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate, for he speaketh not of judgments which are practiced between the faithful and the infidels, neither of public judgments, but of controversies which may be ended by private arbiters.

(c) Courts and places of judgment.

(*) That is, make them judges.

(d) Even the most abject among you.

(♣) If ye so burn with desire to plead, keep a court among yourselves, and make the least esteemed your judge; for it is most easy to judge between brethren.

5 (5) I speak it to your shame. Is it so that there is not a wise man among you? No, not one, that can judge between his brethren?

(5) He applieth the general proposition to a particular, always calling them back to this, to take away from them that false opinion of their own excellency, from whence all these mischiefs sprang.

6 But a brother goeth to law with a brother, and that under the infidels.

7 (6) Now therefore there is utterly (e) (♣) a fault among you, because ye go to law one with another. (7) (*) Why rather suffer ye not wrong? Why rather sustain ye not harm?

(6) Now he goeth further also, and although by granting them private arbiters out of the Congregation of the faithful, he doth not simply condemn, but rather establish private judgments, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to use that remedy neither.

(e) A weakness of mind which is said to be in them that suffer themselves to be overcome of their lusts, and it is a fault that squareth greatly from temperance and moderation, so that he nipeth them which could not put up an injury done unto them.

(♣) Or, impotency of mind.

(7) This pertaineth chiefly to the other part of the reprehension, to wit, that they went to law even under infidels, whereas they should rather have suffered any loss, than to have given that offence. But yet this is generally true, that we ought rather depart from our right, than try the uttermost of the Law hastily, and upon an affection to revenge an injury. But the Corinthians cared for neither, and therefore he saith that they must repent, unless they will be shut out of the inheritance of God.

(*) Matthew 5:39; Luke 6:29; Romans 12:19 .

8 (*) Nay, ye yourselves (♣) do wrong, and do harm, and that to your brethren.

(*) 1 Thessalonians 4:6 .

(♣) He doeth not reprove the godly, which with good conscience useth the magistrate to defend his right, but condemneth hatred, grudges and desire of revengeance.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? (8) Be not deceived; (*) neither fornicators, nor idolaters, nor adulterers, nor (♣) wantons, nor (♣) buggers,

(8) Now he prepareth himself to pass over to the fourth treatise of this Epistle, which concerneth matters indifferent, debating this matter first, how men may well use woman or not, which question hath three branches; fornication, matrimony, and a single life. As for fornication, he utterly condemneth it. And marriage he commandeth to some, as a good and necessary remedy for them, to others he leaveth it free, and other some he dissuadeth from it, not as unlawful, but as discommodious, and that not without exception. As for singleness of life (under which also I comprehend virginity) he enjoineth it to no man; yet he persuadeth men unto it, but not for itself, but for another respect, neither all men nor without exception. And being about to speak against fornication, he beginneth with a general reprehension of those vices, wherewith that rich and riotous city most abounded, warning and teaching them earnestly, that repentance is inseparably joined with forgiveness of sins, and sanctification with justification.

(*) Ephesians 5:3; 1 Timothy 1:9 .

(♣) Immoral or unchaste, lewd.

(♣) Someone who engages in anal copulation (especially a male who engages in anal copulation with another male.)

10 Nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdom of God.

11 And such were (*) some of you; but ye are washed, but ye are sanctified, but ye are justified in the (f) Name of the Lord Jesus, and by the Spirit of our God.

(*) Ephesians 2:12; Titus 3:3 .

(f) In Jesus.

12 ¶ (*) (9) (g) All (♣) things are lawful unto me, but all things are not profitable. I may do all things, but I will not be brought under (♣) the (h) power of anything.

(*) 1 Corinthians 10:23 .

(9) Secondly, he sheweth that the Corinthians do simply offend in matters indifferent. First, because they abused them; next, because they used indifferent things, without any discretion, seeing the use of them ought to be brought to the rule of charity; and that he doeth not use them a right, which immoderately abuseth them, and so becometh a slave unto them.

(g) Whatsoever; but this general word must be restrained to things that are indifferent.

(♣) Here he speaketh of things indifferent of their nature, and first as touching carnal liberty.

(♣) For we are subject to those things which we cannot want.

(h) He is in subjection to things that are indifferent, whatsoever he be that thinketh he may not be without them, which is a flattering kind of slavery under a color of liberty, which sealeth upon such men.

13 (10) Meats *are ordained* for the belly, and the belly for the meats, but God shall destroy both it, and them. Now the body *is not* for (*) fornication, but for the (♣) Lord, and the Lord for the body.

(10) Secondly, because they counted many things for indifferent which were of themselves unlawful, as fornication, which they numbered amongst mere natural and lawful desires, as well as meat and drink; Therefore the Apostle sheweth, that they are utterly unlike, for meats, saith he, were made for the necessary use of man's life, which is not perpetual. For both meats, and all this manner of nourishing are quickly abolished. But we must not so think of the uncleanness of fornication, for which the body is not made, but on the contrary side is ordained to pureness, as appeareth by this, that is consecrated to Christ, even as Christ also is given us by his Father, to quicken our bodies with that virtue wherewith he also rose again.

(*) They abused meats, both in that they offended others thereby, and also provoked their own lusts to uncleanness.

(♣) God will be Lord both of the soul and body.

14 And God hath also raised up the Lord, and (*) shall raise us up by his power.

(*) Romans 6:5 .

15 (11) Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a (*) harlot? God forbid.

(11) A declaration of the former argument by contraries, and the applying of it.

(*) Whereby he signifieth, that both we shall see the glory of the resurrection of the just, and also that dignity, and privilege whereby we be made the members of Christ.

16 (12) Do ye not know, that he which coupleth himself with a harlot, is one body? (*) For (i) two, saith he, shall be one flesh.

(12) A proof of the same argument: A harlot and Christ are clean contrary, so are the flesh and the Spirit; therefore he that is one with a harlot, (which is done by carnal copulation of their bodies) cannot be one with Christ, which unity is pure and spiritual.

(*) Genesis 2:24; Matthew 19:5; Mark 10:8; Ephesians 5:31 .

(i) Moses doeth not speak these words of fornication, but of marriage; but seeing that fornication is the corruption of marriage, and both of them is a carnal and fleshly copulation, we cannot say that the Apostle abuseth his testimony. Again, Moses hath not this word (Two) but it is very well expresseth both here and in Matthew 19:5; because he speaketh only but of man and wife, whereupon the opinion of them that vouch it to be lawful to have many wives, is beaten down, for he that companieth with many, is asundered as it were into many parts.

17 But he that is joined unto the Lord, is one spirit.

18 (13) Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication sinneth against his (*) own body.

(13) Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kind of filthiness.

(*) That is, he more polluteth his own body, than he that committeth any other sin.

19 (14) Know ye not, that (*) your body is the temple of the holy Ghost, *which is* in you, whom ye have of God? And (15) ye are not your own.

(14) The third argument: Because a fornicator is sacrilegious, for that our bodies are consecrate to God.

(*) 1 Corinthians 3:17; 2 Corinthians 6:16 .

(15) The fourth argument: Because we are not our own men, to give ourselves to any other, much less to Satan and the flesh, seeing that God himself hath bought us, and that with a great price, to the end that both in body and soul, we should serve to his glory.

20 (*) For ye are bought for a price. Therefore glorify God in your body, and in your spirit, for they are God's.

(*) 1 Corinthians 7:23; 1 Peter 1:18 .

1 Corinthians 7

1 Entreating here of marriage, 4 which is remedy against fornication, 10 and may not be broken, 18-20 he willeth every man to live contented with his lot. 25 He sheweth what the end of virginity should be, 35 and who ought to marry.

1 Now (1) concerning the things (a) whereof ye wrote unto me, It *were* (b) (*) good for a man not to touch a woman.

(1) He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication, but so that neither one man may have many wives, or any wife many husbands.

(a) Touching those matters whereof you wrote unto me.

(b) Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.

(*) Or, expedient because marriage, through man's corruption, and not by God's institution bringeth cares and troubles.

2 Nevertheless, to avoid fornication, let (*) every man have his wife, and let every woman have her own husband.

(*) Speaking to all men in general.

3 (*) (2) Let the husband give unto the wife (c) (♣) due benevolence, and likewise also the wife unto the husband.

(*) 1 Peter 3:7 .

(2) Secondly, he sheweth that the parties married, must with singular affection entirely love one another.

(c) The word (due) containeth all kind of benevolence, though he speak more of one sort than of the other, in that which followeth.

(♣) Which containeth all duties pertaining to marriage.

4 (3) The wife hath not the power of her own body, but the husband; and likewise also the husband hath not the power of his own body, but the wife.

(3) Thirdly, he warneth them that they are each in other's power, as touching the body, so that they may not defraud one another.

5 Defraud not one another, (4) except *it be* with consent for a time, that ye may (d) give yourselves to fasting and prayer, and again come together, that Satan tempt you not for your incontinency.

(4) He addeth an exception: unless the one abstain from the other by mutual consent, that they may the better give themselves to prayer, wherein notwithstanding, he warneth them to consider what is expedient, lest by this long breaking off as it were from marriage, they be stirred up to incontinency.
(d) Do nothing else.

6 (5) But I speak this by permission, (*) not by commandment.

(5) Fifthly he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continency, and this gift is by a peculiar grace of God.
(*) He sheweth that he commandeth not precisely all men to marry, but that God hath granted this remedy unto them which cannot live chaste.

7 For I (e) would that all men were even as I myself *am*. But every man hath his proper gift of God, one after this manner, and another after that.

(e) I wish.

8 (6) Therefore I say unto the (f) unmarried, and unto the widows, It is good for them if they abide even as I *do*.

(6) Sixthly, he giveth the selfsame admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as have the gift of continency, otherwise they ought to marry again, that their conscience may be at peace.
(f) This whole place is flat against them which condemn second marriages.

9 But if they cannot abstain, let them marry; for it is better to marry than to (g) (*) burn.

(g) So to burn with lust, that either the will yieldeth to the temptation, or else we cannot call upon God with a quiet conscience.
(*) With the fire of concupiscence, that is when man's will so giveth place to the lust that tempteth, that he cannot call upon God with a quiet conscience.

10 (*) (7) And unto the married I command, not I, but the Lord, Let not the wife depart from her husband.

(*) Matthew 5:32; Matthew 19:9; Mark 10:11-12; Luke 16:18.
(7) Seventhly, he forbiddeth contentions and publishing of divorces (for he speaketh not here of the fault of whoredom, which was then death even by the law of the Romans also) whereby he affirmeth that the hand of marriage is not dissolved, and that from Christ his mouth.

11 But and if she (*) depart, let her remain unmarried, or be reconciled unto her husband, and let not the husband put (♣) away *his* wife.

(*) For hatred, dissention, anger, ect.

(♣) Save for whoredome, as Matthew 5:32 .

12 (8) But to the remnant I speak, *and* not (*) the Lord, If any brother have a wife that believeth not, if she be content to dwell with him, let him not forsake her.

(8) Eighthly, he affirmeth that those marriages which are already contracted between a faithful and an unfaithful or infidel, are firm, so that the faithful may not forsake the unfaithful.

(*) In as much as there was nothing expressly spoken hereof in the Law, or Prophets; or else he spake this moved by the Spirit of God as he testifieth in 1 Corinthians 7:25 ..

13 And the woman which hath a husband that believeth not, if he be content to dwell with her, let her not forsake him.

14 (9) For the unbelieving husband is (h) (*) sanctified by the (i) wife, and the unbelieving wife is sanctified by the (k) husband, else were your children unclean; but now are they (l) (♣) holy.

(9) He answereth an objection: But the faithful is defiled by the society of the unfaithful. The Apostle denieth that, and proveth that the faithful man with good conscience may use the vessel of his unfaithful wife, by this that their children which are born of them, are accounted holy (that is, contained within the promise) for it is said to all the faithful, I will be thy God, and the God of thy seed.

(h) The godliness of the wife is of more force, to cause their coupling together to be accounted holy, than the infidelity of the husband is, to profane the marriage.

(*) Meaning, that the faith of the believer hath more power to sanctify marriage than the wickedness of the other to pollute it.

(i) The infidel is not sanctified or made holy in his own person, but in respect of his wife, he is sanctified to her.

(k) To the faithful husband.

(l) This place destroyeth the opinion of them that would not have children to be baptized, and their opinion also, that make baptism the very cause of salvation. For the children of the faithful are holy, by virtue of the covenant, even before Baptism, and baptism is added as the seal of that holiness.

(♣) They that are born of either of the parents faithful are also counted members of Christ's Church, because of the promise, Acts 2:39 .

15 (10) But if the unbelieving depart, let him depart; a brother or a sister is not in subjection in (m) (*) such things, (11) but God hath called us in peace.

(10) He answereth to a question: what if the unfaithful forsake the faithful? Then is the faithful free, saith he, because he is forsaken of the unfaithful.

(m) When any such thing falleth out.

(*) When such things come to pass, that the faithful and unfaithful be married together, and the one forsake the other without cause.

(11) Lest any man upon pretence of this liberty should give occasion to the unfaithful to depart, he giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be possible the infidel may be won to the faith.

16 For what knowest thou, O wife, whether thou shalt save thy husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 (12) But as God hath distributed to every man, as the Lord (n) hath (*) called every one, so let him walk. And so ordain I in all Churches.

(12) Taking occasion by that which he said of the bondage and liberty of matrimony, he digresseth to a general doctrine concerning the outward state and condition of man's life, as Circumcision and uncircumcision, servitude and liberty, warning every man generally to live with a contented mind in the Lord, what state or condition soever he be in, because that those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they term it) of the kingdom of heaven.

(n) Hath bound him to a certain kind of life.

(*) The lawful vocation in outward things must not lightly be neglected.

18 (13) Is any man called being circumcised? Let him not (o) (*) gather *his uncircumcision*. Is any called uncircumcised? Let him not be circumcised.

(13) Notwithstanding he giveth us to understand, that in these examples all are not of like sort, because that circumcision is not simply of itself to be desired, but such as are bound may desire to be free. Therefore herein only they are equal, that the kingdom of God consisteth not in them, and therefore these are no hindrance to obey God.

(o) He is said to gather his uncircumcised, who by the help of a Surgeon recovereth an upper skin, which is done by the drawing the skin with an instrument, to make it to cover the nut. Celsus in his book 7, chapter 25.

(*) Which is when the surgeon by art draweth out the skin to cover the part, Celsus library 7 ca 25 Epiphany lib de ponderib and measure.

19 (*) Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

(*) It is all one whither thou be Jew or Gentile.

20 (*) Let every man abide in the same vocation wherein he was called.

(*) 1 Timothy 6:1.

21 Art thou called *being* a servant? (p) (*) Care not for it; but if yet thou mayest be free, use it rather.

(p) As though this calling were too unworthy a calling for Christ.

(*) Although God hath called thee to serve in this life, yet think not thy condition unworthy for a Christian; but rejoice, that thou art delivered by Christ from the miserable slavery of sin and death.

22 For he that is called in the (q) (*) Lord, *being a servant*, is the Lord's freeman; likewise also he that is called *being free*, is Christ's servant.

(q) He that is in the state of a servant, and is called to be a Christian.

(*) Being servant by condition is made partaker of Christ.

23 (*) (14) Ye are bought (♣) with a price; be not the servants of men.

(*) 1 Corinthians 6:20; 2 Peter 1:18 .

(14) He sheweth the reason of the unlikeness, because that he that desireth to be circumcised, maketh himself subject to man's tradition, and not to God. And this may be much more understood of superstitions, which some do foolishly account for things indifferent.

(♣) Or, dearly.

24 (15) Brethren, let every man, wherein he was called, therein abide (*) with (r) God.

(15) A repetition of the general doctrine.

(*) Sincerely; as in the presence of God.

(r) So purely and from the heart, that your doings may be approved before God.

25 (16) Now concerning (*) virgins, I have no (♣) commandment of the Lord, but I give my (s) advise, as (t) one that hath obtained mercy of the Lord to be (♣) faithful.

(16) He enjoineth virginity to no man, yet he persuadeth and praiseth it for another respect, to wit, both for the necessity of the present time, because the faithful could scarce abide in any place, and use the commodities of this present life, and therefore such as were not troubled with families, might be the readier; and also for the cares of this life, which marriage draweth with it of necessity, so that they cannot but have their minds distracteth, and this hath place in women especially.

(*) Or, the state of virginity.

(♣) He bindeth no man to that which God hath left free, but sheweth what is most agreeable to God's will, according to the circumstance of the time, place and persons.

(s) The circumstances considered, this I counsel you.

(t) It is I that speak this which I am minded to speak; and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such a one.

(♣) Or, believed.

26 I suppose then (u) (*) this to be good for the (x) present (♣) necessity, *I mean* that it is good for a man so to be.

(u) To remain a virgin.

(*) To be single.

(x) For the necessity which the Saints are daily subject unto, who are continually tossed up and down, so that their estate may seem most unfit for marriage, were it not that the weakness of the flesh enforced them to it.

(♣) In these afflictions and persecutions.

27 Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

28 But if thou takest a wife, thou sinnest not; and if a virgin marry, she sinneth not. Nevertheless, such shall have (*) (♣) trouble in the (y) flesh, but I (z) (♣) spare you.

(*) As worldly cares of their children and family.

(♣) He doeth not prefer singleness as a thing more holy than marriage, but by reason of incommunities, which the one hath more than the other.

(y) By the (Flesh) he understandeth what things soever belong to this present life, for marriage bringeth with it many discommunities; so that he bendeth more to a sole life, not because it is a service more agreeable to God than marriage is, but for those discommunities, which (if it were

possible) he would wish all men to be void of, that they might give themselves to God only.
(z) I would your weakness were provided for.
(♣) In wishing that you could live without wives.

29 And this I say, brethren, because the time is (a) short, (*) hereafter that both they which have wives, be as though they had none;

(a) For we are now in the latter end of the world.
(*) Or, it remaineth that.

30 And they that (b) (*) weep, as though they wept not; and they that (♣) rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

(b) By weeping, the Hebrews understand all adversity, and by joy, all prosperity.
(*) Which be in adversity.
(♣) Which be in prosperity.

31 And they that use this (c) world, as though they used it not; for the (d) (*) fashion of this world goeth away.

(c) Those things which God giveth us here.
(d) The guise, the shape, and fashion; whereby he sheweth us, that there is nothing in this world that continueth.
(*) In this world there is nothing but mere vanity.

32 And I would have you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, (e) careth for the things of the (*) world, how he may please *his* wife (♣) .

(e) They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continency, it is more commodious for him to live alone; but they that are married may care for the things of the Lord also. Clement, Strom. 3 .
(*) Which only appertain to this present life.
(♣) And he is divided, meaning into divers cares.

34 There is difference also between a virgin and a wife. The unmarried woman careth for the things of the Lord, that she may be (*) holy, both in body and in (f) spirit; but she that is married, careth for the things of the world, how she may please her husband.

(*) She may attain unto it sooner than the other, because she is without cares.
(f) Mind.

35 And this I speak for your own (g) commodity, not to (*) tangle you in a snare, but that *ye follow* that which is honest, and that ye may cleave fast unto the Lord without separation.

(g) He meaneth that he will enforce no man either to marry or not to marry, but to shew them barely what kind of life is most commodious.
(*) Seeing Paul could bind no man's conscience to single life, what presumption is it that any other should do it.

36 (17) But if any man think that it is uncomely for his virgin, if she pass the flower of *her* age, and (*) need so require, let him do what he will, he (h) sinneth not; let them be married.

(17) Now he turneth himself to the Parents, in whose power and authority their children are, warning them that according to the former doctrine they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedy against incontinency, nor constrain them to marriage, whereas neither their will doth lead them, nor any necessity urgeth them. And again he praiseth virginity, but of itself, and not in all.
(*) That is, that she should marry to avoid fornication.
(h) He doeth well; for so he expoundeth it in 1 Corinthians 7:38 .

37 Nevertheless, he (*) that standeth firm in his (i) heart, that he hath no (k) need, but hath (♣) power over his own will, and hath so decreed in his heart, that he will keep his virgin, he doeth well.

(*) Meaning, he that is fully persuaded that he hath no need.
(i) Resolved with himself.
(k) That the weakness of his daughter enforceth him not, or any other matter, but that he may safely keep her a virgin still.
(♣) For the father's will dependeth on his children's in this point; in so much as he is bound to have respect to their infirmity, neither can he justly require of them singleness, if they have not that gift of God so to live.

38 So then he that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth (l) (*) better.

(l) Provideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.
(*) And more commodious for his children in preserving them from cares.

39 (18) The wife is bound by the (m) (♣) law, as long as her husband (*) liveth; but if her husband be dead, she is at liberty to marry with whom she will, only in the (n) Lord.

(18) That which he spake of a widower, he speaketh now of a widow, to wit, that she may marry again, so that she do it in the fear of God; and yet he dissembleth not, but saith, that if she remain still remains a widow, she shall be void of many cares.
(m) By the law of marriage.
(♣) Of matrimony.
(*) Romans 7:1 .
(n) Religiously, and in the fear of God.

40 But she is more blessed, if she so abide in my judgment; (*) and I think that I have also the Spirit of God.

(*) 1 Thessalonians 4:8 .

1 Corinthians 8

1 From this place unto the end of the tenth Chapter, he willeth them not to be at the Gentile's profane banquets. 18 He restraineth the abuse of Christian liberty, 19 and sheweth that knowledge must be tempered with charity.

1 And as (1) touching things sacrificed unto idols, we know that we (a) all have (*) knowledge. Knowledge (b) puffeth up, but love (c) edifieth.

(1) He entereth to entreat of another kind of things indifferent, to wit, of things offered to idols, or the use or flesh so offered and sacrificed. And first of all he removeth all those things which the Corinthians pretended in using things offered to idols without any respect. First of all they affirmed that this difference of meats was for unskillful men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be clean to them that are clean. Be it so saith Paul, be it that we are all sufficiently instructed in the knowledge of Christ, I say notwithstanding that we must not simply rest in this knowledge. The reason is, that unless our knowledge be tempered with charity, it doeth not only not avail, but also doeth much hurt, because it is the mistress of pride; nay it doeth not so much as deserve the name of godly knowledge, if it be separate from the love of God and therefore from the love of our neighbor.

(a) This general word is to be abridged as appeareth in 1 Corinthians 8:7; for there is a kind of taunt in it, as we may perceive by next verse: 1 Corinthians 8:2 .

(*) Of the liberty that God hath given us touching outward things.

(b) Ministereth occasion of vanity and pride, because it is void of charity.

(c) Instructed our neighbor.

2 Now, if any man think that he knoweth anything, he knoweth nothing, yet as he ought to know.

3 But if any man love God, the same is (*) known of him.

(*) Or, taught.

4 (2) Concerning therefore the eating of things sacrificed unto (d) idols, we know that an idol *is* (e) (*) nothing in the world, and that there *is* none other God but one.

(2) The application of that answer to things offered to idols; I grant, saith he that an idol is indeed a vain imagination, and that there is but one God and Lord, therefore that meat cannot be made holy or profane by the idol; but it followeth not therefore that a man may without respect use those meats as any other.

(d) This word (Idol) in this place is taken for an image which is made to represent some godhead, that worship might be given unto it, whereupon came the word (idolatry) that is to say, Image service.

(e) Is a vain dream.

(*) This he speaketh in their person which bragged so much of their liberty, saying that an image amongst all things that are made is of no force.

5 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many (*) lords.)

(*) Which being idols, yet are esteemed of men as Lord's and Seigneurs.

6 Yet unto us there *is* but one God, *which is* the Father, (f) of whom are all things, and we (g) in him; and (*) (h) one Lord Jesus Christ, (i) by whom *are* all things, and we by him.

(f) When the Father is distinguished from the Son, He is named the beginning of all things.

(g) We have our being in him.

(*) John 13:13; 1 Corinthians 12:3 .

(h) But as the Father is called Lord, so is the Son, God; therefore this word (One) doeth not respect the persons, but the natures.

(i) This word (By) doeth not signify the instrumental cause, but the efficient; For the Father and the Son work together, which is not so to be taken, that we make two causes, seeing they have both but one nature though they be distinct persons.

7 (3) But every man hath not that knowledge; for (4) some having (k) (*) conscience of the idol, until this hour, eat as a thing sacrificed unto the idol, and so their conscience being weak, is defiled.

(3) The reason why that followeth not, is this, because there are many men which do not know that which you know. Now the judgments of outward things depend not only upon your conscience, but upon the conscience of them that behold you, and therefore your actions must be applied not only to your knowledge, but also to the ignorance of your brethren.

(4) An applying of the reason, there are many which cannot eat of things offered to idols, but with a wavering conscience, because they think them to be unclean; therefore if by example they enterprise to do that which inwardly they thinketh displeaseth God, their conscience is defiled with this eating, and thou hast been the occasion of this mischief.

(k) By conscience of the idol, he meaneth the secret judgment that they had within themselves, whereby they thought all things unclean that were offered to idols, and therefore they could not use them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be evil, it maketh them evil.

(*) In that they thought the meat offered up to the image, not to be pure, and therefore could not eat it with a good conscience.

8 (5) But meat maketh us not acceptable to God, for neither if we eat, have we the (*) more; neither if we eat not, have we the less.

(5) A preventing of an objection: Why then, shall we therefore be deprived of our liberty? Nay, saith the Apostle, you shall lose no part of Christianity although you abstain for your brethren's sake, as also if you receive the meat, it maketh you no whit the more holy, for our commendation before God consisteth not in meats, but to use our liberty with offence of our brethren, is an abuse of liberty, the true use whereof is clean contrary, to wit, so to use it, as in using of it we have consideration of our weak brethren.

(*) This abundance and want is referred to spiritual things, Romans 14:17 .

9 But take heed lest by any means this (*) power of yours be an occasion of falling, to them that are weak.

(*) Or, liberty in things indifferent.

10 (6) For if any man see thee which hast knowledge, sit at table in the idol's temple, shall not the conscience of him which is weak, be (*) (♣) boldened to eat those things which are sacrificed to idols?

(6) Another plain explication of the same reason, propounding the example of the sitting down at the table in the idol's temple, which thing the Corinthians did evil account of among things indifferent,

because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place.

(*) Greek, built up.

(♣) By thine example without any ground of doctrine.

11 (7) And through thy knowledge shall the (*) (♣) weak brother perish, for whom Christ died.

(7) An amplification of the argument taken both of comparison and contraries; Thou wretched man, saith he, pleasing thyself with thy knowledge which indeed is none (for if you hadst true knowledge, thou wouldest not sit down to meat in idol's temple) wilt thou destroy your brother, hardening his weak conscience by this example to do evil, for whose salvation Christ himself hath died?

(*) Romans 14:15 .

(♣) Which eateth against his conscience, or in doubt.

12 (8) Now when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

(8) Another amplification: Such offending of our weak brethren redoundeth unto Christ, and therefore let not these men think that they have to do only with their brethren.

13 (*) (9) Wherefore if meat offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

(*) Romans 14:21 .

(9) The conclusion, which Paul conceiveth in his own person, that he might not seem to exact that of others, which he will not be first subject unto himself. I had rather (saith he) abstain forever from all kind of flesh, then give occasion of sin to any of my brethren, much less would I refuse in any certain place or time for my brother's sake not to eat flesh offered to idols.

1 Corinthians 9

1 He declareth, that from the liberty which the Lord gave him, 15 he willingly abstained, 18-22 lest in things indifferent he should offend any. 24 He sheweth that our life is like unto a race.

1 Am (1) I not an Apostle? Am I not free? (2) Have I not seen Jesus Christ our Lord? Are ye not my work (a) in the Lord?

(1) Before he proceedeth any further in his purposed matter of things offered to idols he would shew the cause of all this mischief, and also take it away, to wit, that the Corinthians thought themselves not bound to depart from a jot of their liberty for any man's pleasure. Therefore he propoundeth himself for an example and that in a matter almost necessary. And yet he speaketh severally of both, but first of his own person. If (saith he) you allege for yourselves that you are free, and therefore will use your liberty, am I not also free, seeing I am an Apostle?

(2) He proveth his Apostleship by the effects, in that which he was appointed of Christ himself, and the authority of his function was sufficiently confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the leastwise that might be, debase themselves, for the weak's sake, whereas the Apostle himself did all

that he could to win them to God when they were utterly reprobate and without God.
(a) By the Lord.

2 If I be not an Apostle unto others, yet doubtless I am unto you; for ye are the (b) (*) seal of my Apostleship in the Lord.

(b) As a seal whereby it appeareth sufficiently that God is the author of my Apostleship.
(*) I need no further declaration but the works that I have wrought among you.

3 (3) My defense to them (*) that (c) examine me, is this,

(3) He addeth this by the way, as if he would say, So far it is off, that you may doubt of my Apostleship, that I use to refute them which call it into controversy, by opposing those things which the Lord hath done by me amongst you.
(*) And call into doubt mine office.
(c) Which like Judges examine me and my doings.

4 (4) Have we not power to (d) eat (*) and to drink?

(4) Now touching the matter itself, he saith, Seeing that I am free, and truly an Apostle, why may not I (I say not, eat of all things offered to idols) but be maintained by my labors, yea and keep my wife also, as the residue of the Apostles lawfully do as by name, John and James, the Lord's cousins, and Peter himself?
(d) Upon the expense of the Church?
(*) On the Church charges.

5 Or have we not power to (*) lead about a wife being a (e) (♣) sister, as well as the rest of the Apostles, and as the (♣) brethren of the Lord, and Cephas?

(*) The Apostles led their wives about with them.
(e) One that is a Christian and a true believer?
(♣) A faithful and Christian wife.
(♣) Or, cousins?

6 Or I only and Barnabas, have not we power (f) (*) not to work?

(f) Not live by the work of our hands.
(*) Whether they might not as lawfully live without laboring for their own hands, as other Apostles.

7 (5) Who (g) goeth a warfare any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

(5) That he may not seem to burden the Apostles, he sheweth that it is just that they do, by an argument of comparison, seeing that soldiers live by their wages, and husbandmen by the fruits of their labors, and shepherds by that which cometh of their flocks.
(g) Useth to go a warfare?

8 (6) Say I these things (h) according to man? Saith not the Law the same also?

(6) Secondly he bringeth forth the authority of God's institution by an argument of comparison.
(h) Have I not better ground than the common custom of men?

9 For it is written in the Law of Moses, (*) Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doeth God take (♣) care for (i) oxen?

(*) Deuteronomy 25:4; 1 Timothy 5:18 .

(♣) Had God respect properly to the oxen themselves when he made this Law, and not rather unto men?

(i) Was it God's proper drift to provide for oxen, when he made this Law? For otherwise there is not the smallest thing in the world, but God hath a care of it.

10 Either saith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should ear in hope, and that he that thresheth in hope, should be partaker of his hope.

11 (*) (7) If we have sown unto you spiritual things, *is it* a great thing if we reap your carnal things?

(*) Romans 15:27 .

(7) An assumption of the arguments with an amplification, for neither in so doing do we require a reward meet for our deserves.

12 (8) If others with you be partakers of *this* (k) (*) power, *are* not we rather? Nevertheless, we have not used this power; but (♣) suffer all things, that we should not hinder the Gospel of Christ.

(8) Another argument of great force: others are nourished amongst you, therefore it was lawful for me, yea rather for me than any other. And yet I refused it, and had rather still suffer any discommodity, than the Gospel of Christ should be hindered.

(k) The word signifieth a right and interest, whereby he giveth us to understand that the ministers of the word must of right and duty be found of the Church.

(*) To live on other men's charges?

(♣) Or, take in worth.

13 (9) Do ye not know, that they which minister about the (*) holy things, eat of the (l) things of the Temple? And they which wait at the altar, are (m) partakers (♣) with the altar?

(9) Last of all he bringeth forth the express Law concerning the nourishing of the Levites, which privilege notwithstanding he will not use.

(*) Deuteronomy 18:7 .

(l) This is spoken by the figure Metonymy, for, of those things that are offered in the temple.

(m) Are partakers with the altar in dividing the sacrifice.

(♣) For the part that was burned, was devoted of the altar, and the other was due unto the Priests by the Law.

14 So also hath the Lord ordained, that they which preach the Gospel, should live (n) of the Gospel.

(n) Because they preach the Gospel. It followed by this place, that Paul got no living, neither would have any other man get, by any commodity of masses, or any other such superstitious trumperies.

15 But I have used none of these things. (10) Neither wrote I these things, that it should be so done unto me; for it were better for me to die, than that any man should make my (*) rejoicing vain.

(10) He taketh away occasion of suspicion by the way, that it might not be thought that he wrote this as though he challenged his wages that was not paid him. Nay saith he, I had rather die, than not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord has enjoined me this office, but unless I do it willingly and for the love of God, nothing is to be allowed that I do. If I had rather that the Gospel should be evil spoken of, than that I should not require my wages, then would it appear that I took these pains not so much for the Gospel's sake, as for my gains and advantages. But I say, this were not to use, but abuse my right and liberty. Therefore not only in this thing, but also in all others (as much as I could) I am made all things to all men, that I might win them to Christ, and might together with them be won to Christ.
(*) For now you have no just cause against me, seeing that I preached the Gospel freely unto you.

16 For though I preach the Gospel, I have nothing to rejoice of, for necessity is laid upon me, and woe is unto me, if I preach not the Gospel.

17 For if I do it willingly, I have a reward, but if I do it against my will, (*) *notwithstanding* the dispensation is committed unto me.

(*) Seeing he is charged to preach, he must willingly and earnestly follow it; for if he do it by constraint, he doeth not his duty.

18 What is my reward then? Verily that when I preach the Gospel, I make the Gospel of Christ (o) (*) free, that I abuse not my authority in the Gospel.

(o) By taking nothing of them to whom I preach it.
(*) That I be not chargeable to them unto whom I preach, seeing that they think that I preach for gains.

19 For though I be free from all men, yet have I made myself servant unto all men, that I might win the more.

20 (*) And unto the Jews, I become as a Jew, that I may win the Jews; to them that are under the (p) Law, as *though I were* under the (♣) Law, that I may win them that are under the Law;

(*) Acts 16:3; Galatians 2:3 .
(p) The word (Law) in this place, must be restrained to the ceremonial Law.
(♣) As touching the ceremonies.

21 To them that are without law, as *though I were* without law, (when I am not without Law as pertaining to God, but *am* in the Law through Christ) that I may win them that are without Law.

22 To the weak I become as weak, that I may win the weak; I am made (*) all things to (q) all men, that I might by all means save some.

(*) In things indifferent, as eating of meats, observation of feasts and days and such like, he fashioned himself to men in such sort as he might best gain them to Christ.
(q) In matters that are indifferent, which may be done or not done with a good conscience; as if he said, I changed myself into all fashions, that by all means, I might save some.

23 And this I do for the Gospel's sake, that I might be partaker thereof with (r) you.

(r) That both I and they to whom I preach the Gospel, may receive fruit by the Gospel.

24 (11) Know ye not, that they which run in a race, run all, yet one receiveth the prize? So run that ye may obtain.

(11) He bringeth in another cause of this mischief, to wit, that they were given to gluttony, for there were solemn banquets of sacrifices, and the riot of the Priests was always too much celebrated and kept. Therefore it was hard for them which were accustomed righteousness, especially when they pretended the liberty of the Gospel, to be restrained from these banquets. But contrariwise, the Apostle calleth them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Isthmies were) who pamper up their bodies. And therefore affirming that they can have no reward, unless they take another course and trade of life.

25 And every man that proveth masteries, (s) (*) abstaineth from all things. And they *do it* to obtain a corruptible crown; but we for an incorruptible.

(s) Useth a most exquisite diet.

(*) That is, keepeth a strict diet and refraineth from such things as might distemper his body.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air;

27 But I beat down my (t) (*) body, and bring it into subjection, lest by any means after that I have preached to others, I myself should be (u) (♣) reproved.

(t) The old man which striveth against the Spirit.

(*) Or, old man which rebelleth against the Spirit.

(u) This word (Reproved) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such a one as he ought to be.

(♣) Lest he should be reproved of men when they should see him do contrary, or condemn that thing which he taught others to do.

1 Corinthians 10

1 If God spared not the Jews, neither will he spare those who are of like condition, 3-4 touching the outward sins of his grace. 14 That it is absurd, that such should be partakers of the table of the devils who are partakers of the Lord's Supper. 24 To have consideration of our neighbor in things indifferent.

1 Moreover, (1) brethren, I would not that ye should be ignorant, that all our (a) fathers were under (*) the cloud, and all passed through (♣) the sea;

(1) He setteth out that which he said, laying before them an example of the horrible judgment of God against them which had in effect the selfsame pledges of the same adoption and salvation that we have. And yet notwithstanding when they gave themselves to idol's feasts, perished in the wilderness, being horribly and manifoldly punished. Now, moreover and besides that these things are fitly spoken against them which frequented idol's feasts, the same also seems to be alleged to this end and purpose, because many men thus minded, that those things are not of such great weight, that God will be angry with them if they use them, so that they frequent Christian assemblies and be baptized, and receive the Communion, and confess Christ.

(a) Paul speaketh thus in respect of the covenant, and not in respect of the persons, saving in general.

(*) Exodus 13:21; Numbers 9:19 .

(♣) Exodus 14:22 .

2 (2) And were all (b) baptized unto (c) (*) Moses, in the cloud, and in the sea,

(2) In effect the Sacraments of the old fathers were all one with ours, for they respected Christ only who offered himself unto them in divers shadows.

(b) All of them were baptized with the outward sign, but not in deed, wherewith God cannot be charged, but they themselves.

(c) Moses being their guide.

(*) Moses being their guide, or as some read, they were baptized unto Moses' Law, others by Moses.

3 (*) And did all eat the (d) same (♣) (♣) spiritual (e) meat;

(*) Exodus 16:15 .

(d) The same that we do.

(♣) That is, Manna which was the outward sign or Sacrament of the Spiritual grace.

(♣) They ate the same meat that we do, because the substance of theirs and our Sacraments is all one.

(e) Manna, which was a spiritual meat to the believers, which in faith lay hold upon Christ, who is the true meat.

4 (*) And did all drink the same spiritual drink (for they drank of the spiritual Rock that (f) followed them; and the Rock (♣) was (g) Christ.)

(*) Exodus 17:6; Numbers 20:10; Numbers 21:16 .

(f) Of the river and running Rock, which followed the people.

(♣) That is, signified Christ as all Sacraments do.

(g) Did sacramentally signify Christ, so that together with the sign, there was the thing signified, and the truth itself. For God doeth not offer a bare sign, but the thing signifieth by the Sign, together with it which is to be received with faith.

5 But with many of them God was not pleased; for they were (*) overthrown in the wilderness.

(*) Numbers 26:65 .

6 (3) Now these things are our (h) examples, to the intent that we should not lust after evil things (*) as they also lusted.

(3) An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evil, as of idolatry (which hath gluttony a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharply in that old people, to the end that we which succeed them, and have a more full declaration of the will of God, might by that means take better heed.

(h) Some read figures; which signified our sacraments. For circumcision was to the Jews a seal of righteousness, and to us a lively pattern of Baptism, and so in the other Sacraments.

(*) Numbers 11:4; Numbers 26:64; Psalm 106:14 .

7 Neither be ye idolaters as *were* some of them, as it is written, (*) The people sat down to (♣) eat and drink, and rose up to play.

(*) Exodus 32:6 .

(♣) Because hereby occasion was taken to forget God, and commit idolatry, therefore these indifferent things are counted idolatry.

8 Neither let us commit fornication, as some of them committed fornication, and fell in one (*) (♣) day three and twenty thousand.

(*) Numbers 25:9 .

(♣) Moses readeth four and twenty thousand, which declareth an infinite number.

9 Neither let us tempt (i) (♣) Christ, as some of them also tempted him, and (*) were destroyed of serpents.

(i) To tempt Christ, is to provoke him to a combat as it were which those men do, who abuse the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wickedness.

(♣) Who was their leader and was called the Angel of God.

(*) Numbers 21:6; Psalm 106:14 .

10 Neither murmur ye, as some of them (*) also murmured, and were destroyed of the (♣) destroyer.

(*) Numbers 14:37 .

(♣) Meaning either the good or evil Angel whose ministry God useth to execute his judgment to the utter destruction of the wicked.

11 Now all these things came unto them for examples, and were written to admonish (*) us, upon whom the (k) (♣) ends of the world are come.

(*) How God will plague us if we be subject to the like vices.

(k) This our age is called the end, for it is the shutting up of all ages.

(♣) Or, latter days of Christ's coming.

12 (4) Wherefore, let him that thinketh he standeth, take heed lest he fall.

(4) In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but rather that they prevent the subtilities of Satan. Yet he useth an inusitation, and comforteth them, that he may not seem to make them altogether like to those wicked idolaters and contemnors of Christ, which perished in the wilderness.

13 There hath no temptation taken you, but such as appertaineth to (l) man; and God is faithful, which will not suffer you to be tempted above that you be able, but (*) will even (m) give the issue with the temptation, that ye may be able to bear it.

(l) Which cometh of weakness.

(*) He that led you into this temptation which cometh unto you either in prosperity or adversity, or for your sins past, will turn it to your commodity and deliver you.

(m) He that would have you tempted for your profit's sake, will give you an issue to escape out of the temptation.

14 Wherefore my beloved, flee from idolatry.

15 (5) I speak as unto them which have understanding; judge ye what I say.

(5) Now returning to those idol's feasts, that he may not seem to dally at all; first he promiseth that he will use no other reasons than such as they knew very well themselves. And he useth an induction borrowed of the agreement that is in the things themselves. The holy banquets of the Christians are pledges, first of all, of the community that they have with Christ, and next, one with another. The Israelites also do ratify in their sacrifices, their mutual conjunction in one selfsame religion. Therefore so do the idolaters also join themselves with their idols or devils rather (for idols are nothing) in those solemn banquets, whereupon it followeth, that which table is a table of devils, and therefore you must eschew it. For you cannot be partakers of the Lord and of idols together, much less may such banquets be accounted for things indifferent. Will ye then strive with God? And if you do, think you that you shall get the upper hand?

16 The cup (*) of (n) blessing which we (♣) bless, is it not the (o) communion of the blood of Christ? The bread which we break, (♣) is it not the communion of the body of Christ?

(*) Or, thanksgiving.

(n) Of thanksgiving, whereupon, that holy banquet was called Eucharist, that is, a thanksgiving.

(♣) Or, prepare to this holy use with praise and thanksgiving.

(o) A most effectual pledge and note of our knitting together with Christ, and engrafting to him.

(♣) The effectual badge of our conjunction and incorporation with Christ?

17 For we that are many, are (*) one bread and one body, because we all are partakers of one bread.

(*) If we that are many in number, are but one body in effect, joined with our head Christ, as many corns make but one loaf, let us renounce idolatry which doeth separate our unity.

18 Behold Israel, *which is* after the (p) (*) flesh; are not they which eat of the sacrifices (q) partakers of the altar?

- (p) That is, as yet observe their ceremony.
- (*) Which is governed according to the ceremonies of the Law.
- (q) Are consenting and guilty, both of that worship and sacrifice.

19 What say I then? That the idol is anything? Or that which is sacrificed to idols, is anything?

20 *Nay*, but that these things which the Gentiles sacrifice, they sacrifice to devils, and not unto God; and I would not that ye should have (r) (*) fellowship with the devils.

- (r) Have anything to do with the devils, or enter into that society which is begun on the devil's name.
- (*) Which is to assemble in the company where idols are called upon.

21 Ye cannot drink the cup of the Lord, and the (s) cup of the devils. Ye cannot be partakers of the Lord's table, and of the table of the devils.

- (s) The heathen and profane people were wont to shut up and make an end of their feasts which they kept to the honor of their gods, in offering meat offerings and drink offerings to them, with banquets and feastings.

22 Do we provoke the Lord to anger? Are we stronger than he?

23 (*) (6) (t) All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not.

- (*) 1 Corinthians 6:12 .
- (6) Coming to another kind of things offered to idols, he repeateth that general rule, that in the use of things indifferent we ought to have consideration not of ourselves only, but of our neighbors. And therefore there are many things which of themselves are lawful, which may be evil when done of us, because of offence to our neighbor.
- (t) Look before in 1 Corinthians 6:13 .

24 Let no man seek his own, but every man another's wealth.

25 (7) Whatsoever is sold in the (u) (*) shambles, eat ye, and (♣) ask no question for conscience' sake.

- (7) An applying of the rule to the present matter: Whatsoever is sold in the shambles, you may indifferently buy it as if it were from the Lord's hand, and eat it either at home with the faithful, or being called home to the unfaithful, to wit, in a private banquet. But yet with this exception, unless any man is present which is weak, whose conscience may be offended by setting meats offered to idols before them, for then you ought to have a consideration of their weakness.
- (u) The flesh that was sacrificed, used to be sold in the shambles, and the price returned to the priests.
- (*) For in those days they were accustomed to sell certain of the flesh of beasts sacrificed in the shambles and turned the money to the Priest's profit.
- (♣) Or, doubt not.

26 (*) For the earth is the Lord's, and (x) all that therein is.

(*) Psalm 24:1 .

(x) All those things whereof it is full.

27 If any of them which believe not, call you *to a feast*, and if ye will go, whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is sacrificed unto idols, eat it not, because of him that shewed it, and for the conscience (for the earth is the Lord's, and all that therein is.)

29 And the conscience, I say, not thine, but of that other; (8) for why should my (*) liberty be condemned of another man's conscience?

(8) A reason: for we must take heed that our liberty be not evil spoken of, and that the benefit of God which we ought to use with thanksgiving be not changed into impiety, and that through our fault, if we choose rather to offend the conscience of the weak, than to yield a little of our liberty in a matter of no importance, and so give occasion to the weak to judge in such sort of us, and of Christian liberty. And the Apostle taketh these things upon his own person, that the Corinthians may have so much the less occasion to oppose anything against him.

(*) We must take heed that through our abuse, our liberty be not condemned.

30 For (*) if I through God's (y) benefit be partaker, why am I evil spoken of, for that wherefore I give thanks?

(*) If by the benefit of God I may eat any kind of meat, why should I by my default cause this benefit to be evil spoken of.

(y) If I may through God's benefit eat this meat or that meat, why should I through my fault, cause that benefit of God to turn to my blame?

31 (*) (9) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

(*) Colossians 3:17 .

(9) The conclusion: We must order our lives in such sort, that we seek not ourselves, but God's glory, and so the salvation of as many as we may. Wherein the Apostle sticketh not to propound himself to the Corinthians (even his own flock) as an example, but so that he calleth them back to Christ, unto whom he himself has regard.

32 Give none offence, neither to the Jews, nor to the Grecians, nor to the Church of God;

33 Even as I please (*) all men (♣) in all things, not seeking my own profit, but *the profit* of many, that they might be saved.

(*) That is, the infirm.

(♣) Which are indifferent.

1 Corinthians 11

1 He blameth the Corinthians for that in their holy assembly, 4 men do pray having their heads covered, 6 and women bareheaded, and because their meetings tended to evil, 21 who mingled profane banquets with the holy Supper of the Lord, 13 which he required to be celebrated according to Christ's institution.

1 Be (*) ye followers of me, even as I am of Christ.

(*) 2 Thessalonians 3:9 .

2 (1) Now brethren, I commend you, that ye remember (*) all my things, and keep the ordinances, as I delivered them to you.

(1) The fifth treatise of this epistle concerning the right ordering of public assemblies containing three points, to wit, of the comely apparel of men and women, of the order of the Lord's Supper, and of the right use of spiritual gifts. But going about to reprehend certain things, he beginneth notwithstanding with a general praise of them, calling those particular laws of comeliness and honesty, which belong to the ecclesiastical policy, traditions; which afterward they called Cannons.

(*) Or, in all things remember me.

3 (2) But I will that ye know, that Christ is the (*) head of every man, and the man is the woman's head, and God is (a) Christ's head.

(2) He setteth down God, in Christ our mediator, for the end and mark not only of doctrine, but also of ecclesiastical comeliness. Then applying it to the question proposed, touching the comely apparel both of men and women in public assemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is so subject to Christ, that the glory of God ought to appear in him for the preeminence of the sex.

(*) Ephesians 5:23 .

(a) In that, which Christ is our mediator.

4 (3) Every (b) man (*) praying or (♣) prophesying having *anything* on *his* head, (♣) dishonoreth his head.

(3) Hereof he gathereth that if men do either pray or preach in public assemblies having their heads covered (which was then a sign of subjection), they did as it were spoil themselves of their dignity, against God's ordinance.

(b) It appeareth that this was a politic law serving only for the circumstances of the time that Paul lived in, by this reason, because in these our days for a man to speak bareheaded in an assembly is a sign of subjection.

(*) This is a referred to common prayer and preaching; for although one speak, yet the action is common, so that the whole Church may be said to pray or preach.

(♣) Or, preaching.

(♣) This tradition was observed according to the time and place that all things might be done in comeliness and to edification.

5 (4) But every woman that prayeth or (*) prophesieth bareheaded, dishonoreth her head, (5) for it is even one very thing, as though she were shaven.

(4) And in like sort he concludeth, that women which shew themselves in public and ecclesiastical assemblies without the sign and token of their subjection, that is to say, uncovered, shame themselves.

(*) Read 1 Corinthians 14:34 .

(5) The first argument taken from the common sense of man, for so much as nature teacheth women, that it is dishonest for them to come abroad bareheaded, seeing that she hath given them thick and long hair which they do so diligently trim and deck, that they can in no way abide to have it shaven.

6 Therefore if the woman be not covered, let her also be shorn; and if it be shame for a woman to be shorn or shaven, let her be covered.

7 (6) For a man ought not to cover *his* head, for as much as he is the (*) (♣) image and glory of God; but the woman is the (♣) glory of the man.

(6) The taking away of an objection: Have not men also hair given them? I grant, saith the Apostle, but there is another matter in it. For man was made to this end and purpose, that the glory of God should appear in his rule and authority. But the woman was made, that by profession of her obedience, she might more honor her husband.

(*) Genesis 1:26; Genesis 5:1; Genesis 9:6; Colossians 3:3-10 .

(♣) The image of God's glory, in whom his majesty and power shine concerning his authority.

(♣) Or receiveth her glory, in commendation of man, and therefore is subject.

8 (7) For the man is not of the woman, but the woman of the man.

(7) He proveth the inequality of the woman, by that which the man is the matter whereof woman was first made.

9 (*) (8) For the man was not created for the woman's sake; but the woman for the man's sake.

(*) Genesis 2:22 .

(8) Secondly, by that, which the woman was made for man, and not the man for the woman's sake.

10 (9) Therefore ought the woman to have (c) (*) power on *her* head, because of the (10) (♣) Angels.

(9) The conclusion: Women must be covered, to shew by this external sign their subjection.

(c) A covering which is a token of subjection.

(*) Something to cover her head in sign of subjection.

(10) What this meaneth, I do not yet understand.

(♣) To whom they also shew their dissolution, and not only to Christ.

11 (11) Nevertheless, neither is the man without the woman, neither the woman without the man (d) in the (*) (♣) Lord.

(11) A digression which the Apostle useth, that which he spake of the superiority of men, and lower degree of women in consideration of the policy of the Church, should be so taken as though there were no measure of this inequality. Therefore he teacheth that men have in such sort the preeminence, that God made them not alone, but women also. And woman was so made of man, that men also are born by the means of women, and this ought to put them in mind to observe the degree of every sex in such sort, that mutual conjunction may be cherished.

(d) By the Lord.

(*) Who is author and maintainer of their mutual conjunction.

(♣) For as God made the woman of man, so now is man multiplied by the woman.

12 For as the woman is of the man, so is the man also by the woman; but all things are of God.

13 (12) Judge in yourselves, Is it comely that a woman pray unto God uncovered?

(12) He urgeth the argument taken from the common sense of nature.

14 Doeth not nature itself teach you, that if a man have long (*) hair, it is a shame unto him?

(*) As woman used to wear.

15 But if a woman have long hair, it is a praise unto her, for her hair is (*) given her for a (e) covering.

(*) For God hath given to woman longer hair than unto man, to the end she should truss it up about her head, whereby she declareth that she must cover her head.

(e) To be a covering for her, and such a covering as should procure another.

16 (13) But if any man lust to be contentious, we have no such custom, neither the Churches of God.

(13) Against such as are stubbornly contentious we have to oppose this, that the Churches of God are not contentious.

17 ¶ (14) Now in this that I declare, I praise *you* not, that ye come together, not with profit, but with hurt.

(14) He passeth now to the next treatise concerning the right administration of the Lord's Supper. And the Apostle useth this sharper preface that the Corinthians might understand, that whereas they observed generally the Apostle's commandments, yet they foully neglected them in a matter of greatest importance.

18 (15) For first of all, when ye come together in the Church, I hear that there are dissensions among you; and I believe it *to be true* (*) in some part.

(15) To celebrate the Lord's Supper aright, it is requisite that there is not only consent of doctrine, but also of affections, that it be not profaned.

(*) Not that all were so, but the most part.

19 (16) For there must be (*) heresies even among you, that they which are (f) approved among you, might be known.

(16) Although that schisms and heresies proceed from the devil, are evil, and yet they come not by chance, nor without cause, and they turn to the profit of the elect.

(*) God's Church is not only subject to dissension as touching orders and manners, but also to heresies as touching doctrine.

(f) Whom experience hath taught to be of sound Religion and godliness.

20 When ye come together therefore into one place, *this* is (g) not to eat the Lord's Supper.

(g) This is an usual kind of speech, whereby the Apostle denieth that flatly, which many did not well.

21 For every man when they should eat, taketh his own supper (h) afore, and one is hungry, and another is drunken.

(h) Eateth his meat and tarrieth not till others come.

22 (17) Have ye not houses to eat and to drink in? Despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.

(17) The Apostle thinketh it good to take away the love feasts, for their abuse, although they had been a long time, and with commendation used in Churches, and were appointed and instituted by the Apostles.

23 (18) For I have received of the (*) Lord that which I also have delivered unto you, *to wit*, That the Lord Jesus in the night when he was betrayed, took bread;

(18) We must take a true form of keeping the Lord's Supper, out of the institution of it, the parts whereof are these: touching the Pastors, to shew forth the Lord's death by preaching his word, to bless the bread and the wine by calling upon the name of God, and together with prayers to declare the institution thereof, and finally to deliver the bread broken to be eaten, and the cup received to be drunk with thanksgiving. And touching the flock, that every man examine himself, that is to say, to prove both his knowledge, and also faith and repentance; to shew forth the Lord's death, that is, in true faith to yield unto his word and institution; and last of all, to take the bread at the Minister's hand, and to eat it, and to drink the wine, and give God thanks. This was Paul's and the Apostles' manner of ministering.

(*) Who ought only to bear authority in the Church.

24 (*) And when he had given thanks, he brake it, and said, **Take, eat; this is my body, which is (i) (♣) broken for you; this do ye in remembrance of me.**

(*) Matthew 26:26; Mark 14:21; Luke 22:19 .

(i) This word (Broken) noteth out unto us Christ his manner of death, for although his legs were not broken, as the thieves legs were, yet was his body very sore tormented, and torn, and bruised.

(♣) Signifying the manner of his death when his body should, as it were, be torn and broken with most grievous torments (albeit not as the thighs of the thieves were) the which thing the breaking of the bread, as a figure, doeth most likely represent.

25 After the same manner also *he took* the cup, when he had supped, saying, **This cup is the New Testament in my blood; this do as oft as ye drink it, in remembrance of me.**

26 For as often as ye shall eat this bread, and drink this cup, ye shew the Lord's death till he come.

27 (19) Wherefore, whosoever shall eat this bread, and drink the cup of the Lord (k) (*) unworthily, shall be guilty of the body and blood of the Lord.

(19) Whosoever contemn the holy Sacraments, that is, use them not aright, are guilty not of the bread and wine, but of the thing itself, that is, of Christ, and shall be grievously punished for it.

(k) Otherwise than meet is such mysteries should be handled.

(*) By perverting the true and pure use of the same.

28 (*) (20) Let (l) every man therefore examine himself, and so let him eat of this bread, and drink of this cup.

(*) 2 Corinthians 13:5.

(20) The examination of a man's self, is of necessity required in the Supper and therefore they ought not to be admitted unto it, which cannot examine themselves, as children, furious and mad men also such as either have no knowledge of Christ, or not sufficient, although they profess Christian's Religion, and others such like.

(l) This place beateth down the faith of credit, or unwrapped faith, which the Papists maintain.

29 For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, *because* he (m) discerneth not (*) the Lord's body.

(m) He is said to discern the Lord's body, that hath consideration of the worthiness of it, and therefore cometh to eat of this meat with great reverence.

(*) But as though these holy mysteries of the Lord's body and blood were common meats, so without reverence he cometh unto them.

30 (21) For this cause many *are* weak, and sick among you, and many (*) sleep.

(21) The profaning of the body and blood of the Lord in his mysteries is sharply punished of him, and therefore such a mischief ought diligently to be prevented by judging and correcting of a man's self.

(*) Or, die. Let them look to themselves which either add or take away from the Lord's institution.

31 For if we would (n) judge ourselves, we should not be judged.

(n) Try and examine ourselves, by faith and repentance, separating yourselves from the wicked.

32 But when we are judged, we are chastened of the Lord, because we should not be condemned with the world.

33 (22) Wherefore, my brethren, when ye come together to eat, tarry one for another.

(22) The Supper of the Lord is a common action of the whole Church, and therefore there is no place, for private suppers.

34 (23) And if any man be hungry, let him eat at home, that ye come not together unto condemnation. (24) Other things will I set in order when I come.

(23) The Supper of the Lord was instituted not to feed the belly but to feed the soul with the communion of Christ, and therefore it ought to be separate from common banquets.

(24) Such things as pertain to order, as place, time, form of prayers, and other such like, the Apostle took order for in Congregations, according to the consideration of times, places, and persons.

1 Corinthians 12

1 To draw away the Corinthians from contention and pride, he sheweth that spiritual gifts are therefore diversely bestowed, 7 that the same being jointly to each other employed, 12 we may grow up together into one body of Christ in such equal proportion and measure, 20 as the members of man's body do.

1 Now (1) concerning spiritual gifts, brethren, I would not have you (a) (*) ignorant.

(1) Now he entereth into the third part of this treatise touching the right use of spiritual gifts, wherein he giveth the Corinthians plainly to understand that they abused them. For they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts, and having no consideration of their brethren abused to a vain ostentation, and so robbed the Church of the use of those gifts. On the other side, the inferior sort envied the better, and went about to make a departure, so that all that body was as it were scatted and rent in pieces. So then he going about to remedy these abuses, willesh them a first to consider diligently, that they have not these gifts of themselves, but from the free grace and liberality of God, to whose glory they ought to bestow them all.

(a) Ignorant to what purpose these gifts are given to you.

(*) The Corinthians having notable gifts, seemed to have forgotten of whom, and for what end they had received them.

2 (2) Ye know that ye were (b) Gentiles, and were carried away unto the (*) dumb Idols, as ye were (♣) led.

(2) He reproveth the same by comparing their former state with that wherein they were at this time endued with those excellent gifts.

(b) As touching God's service and the Covenant, mere strangers.

(*) Which could not hear your prayers.

(♣) By Satan's suggestion.

3 (3) Wherefore I declare unto you, that no man (*) speaking by the (♣) Spirit of God calleth Jesus (♣) (c) execrable; also no man can say that Jesus is the Lord, but by the holy Ghost.

(3) The conclusion: Know you therefore that you cannot so much as move your lips to honor Christ withal, but by the grace of the holy Ghost.

(*) Mark 9:39 .

(♣) As no man that hath the Spirit of God can blaspheme Christ, and worship idols, so none can acknowledge Christ for Lord and God without the same Spirit.

(♣) John 13:13; 1 Corinthians 8:6; Philippians 2:10-11 .

(c) Doeth curse him, or by any means whatsoever diminish his glory.

4 (4) Now there are diversities of gifts, but the (d) same Spirit.

(4) In the second place, he layeth another foundation, to wit, that these gifts are divers, as the functions also are divers, but that one selfsame Spirit, Lord, and God is the giver of all these gifts, and that to one end, to wit, for the profit of all.
(d) The Spirit is plainly distinguished from the gifts.

5 And there are diversities of administrations, but the same Lord,

6 And there are diversities of (e) operations, but God is the same which worketh all in all.

(e) So Paul calleth that inward force which cometh from the holy Ghost, and maketh men fit to wonderful things.

7 But the manifestation of the Spirit is (f) given to every man, to (g) (*) profit withal.

(f) The holy Ghost openeth and sheweth himself freely in the giving of these gifts.
(g) To the use and benefit of the Church.
(*) To wit, the Church, which is the whole body.

8 (5) For to one is given by the Spirit the word of (h) wisdom; and to another the word of (*) knowledge, by the same Spirit;

(5) He declareth this manifold diversity, and reckoneth up the chiefest gifts, beating that into their heads, which he said before, to wit, that all these things proceeded from one selfsame Spirit.
(h) Wisdom is a most excellent gift, very requisite, not only for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastor's office, as the word of knowledge agreeth to the Doctors.
(*) That is, the understanding of the Scriptures.

9 And to another *is given* (*) faith by the same Spirit; and to another the gifts of healing, by the same Spirit;

(*) To do only miracles by.

10 And to another (*) the (i) operations of great works; and to another, (k) (♣) prophecy; and to another, (♣) the (l) discerning of spirits; and to another, diversities of tongues; and to another, the interpretation of tongues.

(*) To work by miracles against Satan and hypocrites, as was done against Ananias, Elymas, ect.
(i) By operation he meaneth those great workings of God's mighty power, which pass and excel amongst his miracles, as the delivery of his people Israel by the hand of Moses; that which he did by Elijah against the Priests of Baal, in sending down fire from heaven to consume his sacrifice; and that which he did by Peter, in the matter of Ananias and Sapphira.
(k) Foretelling of things to come.
(♣) Meaning the declaration of God's mysteries.
(♣) To try both the doctrine and the persons.
(l) Whereby false prophets are known from true, wherein Peter passed Philip in discovering Simon Magus; Acts 8:20 .

11 (*) And all these things worketh one and the selfsame Spirit, distributing to every man severally (6) as he will.

(*) Romans 2:3; Ephesians 4:7 .

(6) He addeth moreover somewhat else, to wit, that although these gifts are unequal, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution.

12 (7) For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, *yet* are *but* one body, (8) even so is (m) Christ.

(7) He setteth forth his former saying by a similitude taken from the body: This saith he, is manifestly seen in the body, whose members are divers, but yet so knit together, that they make but one body.

(8) The applying of the similitude. So must we also think, saith he, of the mystical body of Christ; for all we who believe, whether we are Jews or Gentiles, are by one selfsame Baptism joined together with our head, that by that means, there may be framed one body compact of many members; and we have drunk one selfsame spirit, that is to say, a spiritual feeling, perseverance and motion common to us all, out of one cup.

(m) Christ joined together with his Church.

13 For by one Spirit are we all baptized into (n) (*) one body, whether *we be* Jews, or Grecians, whether *we be* bond, or free, and have been all made to (o) drink into one Spirit.

(n) To become one body with Christ.

(*) That we might be, one body with Christ, and the whole Church one Christ; of the which conjunction Baptism, and the Lord's Supper are effectual signs, for by baptism we are regenerated into one Spirit, and by the Lord's Supper we are incorporated into Christ's body to be governed by the same Spirit.

(o) By one quickening drink of the Lord's blood, we are made partakers of his only Spirit.

14 (9) For the body also is not one member, but many.

(9) He amplifieth that which followed of the similitudes, as if he should say, The unity of the body is not only not left by this diversity of members, but also it could not be a body, if it did not consist of many, and those were divers members.

15 (10) If the foot would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

(10) Now he buildeth his doctrine upon the foundations which he has laid; and first of all he continueth in his purposed similitude, and afterward he goeth to the matter barely and simply. And first of all he speaketh unto them which would have separated themselves from those whom they envied, because they had not such excellent gifts as they. Now this is, saith he, as if the foot should say it were not of the body, because it is not the hand, or the ear, because it is not the eye. Therefore all parts ought rather to defend the unity of the body, being coupled together to serve one the other.

16 And if the ear would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 (11) If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

(11) Again, speaking to them, he sheweth them that if that should come to pass which they desire, to wit, that all should be equal one to another, there would follow a destruction of the whole body, yea, and of themselves. For it could not be a body, unless it were made of many members knit together,

and divers one from the other. And that no man might find fault with this division as unequal, he addeth that God himself hath coupled all these together. Therefore all must remain coupled together, that the body may remain in safety.

18 But now hath God disposed the members every one of them in the body at his own pleasure.

19 For if they were all one member, where *were* the body?

20 But now *are* there many members, yet but (*) one body.

(*) And therefore whatsoever the diversity is, yet the profit ought to be common and serve to the edification of the Church.

21 (12) And the eye cannot say unto the hand, I have no need of thee; nor the head again to the feet, I have no need of you.

(12) Now on the other side, he speaketh unto them which were endued with more excellent gifts, willing them not to despise the inferiors as unprofitable, and as though they served to no use. For God, saith he, hath in such sort tempered this inequality, that the more excellent and beautiful members can in no wise lack the more abject and such as we are ashamed of, and that they should have more care to see unto them, and to cover them; that by this means the necessity which is on both parts, might keep the whole body in peace and concord; that although if each part be considered apart, they are of divers degrees and conditions, yet because that are joined together, they have a community both in commodities and discommodities.

22 Yea, much rather those members of the body, which seem to be (p) (*) more feeble, are necessary.

(p) Of the smallest and vilest offices, and therefore finally accounted of, of the rest.

(*) Whose use seemeth to be more vile.

23 And upon those *members* of the body, which we think most dishonest, put we more (q) honesty on; and our uncomely *parts* have more comeliness on.

(q) We more carefully cover them.

24 For our comely *parts* need it not; but God hath tempered the body together, and hath given the more honor to that *part* which lacked,

25 Lest there should be any division in the body, but that the members should (*) have the same (r) care one for another.

(*) Every one in his office for the preservation of the body.

(r) Should bestow their operations and offices to the profit and preservation of the whole body.

26 (13) Therefore if one member suffer, all suffer with it; if one member be had in honor, all the members rejoice with it.

(13) Now he applieth the same doctrine to the Corinthians without any allegory, warning them that seeing there are divers functions and divers gifts, it is their duty, not to offend one against another, either by envy or ambition, but rather being joined together in love and charity one with another, every one of them bestow to the profit of all, that which he hath received, according as his ministry doeth require.

27 Now ye are the body of Christ, and members (*) (♣) for *your* (s) part.

(*) For all Churches dispersed throughout the world are divers members of one body.

(♣) Or, every one for his part.

(s) For all Churches wheresoever they are dispersed through the whole world, are divers members of one body.

28 (*) And God hath ordained some in the Church, *as* first Apostles, secondly Prophets, thirdly teachers, then them that do miracles, after that, the gifts of healing, (t) helpers, (u) governors, diversity of tongues.

(*) Ephesians 4:11.

(t) The offices of Deacons.

(u) He setteth forth the order of Elders, which were the maintainers of the Church's discipline.

29 Are all Apostles? Are all Prophets? Are all teachers?

30 Are all doers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?

31 (14) But (*) desire you the best gifts, and I will yet shew you a more excellent way.

(14) He teacheth them that are ambitious and envious, a certain holy ambition and envy, to wit, if they give themselves to the best gifts, and such as are most profitable to the Church, and so if they contend to excel one another in love, which far surpasseth all other gifts.

(*) Or, do you thou desire the best gifts.

1 Corinthians 13

1 He sheweth that there are gifts so excellent, which in God's sight are not corrupt, if Charity be away; 4 and therefore he digresseth unto the commendation of it.

1 Though (1) I speak with the tongues of men and (a) (*) Angels, and have not love, I am *as* sounding brass, or a (b) tinkling cymbal.

(1) He reasoneth first of Charity, the excellency whereof he first sheweth by this, that without it, all other gifts are as nothing before God which thing he proveth partly by an induction, and partly also by an argument taken of the end, wherefore those gifts are given. For to what purpose are those gifts,

but to God's glory, and the profit of the Church as is before proved? So that those gifts without Charity, have no right use.

(a) A very earnest kind of amplifying a matter, as if he said, If there were any tongues of Angels, and I had them, and did not use them to the benefit of my neighbor, it were nothing else but a vain and prattling kind of babbling.

(*) If the Angels had tongues, and I had the use thereof, and did not bestow them to profit my neighbor, it were nothing but vain babbling.

(b) That giveth a rude and no certain sound.

2 And though I had the *gift* of prophecy, and knew all secrets and all knowledge, yea, if I had (♣) all (c) faith, so that I could remove (*) mountains, and had not love, I were nothing.

(♣) Faith is here taken for the gift of doing miracles, which the wicked may have, as Matthew 7:22; and also for that faith (called historical) which believeth the mighty power of Christ, but cannot apprehend God's mercy through him; and this devils have, James 2:19; and therefore is separate from charity, but the faith that justifieth in effect cannot, as 1 John 2:9 .

(c) By Faith, he meaneth the gift of doing miracles, and not that faith which justified, which cannot be void of Charity as the other may.

(*) Matthew 17:20; Luke 17:6 .

3 And though I feed the poor with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

4 (2) Love (d) suffereth long, it is bountiful; love envieth not; love doth not boast itself, it is not puffed up,

(2) He describeth the force and nature of charity, partly by a comparison of contraries, and partly by the effects of itself; whereby the Corinthians may understand, both how profitable it is in the Church, and how necessary and also how far they are from it; and therefore how vainly and without cause they are proud.

(d) Word for word, deferreth wrath.

5 It doth (e) no uncomely thing, it seeketh not her own things, it is not provoked to anger, it thinketh no evil;

(e) It is not insolent, or contumelious.

6 It rejoiceth not in iniquity, but (f) rejoiceth in the truth;

(f) Rejoice that righteousness in the righteous. For the Hebrews mean by truth, righteousness.

7 It suffereth all things, it believeth (*) all things, it hopeth all things, it endureth (♣) all things.

(*) Not that it suffereth itself to be abused, but judgeth others by all love and humanity.

(♣) Which may be without offence of God's word.

8 (3) Love doeth never fall away, though that prophesyings be abolished, or the tongues cease, or (g) knowledge vanish away.

(3) Again he commendeth the excellency of charity, in that which it shall never be abolished in the Saints, whereas the other gifts which are necessary for the building up of the Church, so long as we live here, shall have no place in the world to come.
(g) The way to get knowledge by prophesying.

9 (4) For (*) we know (♣) in (h) part, and we (♣) prophesy in part.

(4) The reason: Because we are now in the state, that we have need to learn daily, and therefore we have need of those helps, to wit, of the gift of tongues, and knowledge, and also of them that teach them. But to what purpose serve they then, when we have obtained and gotten the full knowledge of God, which serve now but for them which are imperfect, and go by degrees to perfection?
(*) Knowledge itself shall be perfected in the world to come, and not abolished; but the manner of knowing and teaching shall cease, when we shall be before God's presence, where we shall neither need schools nor teachers.
(♣) That is, imperfectly.
(h) We learn imperfectly.
(♣) Or, teach.

10 But when that which is perfect, is come, then that which is in part shall be abolished.

11 (5) When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

(5) He setteth forth that which he said, by an excellent similitude, comparing this life to our infancy or childhood, wherein we stagger and stammer rather than speak, and think and understand but childish things, and therefore have need of such things as may form and frame our tongue and mind. But when we become men, to what purpose should we desire that stammering, those childish toys, and such like things, whereby our childhood is framed by little and little?

12 (6) For (i) now we see (*) through a glass darkly; but then *shall we see* face to face. Now I know in part; but then shall I know even as I am (♣) known.

(6) The applying of the similitude of our childhood to this present life, wherein we darkly behold heavenly things, according to the small measure of light which is given to us, through the understanding of tongues, and hearing the teachers and ministers of the Church; of our man's age and strength, to that heavenly and eternal life, wherein when we behold God himself present, and are lightened with his full and perfect light, to what purpose should we desire the voice of man, and those worldly things which are most imperfect? But yet then, shall all the Saints be knit both with God, and between themselves with most fervent love, and therefore charity shall not be abolished, but perfected, although it shall not be sheweth forth and entertained by such manner of duties as peculiarly and only and belong to the infirmity of this life.
(i) All this must be understood by comparison.
(*) The mystery of God.
(♣) Or, taught of God.

13 (7) And now abideth faith, hope *and* love, *even* these three; but the (*) chiefest of these *is* love.

(7) The conclusion: As if the Apostle should say, Such therefore shall be our condition then; but now we have three things, and they remain sure if we be Christ's as without which true religion cannot consist, to wit, faith, hope, and charity. And among these, charity is the chiefest, because it ceaseth not in the life to come as the rest do, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised, and are to come, when we have presently gotten them, to what purpose would we have faith and hope? But yet there at length shall we truly and perfectly love both God, and one another.

(*) Because it serveth both here and in the life to come; but faith and hope appertaineth only to this life.

1 Corinthians 14

1 He commendeth the gifts of prophesying; 7 and by a similitude taken of musical instruments, 12 he teacheth the true use of interpreting the Scriptures; 17 he taketh away the abuse; 34 And forbiddeth woman to speak in the Congregation.

1 Follow (1) after love, and covet spiritual *gifts*, and rather that ye may (a) (*) prophesy.

(1) He inferreth now of that, which he spake before; Therefore seeing charity is the chiefest of all, before all things set it before you as chief and principal; And so esteem those things as most excellent; which profit the greater part of men (as prophecy, that is to say, the gifts of teaching and applying the doctrine; which was contemned in respect of other gifts, although it be the chiefest and most necessary for the Church) and not those which for a shew seem to be marvelous as the gifts of tongues, when a man was suddenly endued with the knowledge of many tongues, which made men greatly amazed, and yet of itself was not greatly of any use, unless there were an interpreter.

(a) What prophecy is, he sheweth in the third verse.

(*) That is, to expound the word of God to the edification of the Church.

2 (2) For he that speaketh a *strange* (b) tongue, speaketh not unto men, but unto God; for no man (*) heareth *him*, howbeit in (♣) the (c) spirit he speaketh secret things.

(2) He reprehendeth their perverse judgment touching the gift of tongues. For why was it given? To wit, to the intent that the mysteries of God might be the better known to a greater sort. Thereby it is evident that Prophecy, whereunto the gift of tongues ought to serve, is better than this; and therefore the Corinthians did judge amiss, in that they made more account of the gift of tongues, than of prophesying; because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of the gift of tongues, in that the Corinthians used tongues in the Congregation, without an interpreter. Which thing although it might be done to some profit of him, that spake them, yet he corrupted the right use of that gift, because there came thereby no profit to the hearers; and common assemblies were instituted and appointed not for any private man's commodity, but for the profit of the whole company.

(b) A strange language, which no man can understand without an interpreter.

(*) Understandeth him.

(♣) By the spiritual gift, which he hath received.

(c) By that inspiration which he had received of the Spirit, which notwithstanding he abuseth, when he speaketh mysteries which none of the company can understand.

3 But he that prophesieth, speaketh unto men to (d) edifying, and to exhortation, and to comfort.

(d) Which may further men in the study of godliness.

4 He that speaketh *strange* language, edifieth (*) himself; but he that prophesieth, edifieth the (e) Church.

(*) For he profiteth none save himself.
(e) The company.

5 I would that ye all spake *strange* languages, but rather that ye prophesied; for greater is he that prophesieth, than he that speaketh *divers* tongues, except he expound it, that the Church may receive edification.

6 And now, brethren, if I come unto you speaking *divers* tongues, what shall I profit you, except I speak to you, either by (*) revelation, or by knowledge, or by prophesying, or by doctrine?

(*) The prophecy expoundeth that which God hath revealed; and the doctrine teacheth, that which he hath given us to understand.

7 (3) Moreover things without life which give a sound, whether *it be* a (*) pipe or a harp, except they make a distinction in the sounds, how shall it be known what is piped or harped?

(3) He setteth forth that which he said, by a similitude, which he borroweth and taketh from instruments of music, which although they speak not perfectly, yet they are distinguished by their sounds, that they may be the better used.
(*) Or, flute.

8 And also if the trumpet give an uncertain sound, who shall prepare himself to battle?

9 So likewise you, by the tongue, except ye utter words that have (f) signification, how shall it be understood what is spoken? For ye shall speak in the (*) air.

(f) That do fitly utter the matter itself.
(*) Your words shall be lost; for ye shall neither glorify God thereby, nor profit man.

10 (4) There are so many kinds of voices ((*) as it cometh to pass) in the world, and none of them (♣) is dumb.

(4) He proveth that interpretation is necessarily to be joined with the gift of tongues, by the manifold variety of languages, insomuch that if one speak to another without an interpreter, it is as if he spake not.
(*) Or, as the thing requireth.
(♣) That is, they may be able to be understood.

11 Except I know then the power of the voice, I shall be unto him that speaketh (*) a Barbarian, and he that (g) speaketh, shall be a Barbarian unto me.

(*) He condemneth the Corinthians of barbarousness in that thing, whereby they thought to have attained to the greatest praise of eloquence.

(g) As the Papists in all their sermons and they that ambitiously pour out some Hebrew or Greek words in the Pulpit before the unlearned people, thereby to get themselves a name of vain learning.

12 (5) Even so, forasmuch as ye covet spiritual *gifts*, seek that ye may excel unto the edifying of the Church.

(5) The conclusion: if they will excel in those spiritual gifts, as it is meet, they must seek the profit of the Church, and therefore they must not use the gift of tongues, unless there be an interpreter to expound the strange and unknown tongue, whether it be himself that speaketh, or another interpreter.

13 Wherefore, let him that speaketh a *strange* tongue, (h) pray that he may interpret.

(h) Pray for the gift of interpretation.

14 (6) For (i) if I pray in a *strange* tongue, my (k) spirit (*) prayeth, but my understanding is (l) without (♣) fruit.

(6) A reason: Because it is not sufficient for us to speak so in the Congregation, that we ourselves do worship God in spirit, that is, according to the gift that we have received, but we must also be understood of the company, lest that be unprofitable to others which we have spoken.

(i) If I pray, when the Church is assembled together, in a strange tongue.

(k) The gift and inspiration which the spirit giveth me doth his part, but only to myself.

(*) And doeth his part.

(l) No fruit cometh to the Church by my prayers.

(♣) Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

15 What is it then? I will pray with the spirit, but I will pray with the (m) understanding also; I will (*) sing with the spirit, but I will sing with the understanding also.

(m) So that I may be understood of others, and may instruct others.

(*) Or, give thanks by singing.

16 (7) Else, when thou blessest with the (n) spirit, how shall he that (o) occupieth the room of the unlearned, say (p) (*) Amen, at thy giving of thanks, seeing he knoweth not what thou sayest?

(7) Another reason: Seeing that the whole Congregation must agree with him that speaketh, and also witness this agreement, how shall they give their assent or agreement which know not what is spoken?

(n) Only, without any consideration of the hearers.

(o) He that sitteth as a private man.

(p) So then one uttered the prayers, and all the company answered, Amen.

(*) One only made the prayers, and the rest of the people followed in heart his words, and when he had prayed, they all said, Amen, signifying that they believed assuredly that God would grant their requests.

17 For thou verily givest thanks well, but the other is not edified.

18 (8) I thank my God, I speak languages more than ye all.

(8) He propoundeth himself as an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspicion of envy.

19 Yet had I rather in the Church to speak (q) five words with my understanding, that I might also instruct others, than ten thousand words in a *strange* tongue.

(q) A very few words.

20 (9) Brethren, be not (*) children in understanding, but as concerning maliciousness be children, but in understanding be of a ripe age.

(9) Now he reproveth them freely for their childish folly, which see not how this gift of tongues which was given to the profit of the Church, is turned by their ambition into an instrument of cursing, seeing that this same also is contained amongst the punishments wherewith God punished the stubbornness of the people, that he dispersed them amongst strangers whose language they understood not.

(*) Matthew 18:3 .

21 In the (r) Law it is written, (*) (♣) By men of other tongues, and by other languages will I speak unto this people; yet so shall they not hear me, saith the Lord.

(r) By the Law he understandeth all the whole Scripture.

(*) Isaiah 28:11: Deuteronomy 28:49; Jeremiah 5:15; Ezekiel 3:6 .

(♣) He threateneth them most sharply, that God will punish the contempt of his word, and their counterfeit ignorance, for as much as to speak with unknown tongues is a sign of God's curse towards the wicked.

22 (10) Wherefore *strange* tongues are for a (*) sign, not to them that believe, but to them that believe not; but prophesying *serveth* not for them that believe not, but for them which believe.

(10) The conclusion: Therefore the gift of tongues serveth to punish the unfaithful and unbelievers, unless it be referred to prophecy (that is to say, to the interpretation of Scripture) and that which is spoken, be by the means understood of the hearers.

(*) Of God's curse when they are not understood.

23 (11) If therefore when the whole Church is come together in one, and all speak *strange* tongues, there come in they that are (s) unlearned, or they which believe not, will they not say, that ye are out of your wits?

(11) Another argument: The gift of tongues without prophecy is not only unprofitable to the faithful, but also doth very much hurt as well to them as to the unfaithful, which should be won in the public assemblies. For by this means it cometh to pass, that the faithful seem to others to be mad, much less can the unfaithful be instructed thereby.

(s) See Acts 4:13 .

24 But if all prophesy, and there come in one that believeth not, or one unlearned, (*) he is rebuked of (♣) all men, and is judged of all;

(*) By hearing his secret faults ripped up, and his sins reproved by God's word, he is compelled by his own conscience to praise God.

(♣) Which expound the word of God.

25 And so are the secrets of his heart made manifest, and so he will fall down on his face and worship God, and say plainly that God is in you indeed.

26 (12) What is to be *done* then, brethren? When ye come together, *according as* every one of you hath a Psalm, *or* hath doctrine, *or* hath a tongue, *or* hath revelation, *or* hath interpretation, let all things be done unto edifying.

(12) The conclusion: The edifying of the Congregation is a rule and square of the right use of all spiritual gifts.

27 (13) If any man speak a *strange* tongue, *let it be* by two, or at the (*) most, by three, and that by course, and let one interpret.

(13) The manner how to use the gift of tongues. It may be lawful for one or two, or at the most for three, to use the gift of tongues, one after another in an assembly, so that there be some to expound the same, but if there be none to expound, let him that hath that gift, speak to himself alone.

(*) Paul beareth as yet with their weakness, because also these were the gifts of God; but yet he sheweth that they should not pass this measure that first one, after another and at the utmost the third should read in a strange language which was to declare God's miracle in the gift of tongues; but chiefly he commandeth that nothing be done without interpretation.

28 But if there be no interpreter, let him keep silence in the Church, *which speaketh languages*, and let him speak to himself, and to God.

29 (14) Let the Prophets speak, two or three, and let the others judge.

(14) The manner of prophesying: Let two or three propound, and let the others judge of that which is propoundeth, whether it be agreeable to the word of God or not. If in this examination the Lord give any man nought to speak, let them give him leave to speak. Let every man be admitted to prophesy, severally and in his order, so far forth as it is requisite for the edifying of the Church. Let them be content to be subject each to others judgment.

30 And if anything be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may have comfort.

32 And the (t) (*) spirits of the Prophets are (♣) subject to the Prophets.

(t) The doctrine which the Prophets bring which are inspired with God's Spirit.

(*) Or learning, which God's Spirit moveth them to utter.

(♣) To the intent that others may judge of him that hath spoken, if he have passed the compass of God's word; wherefore John commandeth to try the spirits whether they be of God.

33 For God is not *the author* of confusion, but of peace, as *we see* in all the Churches of the Saints.

34 (15) (*) Let your women keep (♣) silence in the Churches; for it is not permitted unto them to speak, but *they ought* to be subject, as also (♣) the Law saith.

(15) Women are commanded to be silent in public assemblies, and they are commanded to ask of their husbands at home.

(*) 1 Timothy 2:11-12 .

(♣) Because this disorder was in the Church, that women usurped that which was peculiar to men, the Apostle here sheweth what is mete to be done, and what is not; and albeit he mentioned this abuse afore, yet he referred it to this place to be reprov'd, because there he brought it in for another purpose.

(♣) Genesis 3:16 .

35 And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the Church.

36 (16) (*) Came the word of God out from you? Either came it unto you only?

(*) Are ye the first or the last Christians, that ye neither submit yourselves to the Churches, of whom you have received the Gospel? Nor have respect to the others to whom the Gospel doeth likewise appertain?

(16) A general conclusion of the treatise of the right use of spiritual gifts in assemblies; with a sharp reprehension, lest the Corinthians might alone seem to themselves to be wise.

37 If any man think himself to be a Prophet, or (u) (*) spiritual, let him acknowledge, that the things that I write unto you, are the commandments of the Lord.

(u) Skilful in knowing and judging spiritual things.

(*) To have understanding of spiritual things.

38 (17) (*) And if any man be ignorant, let him be ignorant.

(17) The Church ought not to care for such as be stubbornly ignorant, and will not abide to be taught, but to go forward notwithstanding in those things which are right.

(*) If any man have judgment, let him acknowledge that I speak of the Spirit of God, and so let him obey; and if he have no judgment, let him acknowledge his ignorance, and trouble not the Church, but credit them that are learned.

39 (18) Wherefore, brethren, covet to prophesy, and forbid not to speak languages.

(18) Prophecy ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

40 Let all things be done honestly, and by order.

1 Corinthians 15

1 The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul saw Christ. 9 He had persecuted that Church, whereof afterward he was made a minister. 12 Christ first rose again, and we all shall rise by him. 26 The last enemy, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first and second man. 51 We shall all be changed, we shall not all sleep. 55 Death's sting. 57 Victory. 58 Constancy and steadfastness.

1 Moreover, (1) (*) brethren, I declare unto you the Gospel which I preached unto you, which ye have also received, and wherein ye (a) continue,

(1) The sixth treatise of this Epistle, concerning the resurrection; and he useth a transition, or passing over from one matter to another, shewing first that he bringeth no new thing, to the end that the Corinthians might understand that they had begun to swerve from the right course; and next that he goeth not about to entreat of a trifling matter, but of another chief point of the Gospel, which if it be taken away, their faith must needs come to nought. And so at the length he beginneth this treatise at Christ's resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimony of the Scriptures, and by the witness of the Apostles, and of more than five hundred brethren, and last of all by his own.

(*) Galatians 1:11 .

(a) In the profession whereof you continue yet.

2 And whereby ye are saved, if ye keep in memory, after what manner I preached it unto you, (b) (*) except ye have believed in vain.

(b) Which is very absurd, and cannot be, but that they which believe, must reap the fruit of faith.

(*) If you believe to be saved by the Gospel, ye must believe also the resurrection of the dead, which is one of the principal points thereof, or else your belief is but vain.

3 For first of all, I delivered unto you that which I (♣) received, how that Christ died for our sins, according to the (*) Scriptures,

(♣) He sheweth that nothing ought to be taught, which we have not learned by God's word.

(*) Isaiah 53:5; 1 Peter 2:24 .

4 And that he was buried, and that he arose the third day according to the (*) Scriptures,

(*) Jonah 2:1 .

5 (*) And that he was seen of Cephas, then of the (c) (♣) twelve.

(*) John 20:19 .

(c) Of those twelve picked and chosen Apostles, which were commonly called twelve, though Judas was put out of the number.

(♣) Although Judas wanted, yet they were so called still.

6 After that, he was seen of more than five hundred brethren at (d) once; whereof many remain unto this present, and some also are asleep.

(d) Not several times, but together and at one instant.

7 After that, he was seen of James, then of all the Apostles.

8 (*) (2) And last of all he was seen also of me, as of one born out of due time.

(*) Acts 9:4-5 .

(2) He maintaineth by the way, the authority of his Apostleship, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight amongst them. In the mean season he compareth himself in such sort after a certain divine art with certain others, that he maketh himself inferior to them all.

9 (*) For I am the least of the Apostles, which am not meet to be called an Apostle, because I persecuted the Church of God.

(*) Ephesians 3:8 .

10 (*) But by the (♣) grace of God I am that I am, and his grace which is in me, was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which is with me.

(*) Ephesians 3:7 .

(♣) For he was but the instrument, and minister and giveth the whole glory to God.

11 Wherefore, whether it were I, or they, so we preach, and so have ye believed.

12 ¶ (3) Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

(3) The first argument to prove that there is a resurrection from the dead: Christ is risen again, therefore the dead will rise again.

13 (4) For if there be no resurrection of the dead, then is Christ not risen;

(4) The second by an absurdity: If there is no resurrection of the dead, then is not Christ risen again.

14 (5) And if Christ be not risen, then is our preaching (*) vain, and your (♣) faith is also vain.

(5) The proof of that absurdity by other absurdities; If Christ be not risen again, the preaching of the Gospel is in vain, and the credit that you gave unto it is vain, and we are liars.

(*) Christ's death is not effectual except he rise from death.

(♣) For if Christ be swallowed up of death, there remaineth no hope of life anymore.

15 And we are found also false witnesses of God, for we have testified of God, that he hath raised up Christ, whom he hath not raised up, if so be the dead be not raised.

16 (6) For if the dead be not raised, then is Christ not raised.

(6) He repeateth the same argument taken from an absurdity, purposing to shew how faith is in vain if the resurrection of Christ is taken away.

17 And if Christ be not raised, your faith is (*) vain; (7) ye are (e) yet in your (♣) sins.

(*) As mortification, and remission of sins depend on Christ's death; so our quickening and restoring to life stand in his resurrection.

(7) First, seeing death is the punishment of sin, in vain should we believe that our sins were forgiven us, if they remain, but they do remain, if Christ rose not from death.

(e) They are yet in their sins, which are not sanctified, nor have obtained remission of their sins.

(♣) You are not forgiven nor sanctified.

18 (8) And so they which are asleep in Christ, are perished.

(8) Secondly, unless that this be certain that Christ rose again, all they which died in Christ, are perished. So then what profit cometh of faith?

19 (9) If in this life (*) only we have hope in Christ, we are of all men the most miserable.

(9) The third argument which is also taken from an absurdity; for unless there be another life, wherein such as trust and believe in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable.

(*) Or, only for this life's sake.

20 (10) But now is Christ risen from the dead, (11) *and* was made the (*) (f) (♣) firstfruits of them that slept.

(10) A conclusion of the former argument: Therefore Christ is risen again.

(11) He putteth the last conclusion for the first proposition of the argument that followeth. Christ is risen again, Therefore shall we the faithful (for of them he speaketh) rise again. Then followeth the first reason of this consequent; for Christ is set forth unto us, to be considered of, not as a private man apart and by himself, but as the firstfruits; and he taketh that which was known, to all men, to wit, that the whole heap is sanctified in the firstfruits.

(*) Colossians 1:18; Revelation 1:5 .

(f) He alludeth to the firstfruits of corn, the offering whereof sanctified the rest of the fruits.

(♣) As by the offering of the first fruit the whole fruit is sanctified, so by Christ which is the first that is raised, all have assurance of the resurrection.

21 (12) For since by man *came* death, by man *came* also the resurrection of the dead.

(12) Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sin came over all, so from one man Christ, life cometh unto all. That is to say, that all the faithful, as they die, because by nature they were born of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him.

22 For as in Adam all die, even so in (*) Christ shall (♣) all be (g) made alive.

(*) Who rose first from the dead to take possession in our flesh for us his members.

(♣) To wit, the faithful.

(g) Shall rise by the virtue of Christ.

23 (13) But every man in his (*) own order: the firstfruits *is* Christ, afterward, they that are of Christ, at his coming *shall rise again*.

(13) He doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he far surpasseth them, both in time (for he was the first that rose again from the dead) and also in honor, because that from him and in him is all our life and glory. Then by this occasion he passeth in the next argument.

(*) 1 Thessalonians 4:13-15 .

24 (14) Then *shall be* the (h) end, when he hath (*) delivered up the kingdom to God, even the Father, when he hath put down (i) all rule, and all authority and power.

(14) The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reign. And this is the manner of his reign, that the Father will be shewed to be King in his Son who was made man, to whom all things are made subject (the promiser only except) to the end that the Father may afterwards triumph in his Son the conqueror. And he makes two parts of this reign and dominion of the Son, wherein the Father's glory consisteth, to wit, the overcoming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they never so proud and mighty, and others must be utterly abolished as death) and a plain and full delivery of the godly from all enemies, that by this means God may fully set forth the body of the Church, cleaving fast to their head Christ, his kingdom and glory as a King in his subjects. Moreover, he putteth the first degree of this kingdom in the resurrection of the Son, who is the head, and the perfection, in the full conjunction of the members with the head, which shall be in the latter day. Now all these tend to this purpose, to shew that unless the dead do rise again, neither the Father can be King above all, neither Christ the Lord of all. For neither should the power of Satan and death be overcome, nor the glory of God be full in his Son, nor his Son in his members.

(h) The shutting up and finishing of all things.

(*) Christ as he is man and head of the Church is said to be subject to God; but in respect of the world, is King of heaven and earth. This kingdom standeth in governing the faithful; and overcoming the adversaries, even death the chiefest, which done, Christ being perfected with all his members, shall as he is man and head of the Church, with his fellow heirs deliver his Kingdom, and be subject to God with whom and the holy Ghost in Godhead he is equal.

(i) All his enemies which shall be spoiled of all the power they have.

25 For he must reign (*) till he hath put all his enemies (k) under his feet.

(*) Psalm 110:1; Acts 2:34; Hebrews 1:13; Hebrews 10:13 .

(k) Christ is considered here, as he appeared in the form of a servant, in which respect he ruleth the Church as head, and that because this power was given him of his Father.

26 The (l) last enemy that shall be destroyed, *is* death.

(l) The shutting up of the argument, which is taken from the whole to the part, for if all his enemies shall be put under his feet, then must it needs be that death also shall be subdued under him.

27 (*) For he hath put down all things under his feet. (And when he saith that all things are subdued *to him*, it is manifest that he is excepted, which did put down all things under him.)

(*) Psalm 8:6; Hebrews 2:8 .

28 And when all things shall be subdued unto him, (m) then shall the Son also himself be subject unto him, that did subdue all things under him, that (n) God may be (*) all in all.

(m) Not because the Son was not subject to his Father before, but because his body, that is to say, the Church which is here in distress, and not yet wholly partaker of his glory, is not yet fully perfect; and also because the bodies of the Saints which be in the graves shall not be glorified until the resurrection. But Christ as he is God, hath us subject to him as his Father hath, but as he is Priest, he is subject to his Father together with us. Augustine, book 1, chapter 8; of the Trinity.

(n) By this high kind of speech, is set forth an incomprehensible glory which floweth from God, and shall fill all of us, as we are joined together with our head, but yet so, that our head shall always reserve his preeminence.

(*) We shall be perfectly fulfilled with his glory and felicity.

29 (15) Else what shall they do which are baptized (o) (*) (♣) for dead? If the dead rise not at all, why are they then baptized for dead?

(15) The fifth argument taken of the end of Baptism, to wit, because that they which are baptized for dead, that is to say, that they may have a remedy against death because that Baptism is a token of regeneration.

(o) They that are baptized, to this end and purpose, that death may be put out in them, or to rise again from the dead, whereof baptism is a seal.

(*) That is, as dead and because they were but newly come to Christ, would be baptized before they died.

(♣) Except these things be true of Christ's kingdom and his subjection, what shall become of them whom the Church daily baptizeth, for to destroy death in them which is the end of baptism, and so they to rise again?

30 (16) Why are we also in jeopardy every hour?

(16) The sixth argument: Unless there be a resurrection of the dead, why should the Apostles so daily cast themselves into danger of so many deaths?

31 (*) By our (p) rejoicing which I have in Christ Jesus our Lord, I die daily.

(*) I take to weariness all my sorrows, wherein I may justly rejoice in the Lord, that I have sustained them among you.

(p) As though he said, I die daily, as all the miseries I suffer can well witness, which I may truly boast of, that I have suffered amongst you.

32 (17) If I have fought with beasts at Ephesus (q) after (♣) the manner of men, what advantageth it me, if the dead be not raised up? (*) (18) Let us (r) eat and drink, for tomorrow we shall die.

(17) The taking away of an objection; but thou Paul didst ambitiously, as commonly men are wont to do, when thou didst fight with beasts at Ephesus. That is very like, saith Paul, for what could that advantage me, were it not for the glory of eternal life which I hope for?

(q) Not upon any godly motion, nor casting mine eyes upon God, but carried away with vain glory, or a certain headiness.

(♣) That is, having regard to this present life, and not to God's glory, and to life everlasting.

(*) Isaiah 22:13 .

(18) The seventh argument which dependeth upon the last: if there is no resurrection of the dead, why do we give ourselves to anything else, save to eating and drinking?

(r) These are speeches that Epicureans use.

33 (19) Be not deceived: Evil speakings corrupt good manners.

(19) The conclusion with a sharp exhortation, that they take heed of the naughty company of certain, from whence he sheweth that this mischief sprang, warning them to be wise with sobriety unto righteousness.

34 Awake to *live* righteously, and sin not; for some have not the knowledge of God, I speak this to your shame.

35 (20) But some man will say, How are the dead raised up? And with what body come they forth?

(20) Now that he hath proved the resurrection, he discovereth their doltishness, in that they scoffingly demanded, how it could be that the dead should rise again, and if they did rise again, they asked mockingly, what manner of bodies they should have. Therefore he sendeth these fellows which seemed to themselves to be marvelous wise and witty, to be instructed of poor rude husbandmen.

36 (21) O fool, that which thou sowest, is not quickened, except it die.

(21) Thou mightest have learned either of these, saith Paul, by daily experience, for seeds are sown, and rot, and yet notwithstanding so far it is off, that they perish, that contrariwise they grow up far more beautiful. And whereas they are sown naked and dry, they spring up green from death by the virtue of God, and doth it seem incredible to thee that our bodies should rise from corruption, and that endued with a far more excellent quality?

37 And that which thou sowest, thou sowest not that body that shall be, but bare corn as it falleth, of wheat, or of some other.

38 (22) But God giveth it a body at his pleasure, even to every seed his own body.

(22) We see a diversity both in one and the selfsame thing which hath now one form and then another, and yet keepeth its own kind, as it is evident in a grain which is sown bare, but springeth up far after another sort; and also in divers kinds of one selfsame sort, as amongst beasts; and also among things of divers sorts, as the heavenly bodies and the earthly bodies; which also differ very much one from another. Therefore there is no cause why we should reject either the resurrection of the bodies, or the changing of them into a better state, as a thing impossible, or strange.

39 All flesh *is* not the same flesh, but there is one (*) flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

(*) There is one substance as touching the flesh both of man and beast, but the difference is as touching the quality.

40 There *are* also heavenly bodies, and earthly bodies, but the glory of the heavenly *is* one, and *the glory* of the earthly *is* another.

41 There is another glory of the (*) sun, and another glory of the moon, and another glory of the stars; for one star differeth from *another* star in glory.

(*) Even as the sun and the moon being of one substance differ in dignity; so in the resurrection our bodies shall have more excellent qualities than they have now.

42 (23) So also *is* the resurrection of the dead. *The body* is (s) sown in corruption, *and* is raised in incorruption.

(23) He maketh three manner of qualities of the bodies being raised: Incorruption, to wit, because they shall be sound, and altogether of a nature that cannot be corrupt; Glory, because they shall be adorned with beauty and honor; Power, because they shall continue everlasting without meat, drink, and all other helps, without which this frail life cannot keep itself from corruption.
(s) Is buried, and man is hid as seed in the ground.

43 It is sown in (t) (*) dishonor, *and* is raised in glory; it is sown in weakness, *and* is raised in (u) power.

(t) Void of honor, void of glory and beauty.
(*) For what is more vile to look unto than the dead carcass.
(u) Freed from the former weakness, whereas it is subject to such alteration and change, that it cannot maintain itself without meat and drink, and such otherlike helps.

44 (24) It is sown a natural body, *and* is raised a (*) spiritual body. There is a natural body, *and* there is a spiritual body.

(24) He sheweth perfectly in one word, this change of the quality of the body by the resurrection, when he saith, that of a natural body, it shall become a spiritual body; which two qualities being clean different, the one from the other, he straightway expoundeth and setteth, forth diligently.
(*) Not changing the substance, but made partaker of the divine nature.

45 (25) As it is also written, The (x) first man (*) Adam was made a living soul; and the last Adam *was made* a (y) (♣) quickening Spirit.

(25) That is called a natural body, which is quickened and maintained by a living soul only, such as Adam was, of whom we are all born naturally; and that is said to be a spiritual, which together with the soul is quickened with a far more excellent virtue, to wit, with the Spirit of God, which descendeth from Christ the second Adam unto us.
(x) Adam is called the first man, because he is the root as it were from whence we spring; and Christ is the latter man, because he is the beginning of all them that are spiritual, and in him we are all comprehended.
(*) Genesis 2:7 .
(y) Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soul, by reason of the soul which is the best part in him.
(♣) Christ bringeth us from heaven the Spirit of life.

46 (26) Howbeit that *was* not first which is spiritual, but that *which* is natural; and afterward that *which* is spiritual.

(26) Secondly, he willeth the order of this double state or quality to be observed, that the natural was first, Adam being created of the clay of the earth; and the spiritual followed and came upon it, to wit, when as the Lord being sent from heaven, endued our flesh, which was prepared and made fit for him, with the fullness of the Godhead.

47 The first man *is* of the earth, (z) earthly; the second man *is* the Lord (*) from (a) heaven.

(z) Wallowing in dirt, and wholly given to an earthly nature.

(*) This is attributed to Christ as concerning his divinity, not in respect of his humanity whose flesh hath this glory by the power of God who dwelleth in it.

(a) The Lord is said to come down from heaven by that kind of speech, whereby that which is proper to one is vouched of another.

48 (27) As *is* the earthly, such *are* they that are earthly; and as *is* the heavenly, such *are* they also that are heavenly.

(27) He applieth both the earthly naturalness of Adam (if I may so say) to our bodies, so long as they are naturally conversant on earth, to wit, in this life, and in the grave; and also the spirituality of Christ to the same our bodies, after that they are risen again; and he saith, that which goeth before and this shall follow.

49 And as we have borne the (b) (*) image of the earthly, so shall we bear the image of the heavenly.

(b) Not a vain and false image, but such a one as had the truth with it indeed.

(*) Both in substance and form we are earthly.

50 (28) This say I, brethren, that (c) (*) flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

(28) The conclusion: We cannot be partakers of the glory of God unless we put off all that gross and filthy nature of our bodies subject to corruption, that the same body may be adorned with incorruptible glory.

(c) Flesh and blood are taken here for a living body, which cannot attain to incorruption, unless it put off corruption.

(*) This natural body as it is now, till it be made new by the Spirit of Christ.

51 (29) Behold, I shew you a (d) secret thing; We shall not all sleep, but we shall all be (*) changed,

(29) He goeth further, declaring that it shall come to pass that they which shall be found alive in the latter days shall not descend into that corruption of the grave, but shall be renewed with a sudden change, which change is very requisite; and that the certain enjoying of the benefit and victory of Christ, is deferred unto that latter time.

(d) A thing that hath been hid, and never known hitherto, and therefore worthy that you give good ear unto it.

(*) When the Lord cometh to judgment, some of the Saints shall be alive, whom he will change even as if they were dead, so that this change is instead of death to them.

52 In (e) a moment, in the twinkling of an eye at the last (*) trumpet; for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed.

(e) He sheweth us that the time shall be very short.
(*) Matthew 24:31; 1 Thessalonians 4:16 .

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, (*) Death is swallowed up into victory.

(*) Isaiah 25:8; Revelation 7:17 .

55 (*) (♣) O death where *is* thy sting? O grave where *is* thy victory?

(*) Hosea 13:14; Hebrews 2:14 .
(♣) O death, where is thy victory? O grave, where is thy sting?

56 The sting of death *is* sin, and the (*) strength of sin *is* the Law.

(*) Sin first brought in death and giveth it power over us, and the strength of sin is the Law, because it doeth reveal the judgment of God against us; or else the chief cause of our destruction is in ourselves.

57 (*) But thanks *be* unto God, which hath given us victory through our Lord Jesus Christ.

(*) 1 John 5:5 .

58 (30) Therefore my beloved brethren, be ye steadfast, unmovable, abundant always in the work of the Lord, forasmuch as ye know that your labor is not in (*) vain in the (f) Lord.

(30) An exhortation taken of the profit that ensueth, that seeing they understand that the glory of the other life is laid up for faithful workmen, they continue and stand fast in the truth of the doctrine of the resurrection of the dead.

(*) The hope of resurrection causeth the faithful to surmount all difficulties.

(f) Through the Lord's help and goodness working in us.

1 Corinthians 16

1 He exhorteth them to help the poor brethren of Jerusalem. 10 Then he commendeth Timothy, 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

1 Concerning (1) (*) the (♣) gathering for the Saints, as I have ordained in the Churches (♣) of Galatia, so do ye also.

(1) Collections in old time were made by the Apostle's appointment the first day of the week, on which day the manner was then to assemble themselves.

(*) Acts 11:29; Acts 12:25; Romans 12:13 .

(♣) Upon the first day of the week which the Scripture calleth the Lord's day, others Sunday, they accustomed not only in the Church but at home also according to every man's zeal, to lay up some piece of money toward the relief of the poor brethren.

(♣) Acts 18:23 .

2 Every (a) first *day* of the week, let every one of you put aside by himself, and lay up as *God* hath (b) prospered him, that then there be no gatherings when I come.

(a) Which in times past was called Sunday, but now is called the Lord's day.

(b) That every man bestow, according to the ability that God hath blessed him with.

3 And when I am come, whomsoever ye shall allow (*) by (c) letters, them will I send to bring your liberality unto Jerusalem.

(*) Which ye shall send by them that carry the money.

(c) Which you shall give them to carry.

4 (2) And if it be meet that I go also, they shall go with me.

(2) The residue of the Epistle is spent in writing of familiar matters, yet so that all things be referred to his purposed mark, that is to say, to the glory of God, and the edifying of the Corinthians.

5 Now I will come unto you, after I have gone through Macedonia (for I will pass through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way, whithersoever I go.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarry at Ephesus until Pentecost.

9 For a great door and (d) (*) effectual is opened unto me, and there are many adversaries.

(d) Very fit and convenient to do great things by.
(*) Because God blessed his labor.

10 ¶ Now if Timothy come, see that he be (e) (*) without fear with you, for he worketh the work of the Lord, even as I *do*.

(e) Without any just occasion of fear.
(*) Willing that they should defend him against the adversaries of Christ because it is the Churches duty to be careful for the preservation of their ministers.

11 Let no man therefore (*) despise him; but convey him forth (f) in peace, that he may come unto me; for I look for him with the brethren.

(*) As though he were to young to be a minister.
(f) Safe and sound, and that with all kind of courtesy.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren; but his mind was not at all to come at this time, howbeit he will come when he shall have convenient time.

13 ¶ (*) Watch ye, stand fast in the faith, quit you like men, *and* be strong.

(*) Lest Satan steal upon you at unawares.

14 Let all your things be done in (*) love.

(*) For they had every man respect to himself contrary to love.

15 Now brethren, I beseech you (ye know the house of (g) Stephanas, that it is the (*) firstfruits of Achaia, and that they have (h) given themselves to minister unto the Saints.)

(g) Stephanas is the name of a man and not of a woman.
(*) That is, the first which embraced the Gospel.
(h) Given themselves wholly to the ministry.

16 That ye be (i) (*) obedient even unto such, and to all that help with us and labor.

(i) That you honor and reverence them be obedient to them and be content to be ruled by them, as meet is you should, seeing they have bestowed themselves, and their goods to help you withal.
(*) And reverence them.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for they have (*) supplied the want of you.

(*) The grief that I took for your absence, was greatly assuaged by their presence.

18 For they have comforted my (k) (*) spirit and yours; (l) acknowledge therefore such men.

(k) Mine heart.

(*) Or, mind.

(l) Take them for such men as they are indeed.

19 The Churches of Asia salute you. Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

20 All the brethren greet you. Greet ye one another with a (*) holy (♣) kiss.

(*) Romans 16:16; 2 Corinthians 13:12; 1 Peter 5:14 .

(♣) In token of mutual love, which thing was observed in the primitive Church when the Lord's Supper was ministered.

21 The salutation of *me* Paul with my own hand.

22 If any man love not the Lord Jesus Christ, let him be had in execration (m) (*) Maranatha.

(m) By these words, is betokeneth the severest kind of curse and excommunication that was amongst the Jews; and the words are as much as to say, as our Lord cometh. So that his meaning may be this, Let him be accursed even to the coming of the Lord, that is to say, to the death's day, even forever.

(*) Or, yea excommunicate to death.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus, Amen.

The first Epistle to the Corinthians, written from Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timothy.

The Second Epistle Of Paul To The Corinthians

The Argument

As nothing can be written, either so perfectly, or with so great affection and zeal, which is not unprofitable to many, and resisted by some; so the first epistle written by Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a love toward them far passing all natural affections, which did not only not profit all, but hardened the hearts of many to remain in their stubbornness, and contemn the Apostle's authority. By reason whereof Paul, being let with just occasions to come unto them, wrote this epistle from Macedonia, minding to accomplish the work which he had begun among them. First therefore he wisheth them well in the Lord, declaring that albeit certain wicked persons abused his afflictions to condemn thereby his authority, yet they were necessary schoolings, and sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancy, but to bear with their inability and imperfection, left contrary to his fatherly affection, he should have been compelled to use rigor and severity. And as touching his sharp writing in the former epistle, it came through their fault, as is now evident both in that which he pardoneth the trespasser, seeing he doeth repent; and also in that he was unquiet in his mind, till he was certified by Titus of their estate. But for as much as the false apostles went about to undermine his authority, he confuteth their arrogant brags, and commendeth his office, and the diligent executing of the same, so that Satan must have greatly blinded their eyes, which see not the brightness of the Gospel in his preaching; the effect whereof is newness of life, forsaking of our selves, cleaving to God, fleeing from idolatry, embracing the true doctrine, and that sorrow which engendereth true repentance; to the which is joined mercy and compassion towards our brethren; also wisdom to put difference between the simplicity of the Gospel, and the arrogancy of the false preachers, who under pretence of preaching the truth, sought only to fill their bellies, whereas he contrariwise, sought them, and not their goods, as those ambitious persons slandered him; wherefore at his coming he menaceth

such as rebel against his authority, that he will declare by lively example, that he is the faithful ambassador of Jesus Christ.

2 Corinthians 1.....	3
2 Corinthians 2.....	7
2 Corinthians 3.....	9
2 Corinthians 4.....	12
2 Corinthians 5.....	16
2 Corinthians 6.....	20
2 Corinthians 7.....	22
2 Corinthians 8.....	25
2 Corinthians 9.....	28
2 Corinthians 10.....	30
2 Corinthians 11.....	33
2 Corinthians 12.....	38
2 Corinthians 13.....	41

2 Corinthians 1

1 He beginneth with the praise of afflictions, 8 declaring what he hath suffered in Asia, 10 and how happily God assisted him. 17 He saith it was not upon any rightness that he came not, according to his promise.

1 Paul (1) an Apostle of JESUS CHRIST, by the will of God, and *our* brother Timothy, to the Church of God, which is at Corinth, with all the Saints, which are in all (*) Achaia:

(1) See the declaration of such salutations in the former Epistles.

(*) Meaning that country whereof Corinth was the chief city.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 (*) (2) (a) Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of (b) mercies, and the God of all comfort,

(*) Ephesians 1:3; 1 Peter 1:3 .

(2) He beginneth after his manner with thanksgiving, which notwithstanding (otherwise than he was wont) he applieth to himself; beginning his Epistle with the setting forth of the dignity of his Apostleship, constrained (as it should seem) by their importunity, which took an occasion to despise him by reason of his miseries. But he answereth that he is not so afflicted, but that his comforts do exceed his afflictions, shewing the ground of them, even the mercy of God the Father in Jesus Christ.

(a) To him be praise and glory given.

(b) Most merciful.

4 Which comforteth us in all our tribulation, (3) that we may be able to comfort them which are in any affliction by the comfort wherewith we ourselves are comforted of God.

(3) The Lord doth comfort us to this end and purpose, that we may so much the more surely comfort others.

5 For as the (c) (*) sufferings of Christ abound in us, so our consolation aboundeth through Christ.

(c) The miseries which we suffer for Christ, or which Christ suffereth in us.

(*) Which I suffer for Christ, or which Christ suffereth in me, Romans 7:5; Romans 8:5-6; Colossians 1:24 .

6 (4) And whether we be afflicted, *it is* for your consolation and (*) salvation, which (♣) is (d) wrought in the enduring of the same sufferings, which we also suffer; or whether we be comforted, *it is* for your consolation and salvation.

(4) He denieth that either his afflictions wherewith he was often afflicted, or the consolations which he received of God, may justly be despised, seeing that the Corinthians both might and ought to take great occasion to be confirmed by either of them.

(*) For seeing him endure so much, they had occasion to be confirmed in the Gospel.

(♣) As God only worketh all things in us; so doeth he also our salvation by his free mercy, and by such means as he hath here left in this life for us to be exercised in.

(d) Although salvation is given us freely, yet because there is a way appointed us wherewith we must come to it, which is the race of an innocent and upright life, which we must run, which we must run, therefore we are said to work our salvation; Philippians 2:12 . And because it is God only that of his free good will worketh all things in us, therefore is he said to work the salvation in us by those selfsame things by which we must pass to everlasting life, after we have once overcome all encumbrances.

7 And our hope is steadfast concerning you, in as much as we know, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 (5) For brethren, we would not have you ignorant of our affliction, which came unto us in Asia, how we were pressed (*) out of measure passing strength, so that we altogether (e) doubted even of life.

(5) He witnesseth that he is not only not ashamed of his afflictions, but that he desireth also to have all men know the greatness of them, and also his delivery from them, although it be not yet perfect.

(*) Hereby he sheweth his own infirmity that it might appear how wonderfully God's graces wrought in him.

(e) I know not at all what to do, neither did I see by man's help which way to save my life.

9 Yea, we received the sentence of death in (f) ourselves, because we should not trust in ourselves, but in God, which raiseth the dead.

(f) I was resolved within myself to die.

10 Who delivered us from so (g) (*) great a death, and doeth deliver *us*, in whom we trust, that yet hereafter he will deliver *us*;

(g) From these great dangers.

(*) So many dangers of death.

11 (*) (6) So that ye labor together in prayer for us, (7) that for the gift *bestowed* upon us for many, thanks may be given by many persons for us.

(*) Romans 15:30 .

(6) That he may not seem to boast of himself, he attributeth all to God, and therewith also confesseth that he attributeth much to the prayers of the faithful.

(7) The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious to us.

12 (8) (*) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly (h) pureness, *and* not in fleshly wisdom, (♣) but by the (i) grace of God we have had our conversation in the world, and most of all toward you.

(8) Secondly he putteth away another slander, to wit, that he was a light man, and such a one as was not lightly to be credited, seeing that he promised to come unto them, and came not. And first he

speakeeth of the simplicity of his mind, and sincerity, which they know both by his voice when he was present, and they ought to acknowledge it also in his letters, being absent; and moreover he protesteth that he will never be otherwise.

(*) He rendereth a reason why they ought to pray unto God for his recovery.

(h) With clearness, and holy and true plainness of mind, as God himself can witness.

(♣) Using that wisdom which God gave me from heaven.

(i) Trusting to that very wisdom, which God of his free goodness hath given me from heaven.

13 For we (*) write (k) none other things unto you, than that ye read or else that ye acknowledge, and I trust ye shall acknowledge unto the (l) end.

(*) Ye know partly my constancy both by my dwelling with you, and also my writing unto you; and I trust ye shall know me to be the same to the very end.

(k) He saith he writeth barely and simply; for he that writeth in colored sort, is rightly said to write otherwise than we read; and this he saith the Corinthians shall know and like very well.

(l) Perfectly.

14 Even as ye have acknowledged us partly, that we are your (m) (*) rejoicing, even as ye are (♣) ours, in the (n) (♣) day of *our* Lord Jesus.

(m) Paul's rejoicing in the Lord was, that he had won the Corinthians; and they themselves rejoiced that such an Apostle was their instructor, and taught them so purely and sincerely.

(*) In that we have taught you the Gospel so sincerely.

(♣) Because we have won you to Christ.

(n) When he shall sit as judge.

(♣) Which shall abolish all worldly glory.

15 And in this confidence was I minded first to come unto you, that ye might have had a (o) double grace;

(o) Another benefit.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and to be led forth toward Judea of you.

17 (9) When I therefore was thus minded, did I use lightness? Or mind I those things which I mind, (*) according to the (p) flesh, that with me should be, (q) (♣) Yea, yea, and Nay, nay?

(9) He putteth away their slander and false report by denying it, and first of all in that divers went about to persuade the Corinthians, that in the preaching of the Gospel, Paul agreed not to himself; for this was the matter and the case.

(*) Which is rashly to promise and not to perform.

(p) As men do, which will rashly promise anything, and change their purpose at every turning of the hand.

(q) That I should say and unsay a thing?

(♣) Now to affirm one thing, and then to deny it, which is a sign of inconstancy.

18 (10) Yea, (*) God is (r) faithful, that our word toward you was not Yea, and Nay.

(10) He calleth God, and for judge of his constancy in preaching and teaching one selfsame Gospel.

(*) He taketh God to witness that he preacheth the truth.

(r) True, and of whose faithfulness it were horrible wickedness to doubt.

19 (11) For the Son of God Jesus Christ, who was preached among you by us, *that is*, by me, and Silvanus, and Timothy, (s) was not Yea, and Nay, but in (t) him it was (*) Yea.

(11) He joineth also with himself his fellows as witnesses, with whom he fully consented in teaching one selfsame thing, to wit, one selfsame Christ.

(s) Was not divers and wavering.

(t) That is in God.

(*) He preached nothing unto them but only Jesus Christ who is the most constant and infallible truth of the Father.

20 (12) For all the promises of God in him *are* (*) Yea, and are in (u) him Amen, unto the glory of God through (x) us.

(12) Last of all he declareth the sum of his doctrine, to wit, that all the promises of salvation are sure and ratified in Christ.

(*) They are made, performed and we are partakers only by him, who is our Amen, in that he hath fulfilled them for us.

(u) Christ is set also forth to exhibit and fulfill them all, most assuredly, and without all doubt.

(x) Through our ministry.

21 (13) And it is God which stablisheth us with you in Christ, and hath anointed us.

(13) He attributeth the praise of this constancy, only to the grace of God, through the holy Ghost, and therewithal concludeth that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, seeing that they themselves do know all this to be true.

22 Who hath also sealed us, and hath given the (y) (*) earnest of the Spirit in our hearts.

(y) An earnest, is, whatsoever is given to confirm a promise.

(*) Ephesians 4:30 .

23 (14) Now, I call God for a record unto my (z) soul, that to spare you, I came not as yet unto Corinth.

(14) Now coming to the matter, he sweareth, that he did not only, not lightly alter his purpose of coming to them, but rather that he came not unto them for this cause, that he might not be constrained to deal more sharply, with them being present, than he would.

(z) Against myself and to the danger of mine own life.

24 (15) Not that we (*) have dominion over your faith, but we are helpers of your (a) joy; for by (♣) faith ye stand.

(15) He removeth all suspicion of arrogancy, declaring that he speaketh not as a Lord unto them, but as a servant, appointed of God to comfort them.

(*) In that I say I came not because I would spare you, I mean not that I have authority to alter true religion, or to bind your consciences, but that I am God's minister to confirm and comfort you.

(a) He setteth the joy and peace of conscience, which God is author of, against tyrannous fear, and therewithal sheweth the end of the Gospel.

(♣) And faith is not in subjection to man.

2 Corinthians 2

1 He excuseth his not coming unto them, 3 and privily reprehendeth them. 4 He sheweth that such is his affection towards them, 5 that he never rejoiceth but when they are merry. 6 Perceiving the adulterer (whom he commanded to be delivered up to Satan) to repent, he requesteth that they forgive him. 31 He mentioneth his going into Macedonia.

1 But I determined thus in myself, that I would not come again to you in (a) heaviness.

(a) Causing grief amongst you, which he should have done if he had come to them before they had repented them.

2 For if I make you sorry, who is he then that should make me glad, but the same which is made (*) sorry by me?

(*) Which was given to Satan but now doeth repent.

3 And I wrote this (*) same thing unto you, lest when I came, I should take heaviness of them of whom I ought to rejoice; this (b) confidence have I in you all, that my joy is the *joy* of you all.

(*) Which made you and him sorry in my further epistle.

(b) For I trusted that you would take that out of the way forthwith, which you knew I was discontented with, considering how you are persuaded that my joy is your joy.

4 For in great affliction, and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might perceive the love which I have, specially unto you.

5 (1) And if any hath caused sorrow, the same hath not (*) made (c) me sorry, but (d) partly (lest I should (♣) more (e) charge *him*) you all.

(1) He passeth to another part of this Epistle; which notwithstanding is put amongst the first, whereunto he returneth afterward, and he handleth the releasing and unloosing of the incestuous person, because he seemed to have given sufficient testimony of his repentance; shewing the true use of excommunication, to wit, that it proceed not of hatred, but of love, and so end, lest if we keep no measure, we serve Satan the devil.

(*) After this adulterer did repent and amend, Paul did so utterly cast off all sorrow, that he denieth that in manner he was any whit sorry.

(c) As if he said, All that sorrow is so clean wiped away, as though he had never felt it.

- (d) As for me (saith Paul) I have no more to do with him.
(♣) And so should increase his sorrow which I would diminish.
(e) Lest I should overcharge him, who is burdened enough of himself, which I would be glad were taken from him.

6 It is sufficient unto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to (f) forgive *him*, and comfort *him*, lest the same (*) should be swallowed up with overmuch heaviness.

- (f) That whereas before you punished him sharply, you would now forgive him.
(*) The adulterer, which entertained his mother in law.

8 Wherefore, I pray you, that you would (g) (*) confirm your love towards him.

- (g) That at my entreaty, you would declare by the consent of the whole Church, that you take him again for a brother.
(*) That at my intercession you would declare by public consent of the Church that you embrace him again, seeing he was excommunicated by the common consent.

9 For this cause also did I write, that I might know the proof of you, whether ye would be obedient in all things.

10 To whom ye forgive anything, I *forgive* also; for verily if I forgave anything, to whom I forgave it, for your sakes *forgave I it* in the (h) (*) sight of Christ,

- (h) Truly and from the heart.
(*) That is, truly, and from mine heart, even as in the presence of Christ.

11 Lest Satan should (*) circumvent us; for we are not ignorant of his (i) enterprises.

- (*) By our rigorous punishing.
(i) Of his mischievous counsel and devilish will.

12 ¶ (2) Furthermore, when I came to Troas *to preach* Christ's Gospel, and a door was opened unto me of the Lord,

- (2) He returneth to the confirmation of his Apostleship, and bringeth forth both the testimonies, both of his labor, and also of God's blessing.

13 I had no rest (*) in my spirit, because I found not Titus my brother, but took my leave of them, and went away into Macedonia.

- (*) Or, in my mind.

14 (*) Now thanks *be* unto God, which always maketh us (♣) to triumph in Christ, and maketh manifest the (k) savor of his knowledge by us in every place.

(*) From this place unto 2 Corinthians 6:11, he entreateth only of the ministers, save he some time intermeddleth that which appertaineth to the whole Church, as 2 Corinthians 3:17-18, and not only to the ministers.

(♣) In working mightily by us he maketh us partakers of his victory and triumph.

(k) He alludeth to the anointing of the Priests, and the incense of the sacrifices.

15 (3) For we are unto God the sweet savor of Christ, in them that are saved, and in them which perish.

(3) He denieth that ought should be taken away from the dignity of his Apostleship, because they saw evidently that it was not received with like success in every place, nay rather very many rejected and detested him, seeing that he preacheth Christ, not only as a Saviour of them that believe, but also as a Judge of them that contemn him.

16 To the one *we are* the (♣) savor of death, unto death, and to the other the savor of life, unto life. (4) (*) And who is sufficient for these things?

(♣) The preaching of the cross bringeth death to them which only consider Christ's death as a common death, and he thereat offended, or else think it folly, and bringeth again life to them who in his death behold their life.

(4) Again, he putteth away all suspicion of arrogancy, attributing all things that he did, to the virtue of God, whom he serveth sincerely, and without all dishonest affection; whereof he maketh them witnesses even to the sixth verse of the next chapter.

(*) Romans 11:16 .

17 (*) For we are not as many, (♣) which make (l) merchandise of the word of God, but as of sincerity, but as of God in the sight of God speak we in (♣) Christ.

(*) 2 Corinthians 4:2 .

(♣) That is, which preach for gain, and corrupt it to serve men's affections.

(l) We do not handle it craftily and covetously, or less sincerely than we ought. And he useth a metaphor which is taken from hucksters, which used to play the false harlots with whatsoever cometh into their hands.

(♣) Or, through Christ, or of Christ.

2 Corinthians 3

1 He desireth no other commendation, 3 than their continuing in the faith. 6 He is a minister not of the letter, but of the Spirit. 8 He sheweth the difference of the Law, and the Gospel, 13 that the brightness of the Law doth rather dim the sight than the Lightness; 18 But the Gospel doeth make manifest God's countenance unto us.

1 Do (*) we begin to praise ourselves again? Or need we as some others, Epistles of recommendation unto you, or *letters* of recommendation from you?

(*) Meaning himself, Timothy and Silvanus.

2 Ye are our epistle, written in our hearts, which is understood and read of all men;

3 In that ye are (a) manifest, to be the Epistle of Christ, (b) (*) ministered by us, and written, not with ink, but with the Spirit of the (c) living God, (1) not in (♣) tablets of stone, but in fleshly tablets of the heart.

(a) The Apostle frameth his speech wisely, that by little and little he may come from the commendation of the person, to the matter itself.

(b) Which I took pains to write as it were.

(*) Who were God's pen.

(c) By the way he setteth the virtue of God, against the ink wherewith Epistles are commonly written, to shew that it was wrought by God.

(1) He alludeth by the way, to the comparison of the outward ministry of the Priesthood of Levi with the ministry of the Gospel, and the Apostolical ministry, which he handleth afterward more fully.

(♣) The hardness of man's heart before he be regenerated, is as a stony tablet, but being regenerated by the Spirit of God, it is as soft as flesh that the grace of the Gospel may be written in it, as in new tablets, Jeremiah 31:31 .

4 And such (d) trust have we through Christ to God;

(d) This boldness we shew, and thus gloriously may we boasts of the worthiness and fruit of our ministry.

5 Not that we are sufficient of ourselves, to think anything, as of ourselves; but our (e) sufficiency *is* of God,

(e) In that we are fit and meet to make other men partakers of so great a grace.

6 (2) Who also hath made us able ministers of the New Testament, not of the (f) (*) letter, but of the (♣) Spirit; for the letter killeth, but the (♣) Spirit giveth life.

(2) He amplifieth his ministry and his fellows, that is to say, the ministry of the Gospel, comparing it with the ministry of the Law, which he considereth in the person of Moses, by whom the Law was given; against whom he setteth Christ the author of the Gospel. Now this comparison is taken from the very substance of the ministry. The Law is as it were a writing of itself dead, and without efficacy; but the Gospel, and new covenant, is as it were the very virtue of God itself, in renewing, justifying, and saving of men. The Law propoundeth death, accusing all men of unrighteousness; The Gospel offereth and giveth righteousness and life. The governance of the Law served for a time to the promise; The Gospel remaineth to the end of the world. Therefore what is the glory of that in comparison of the majesty of this?

(f) Not of the Law but of the Gospel.

(*) Whose minister Moses was.

(♣) Which Christ gave.

(♣) Meaning, the spiritual doctrine, which is in our hearts.

7 If then the ministration (*) of death *written* with letters (g) and engraven in stones, was (h) glorious, so that the children of Israel could not behold the face of Moses, for the (♣) glory of his countenance (which *glory* is done away.)

(*) Thus he nameth the Law in comparison of the Gospel.

- (g) Imprinted and engraved; so that by this place we may plainly perceive, that the Apostle speaketh not of the ceremonies of the Law, but even of the ten commandments.
 (h) This word Glory, betokeneth a brightness, and a majesty, which was bodily in Moses, but spiritually in Christ.
 (♣) After that God had spoken with him and given him the Law.

8 How shall not the (i) ministration of the Spirit be more glorious?

- (i) Whereby God offereth, yea and giveth the Spirit, not as a dead thing, but a quickening Spirit, working life.

9 For if the ministry of (*) condemnation *was* glorious, much more doeth the ministration of (k) (♣) righteousness exceed in glory.

- (*) For the Law declareth all men to be under condemnation.
 (k) To wit, of Christ, which being imputed to us as our own, we are not only not condemned, but also we are crowned as righteous.
 (♣) Meaning of Gospel which declareth that Christ is made our righteousness.

10 For even that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory.

11 For if that which should be (l) abolished, *was* glorious, much more shall that which remaineth be glorious.

- (l) The Law, yea, and the ten commandments themselves, together with Moses, is abolished, if we consider the ministry of Moses apart by itself.

12 (3) Seeing then that we have such trust, we use (*) great boldness of speech.

- (3) He sheweth wherein standeth this glory of the preaching of the Gospel, to wit, in that which it setteth forth plainly and evidently, that which the Law shewed darkly, for it sent them that heard it to be healed of Christ, which was to come, after it had wounded them.
 (*) In preaching the Gospel.

13 (*) (4) And *we are* not as Moses, *which* (♣) put a veil upon his face, that the children of Israel should not look unto the (m) end of that which should be abolished.

- (*) Exodus 34:33 .
 (4) He expoundeth by the way the allegory of Moses his covering, which was a token of the darkness and weakness that is in men, which were rather dulled by the bright shining of the Law, than lightened, which covering was taken away by the coming of Christ, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the slavery of this blindness, and set in the liberty of the light, by the virtue of Christ's Spirit.
 (♣) Moses shewed the Law as it was covered with shadows, so that the Jew's eyes were not lightened but blinded, and so could not come to Christ who was the end thereof; again the Gospel setteth forth the glory of God clearly, not covering our eyes, but driving the darkness away from them.
 (m) Into the very bottom of Moses his ministry.

14 Therefore their minds are hardened; for until this day remaineth the same covering untaken away in the reading of the Old Testament, which *veil* in Christ is put away.

15 But even unto this day, when Moses is read, the veil is laid over their hearts.

16 Nevertheless when their *heart* shall be turned to the Lord, the veil shall be taken away.

17 Now the (n) (♣) Lord is the (*) Spirit, and where the Spirit of the Lord *is*, there is liberty.

(n) Christ is that Spirit which taketh away that covering, by working in our hearts, whereunto also the Law itself called us, though in vain, because it speaketh to dead men, until the Spirit quickeneth us.

(♣) Christ is our mediator, and author of the New Testament, whose doctrine is spiritual, and giveth life to the Law.

(*) John 4:24 .

18 (5) But we all behold as in a (*) mirror the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

(5) Going forward in the allegory of the covering, he compareth the Gospel to a glass, which although it be most bright and sparkling, yet doeth it not dazzle their eyes, which look in it, as the Law doth, but also transformeth them with its beams, so that they also be partakers of the glory and shining of it, to lighten others; as Christ said unto his, You are the light of the world, whereas he himself was the only light. We are also commanded in another place, to shine as candles before the world, because we are partakers of God's Spirit. But Paul speaketh here properly, of the ministers of the Gospel, as it appeareth both by that which goes before, and that which cometh after, and that, setting them his own example and his fellows.

(*) In Christ, who is God manifested in the flesh, we see God the Father as in a most clear glass.

2 Corinthians 4

1 He sheweth that he hath so labored in preaching the Gospel, 4 that such are even blinded of Satan, who do not perceive the brightness thereof, 7 that the same is carried in earthen vessels, 10 who are subject to many miseries; 16 and therefore he exhorteth them by his own example to be courageous, 17 and condemn this present life.

1 Therefore, (1) seeing that we have this ministry, as we have received mercy, we (a) (*) faint not;

(1) Now he plainly witnesseth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly and sincerely, neglecting all dangers.
(a) Though we are broken in pieces with miseries and calamities, yet we yield not.
(*) For any troubles or afflictions.

2 But have cast from us the (b) (*) cloaks of shame, and walk not in craftiness, neither handle we the word of God (c) deceitfully, but in declaration of the truth we approve ourselves to every man's conscience in the sight of God.

(b) Subtilty, and all kind of deceit, which men hunt after, as it were dens and lurking holes, to cover their shameless dealings withal.
(*) Meaning, such shifts and pretences as become not them that have such a great office in hand.
(c) This is it that in the former Chapter he calleth, making merchandise of the word of God.

3 (2) If our Gospel be then hid, it is hid to them that are lost.

(2) An objection: Many hear the Gospel, and yet are no more lightened thereby than by the preaching of the Law. He answereth, The fault is in the men themselves, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doth he and his fellows set forth the most clear light of the Gospel to be seen and beholden, seeing that Christ whom only they preach, is he in whom only God will be known, and as it were seen.

4 In whom the (*) god of this world hath blinded the minds, *that is*, of the infidels, that the (d) light of the glorious Gospel of Christ, which is the (e) (♣) image of God, should not shine unto them.

(*) To wit, Satan, John 12:31; John 14:30; Ephesians 6:12 .
(d) The light of plain and lightsome preaching, which telleth forth the glory of Christ.
(e) In whom the Father setteth forth himself forth to be seen and beholden.
(♣) In whom God doeth shew himself to be seen; and here Christ is called so in respect of his office.

5 (3) For we preach not (*) ourselves, but Christ Jesus the Lord, and ourselves your servants for (f) Jesus' sake.

(3) He removeth according to his accustomed manner, all suspicion of ambition, avouching that he teaches faithfully, but as a servant, and witnessing that all this light which he and his fellows give to others, proceedeth from the Lord.
(*) As they, which preach for gain, or else which rather seek to be seen and known, than to edify.
(f) To preach this selfsame Jesus to you.

6 For God (*) (g) that commanded the light to shine out of darkness, *is he* which hath shined in (♣) our hearts, to give the (h) (♣) light of the knowledge of the glory of God in the face of Jesus Christ.

(*) Genesis 1:3 .
(g) Which made only with his word.
(♣) Which are your servants.
(h) That being lightened by God, we should in like sort give that light to others.
(♣) That we having received light, should communicate the same with others and therefore Christ calleth them the light of the world, Matthew 5:14 .

7 (4) But we have this (*) treasure in earthen vessels, (5) that the excellency of that power might be of God, and not of us.

(4) He taketh away a stumbling block, by which was darkened, amongst some, the bright shining of the ministry of the Gospel, to wit, because the Apostles were the most miserable of all men. Paul answereth that he and his fellows are as it were earthen vessels, but yet there is in them a most precious treasure.

(*) Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferior.

(5) He bringeth marvelous reasons, why the Lord doth so afflict his chieftest servants, to the end saith he that all men may perceive that they stand not by any man's virtue, but by the singular virtue of God, in that they die a thousand times, but never perish.

8 We are afflicted on every side, yet *are we* not in distress; we are in doubt, but yet we despair not.

9 *We are* persecuted, but not forsaken; cast down, but we perish not.

10 (6) Everywhere we bear about in our body the (i) (*) dying of the Lord Jesus, that the life of Jesus might also be made manifest in our bodies.

(6) An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the virtue of the Spirit of God in Christ to life, which oppreseth that death.

(i) So Paul calleth that miserable estate and condition, that the faithful, but especially the ministers, are in.

(*) All the faithful, and chiefly the ministers must drink of this cup, because the world hateth Christ; and also that the members should be conformable to Christ their head, yet by the mighty power of Christ, who overcame death, they are made conquerors.

11 For we which (k) live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our (l) mortal flesh.

(k) Which live, that life, to wit, by the Spirit of Christ, amongst so many and so great miseries.

(l) Subject to that miserable condition.

12 (7) So then (*) death worketh in us, and life in you.

(7) A very cunning conclusion; as if he would say, Therefore to be short, we die, that you may live by our death, for that they ventured into all those dangers for the building of the Church's sake, and they ceased not to confirm all the faithful with the examples of their patience.

(*) By our death you have life; so that the fruit of our affections cometh to you.

13 (8) And because we have the same (m) (♣) spirit of faith, according as it is written, (*) I believed, and therefore have I spoken, we also believe, and therefore speak,

(8) He declareth the former sentence, shewing that he and his fellows die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them; because they themselves do first believe that, which they propound to others to believe, to wit, that they also shall be saved together with them in Christ.

(m) The same faith by the inspiration of the same Spirit.

(♣) The same faith by the inspiration of the holy Ghost.

(*) Psalm 116:10 .

14 Knowing that he which hath raised up the Lord Jesus, shall (*) raise us up also by Jesus, and shall set us with you.

(*) In delivering us from these dangers, which is as it were a restoring from death to life.

15 (9) For all things are for your sakes, (n) that the most plenteous grace by the thanksgiving of (*) many, may redound to the praise of God.

(9) He sheweth how this constancy is preserved in them, to wit, because they respect God's glory, and the salvation of the Churches committed unto them.

(n) When it shall please God to deliver me, and restore me to you, that exceeding benefit which shall be poured upon me, shall in like sort redound to the glory of God, by the thanksgiving of many.

(*) That I being delivered and restored to you again, may not only myself give God thanks for his infinite benefit of deliverance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set forth his glory.

16 Therefore we faint not, (10) but though our outward man (*) perish, yet the inward man is (o) (♣) renewed daily.

(10) He addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth daily; and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternal glory.

(*) Or, be corrupted.

(o) Gathereth new strength, that the outward man be not overcome with the miseries which come freshly one upon another, being maintained and upholden with the strength of the inward man.

(♣) Groweth stronger.

17 For our (p) (*) light affliction which is but for a moment, causeth unto us a far most excellent *and* an eternal weight of (q) glory;

(p) Afflictions are not called light, as though they were light of themselves, but because they pass away quickly, when as indeed our whole life is of no great long continuance.

(*) Which is so called in respect of the everlasting life.

(q) Which remaineth forever firm and stable, and can never be shaken.

18 While we look not on the things which are seen, but on the things which are not seen; for the things which are seen, *are* temporal, but the things which are not seen, *are* eternal.

2 Corinthians 5

1 He continueth in the same argument, 6 touching the certain hope of salvation 8 through faith, 12 not to praise himself, 14 seeing he hath God and his Church before his eyes, 17 and esteemeth nothing, but newness of life in Christ.

1 For (1) we know that if (*) our earthly house of this tabernacle be destroyed, we have a building *given* of God, *that is*, a house not made with hands, *but* eternal in the heavens.

(1) Taking occasion by the former comparison, he compareth this miserable body, as it is in this life, to a frail and brittle tabernacle, against which he setteth the heavenly Tabernacle, so terming that sure and everlasting condition of this same body glorified in heaven, in so much, saith he, that we are not only not addicted to this tabernacle, but also do with sobs and sighs desire rather that tabernacle. And so this place also concerning the glory to come, is put within the treatise of the dignity of the ministry, as the other was, whereof we spake in the beginning of the second Chapter.
(*) After this body shall be dissolved, it shall be made incorruptible and immortal.

2 For therefore we sigh, desiring to be (a) clothed with our house, which is from (b) heaven.

(a) He calleth the glory of immortality, which we shall be as it were clothed with, a garment.
(b) Heavenly, not that the substance of it is heavenly, but for the glory of it.

3 (2) (♣) Because that if we be clothed, we shall not be found (*) naked.

(2) An exposition of the former saying; We do not without cause, desire to be clad with the heavenly house, that is, with that everlasting and immortal glory, as with a garment; for when we depart hence, we shall not remain naked, having once cast off the covering of this body, but we shall take our bodies again, which will put on as it were another garment besides; and therefore we sigh not for the weariness of this life, but for the desire of a better life. Neither is this desire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption.
(♣) Or, if so be we shall be found clothed, and not naked.
(*) Revelation 16:15.

4 For indeed we that are in this tabernacle, sigh and are burdened, (*) because we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life.

(*) Or, wherein.

5 And he that hath (c) created us for this thing, *is* God, who also hath given unto us the earnest of the Spirit.

(c) He meaneth that first creation, to give us understanding, that our bodies were made to this end, that they should be clothed with heavenly immortality.

6 (3) Therefore we are alway (d) (*) bold, though we know that whiles we are (♣) at home in the body, we are absent from the Lord.

(3) He inferreth upon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit that we are strangers so long as we are here, we patiently suffer this tarriance (for we are now so with God, that we behold him but by faith, and are therefore now absent from him) but so that we aspire and have a longing always to him; therefore also we behave ourselves, that we may be acceptable to him, both while we live here, and when we go from hence to him.

(d) He calleth them (bold) which are always resolved with a quiet and settled mind to suffer what dangers soever, nothing doubting, but their end shall be happy.

(*) Not only quiet in mind, but also ready to sustain all dangers, being assured of the good success thereof.

(♣) Or, strangers in the body.

7 (For we (*) walk by (e) faith, and not by sight.)

(*) For here only we believe in God, and see him not.

(e) Faith of those things which we hope for, and not having God presently in our view.

8 Nevertheless, we are (f) bold, and love rather to remove out of the body, and to dwell with the Lord.

(f) And yet we are in such sort bold, and do so pass on our pilgrimage with a valiant and quiet mind, that yet notwithstanding, we had rather depart from hence to the Lord.

9 Wherefore also we (g) covet, that both dwelling (*) at home, and removing (♣) from home, we may be acceptable to him.

(g) And seeing it is so, we strive to live so, that both in this our pilgrimage here we may please him, and that at length we may be received home to him.

(*) In this body.

(♣) Out of this body, to heaven.

10 (*) (4) For we must all (h) appear before the judgment seat of Christ, that every man may receive the things which are *done* in his body, according to that he hath done, whether *it be* (♣) good or evil.

(*) Romans 14:10 .

(4) That no man might think it to pertain to all, which he spake of that heavenly glory, he addeth, that every one shall first render an account of his pilgrimage, after he has departed from hence.

(h) We must all appear personally, and enquiry shall be made of us, that all may see, how we have lived.

(♣) That is, either glory or shame.

11 (5) Knowing therefore that (i) (*) terror of the Lord, we (♣) persuade men, and we (♣) are made manifest unto God, and I trust also that we are made manifest in your consciences.

(5) Now he passeth over, and taking occasion of the former sentence, returneth to 2 Corinthians 4:16; confirming his own sincerity and his fellows.

(i) That terrible judgment.

(*) His fearful judgment.

(♣) He proveth the dignity of his ministry by the fruit and effect thereof, which is to bring men to Christ.

(♣) By embracing the same faith which we preach to others.

12 (6) For we praise not ourselves again unto you, but give you an occasion to rejoyce of us, that ye may have *to answer* against them, which rejoyce in the (k) (*) face, and not in the heart.

(6) He removeth all suspicion of pride, by a new reason, because it is behoovable, not for his part but for theirs, that his Apostleship be counted sincere against the vain ostentation of a few others.

(k) In outward disguising, and that colored shew of man's wisdom and eloquence, and not in true godliness, which is sealed in the heart.

(*) As they which more esteemed the outward shew of wisdom and eloquence than true godliness.

13 (7) For whether we be (*) out of our wit, *we are it* (♣) to God; or whether we be in our right mind, *we are it* unto you.

(7) The meaning is; Even when I am mad (as some men think of me) whilst I seem as a fool to boast about myself, I do it for your profit, no less than when I preach the Gospel simply unto you.

(*) As the adversaries said, which could not abide to hear them praised.

(♣) Our folly serveth to God's glory.

14 (8) For that love of Christ (l) constraineth us, because we thus judge, that if (m) one be dead for all, then were (*) all dead;

(8) He goeth forward in putting away all suspicion of desire of estimation and boasting; for the love of Christ, saith he, compelleth us hereunto, that seeing he died for us all, which were dead when as we lived to ourselves (that is, while we were yet given to these earthly affections) we in like sort should consecrate our whole life which we have received from him, to him (to wit) being endued with the holy Ghost to this end and purpose, that we should meditate upon nothing but that which is heavenly.

(l) Possesseth us wholly.

(m) He speaketh here of sanctification, whereby it cometh to pass that Christ liveth in us.

(*) Therefore whosoever giveth place to ambition or vain glory, is yet dead, and liveth not in Christ.

15 And he died for all, that they (*) which live, should not henceforth (n) live unto themselves, but unto him which died for them, and rose again.

(*) As the only faithful do in Christ.

(n) See Romans chapters six and seven.

16 (9) Wherefore, henceforth know we no man (*) after the flesh, (10) yea though we had known Christ after the flesh, yet now henceforth (♣) know we *him* no more.

(9) He sheweth what it is, not to live to ourselves, but to Christ, to wit, to know no man according to the flesh, that is to say, to be conversant amongst men, as not to care for those worldly and carnal things, as they do which respect a man's stock, his country, form, glory, riches, and such like, wherein men commonly dote and weary themselves.

(*) According to the estimation of the world; but as he is guided by the Spirit of God.

(10) An amplification: This is, saith he, so true, that we do not now think carnally of Christ himself, who hath now left the world, and therefore he must be considered of us spiritually.

(♣) We do not esteem, nor commend Christ himself now, as he was an excellent man; but as he was the Son of God, partaker of his glory, and in whom God dwelled corporally; and do you think that I will flatter myself or any man in setting forth his gifts. Yea, when I praise my ministry, I commend the power of God; when I commend our worthy facts, I praise the mighty power of God, set forth by us worms and wretches.

17 (11) Therefore if any man *be* in Christ, *let him be* a (o) (♣) new creature. (*) Old things are passed away; behold, all things are become new.

(11) An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things, and not earthly.

(o) As a thing made anew of God, for though a man be not newly created when God giveth him the spirit of regeneration, but only his qualities are changed, yet notwithstanding it pleased the holy Ghost to speak so, to teach us, that we must attribute all things to the glory of God; not that we are as stooks and blocks, but because God createth in us, both the will to will well, and the power to do well.

(♣) Let him be regenerate, and renounce himself, else all the rest is nothing.

(*) Isaiah 43:19; Revelation 21:5 .

18 (12) And all things *are* of God, which hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation.

(12) He commendeth the excellency of the ministry of the Gospel, both by the authority of God himself, who is the author of that ministry, and also by the excellency of the doctrine of it; for it announceth atonement with God, by free forgiveness of our sins, and justification offered to us in Christ, and that so lovingly and liberally, that God himself doeth after a sort pray men by the mouth of his ministers to have consideration of themselves, and not to despise so great a benefit. And when he so saith, he plainly reprehendeth them which falsely challenged to themselves the name of pastors.

19 For God was (*) in Christ, and reconciled the world to himself, not imputing their sins unto them, and hath (p) committed to us the word of reconciliation.

(*) Therefore without Christ we cannot enjoy the life everlasting nor come to God.

(p) Used our labor and travail.

20 Now then are we ambassadors for Christ, as though God did beseech *you* through us, we pray you in Christ's stead, that ye be reconciled to God.

21 For he hath made him *to be* (q) (*) sin for us, which (r) knew no sin, that we should be (♣) made the (s) righteousness of God in him.

(q) A sinner, not in himself, but by imputation of the guilt of all our sins to him.

(*) That is, a sacrifice for sin.

(r) Who was clean void of sin.

(♣) By imputations, when we shall be clad with Christ's justice.

(s) Righteous before God, and that with righteousness which is not essential to us, but being essential in Christ, God imputeth it to us through faith.

2 Corinthians 6

1 He exhorteth them to lead their lives as it becometh Christians, 5 neither to be dismayed in tribulations, 9 nor puffed up with glory; 14 to avoid all uncleanness, 16 considering that they are the temples of the living God.

1 So (1) we therefore as workers together beseech you, that ye receive not the grace of God in vain.

(1) Men do not only need the ministry of the Gospel, before they have received grace, that they may be partakers of it, but also after they have received grace, that they need to continue in it.

2 (2) For he saith, (*) I have heard thee in a time (a) accepted, and in the day of salvation have I succored thee; behold now the (♣) accepted time, behold now the day of salvation.

(2) In that which grace is offered, it is of the grace of God, who hath appointed times and seasons to all things, that we may take occasion when it is offered.

(*) Isaiah 49:8 .

(a) Which I of my free mercy and love towards you liked and appointed; at which time God poured out his marvelous love upon us.

(♣) To wit, God's free mercy, wherein he hath poured forth his infinite love.

3 (3) We give no occasion of offence in anything, that *our* ministry should not be (*) reprehended.

(3) He sheweth the Corinthians a pattern of a true minister, in his own example, and in Timothy and Silvanus, to the end, that (as he purposed from the beginning) he might procure authority to himself and his like.

(*) By the infidels, if they saw no fruit come thereof.

4 But in all things we (b) approve ourselves as (*) the ministers of God, (4) in much patience, in afflictions, in necessities, in distresses,

(b) Declare and shew indeed.

(*) 1 Corinthians 4:1 .

(4) He first of all reckoneth up those things which are neither always in the ministers, nor without exception, unless it be according to the affection of the mind, patience only except, which also is one of the virtues which ought to be always in a good minister.

5 In stripes, in prisons, in (c) tumults, in labors,

(c) In tossing to and fro, finding no place of rest and quietness.

6 (5) By (*) watchings, by fastings, by purity, by knowledge, by longsuffering, by kindness, by the (♣) holy Ghost, by (♣) love unfeigned,

(5) Secondly, he reckoneth up such virtues as are necessary, and ought always to be in them, and whereby as by good armor, all lets and hindrances may be overcome.

(*) He declareth with what weapons he resisted his afflictions.
(♣) Who is the efficient cause.
(♣) Which is the final cause.

7 (*) By the (d) word of truth, by the (e) power of God, by the (f) armor of righteousness on the right hand, and on the left,

(*) By the Gospel, and the power of God and his own integrity, he overthrew Satan, and the world, as with weapons on every side most ready.
(d) Preaching of the Gospel.
(e) Power to work miracles, and to bring under the wicked.
(f) Uprightness.

8 By honor, and dishonor, by evil report, and good report, as deceivers, and *yet* true;

9 As unknown, and *yet* known; as dying, and behold, we live; as chastened, and *yet* not killed;

10 As sorrowing, and *yet* alway rejoicing; as poor, and *yet* make many rich; as having nothing, and *yet* possessing all things.

11 (6) O Corinthians, our (*) mouth is (g) open unto you, our heart is made large.

(6) Going about to rebuke them, he saith first, that he dealeth with them sincerely and with an open and plain heart, and therewithal complaineth that they do not the like in loving again their Father.
(*) Signifying his most vehement affection.
(g) The opening of the mouth and heart, betokeneth a most earnest affection in him that speaketh, as it fareth commonly with them that are in some great joy.

12 Ye are not (h) kept strait in us, but ye are kept strait in your own (i) (*) bowels.

(h) You are in mine heart, as in a house, and that no narrow or strait house, for I have opened my whole heart to you; but you are inwardly strait laced towards me.
(i) After the manner of the Hebrews, he calleth those tender affections which rest in the heart, bowels.
(*) Their judgment was so corrupted that they were not likewise affectioned towards him as he was towards them.

13 Now for the same recompense, I speak as to *my* children, (*) Be you also enlarged.

(*) Shew like affection towards me.

14 (7) (*) Be not unequally yoked with the infidels; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

(*) He seemeth to allude to that which is written, Deuteronomy 22:10; where the Lord commandeth that an ox and ass be not yoked together, because the match is unequal; so if the faithful marry with the infidels, or else have to do with them anything unlawful. It is here reprov'd.

(7) Now he rebuked them boldly, for that they became fellows with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epistle, the conclusion whereof is, that such as the Lord hath vouchsafed the name of his children, must keep themselves pure, not only in mind, but also in body, that they wholly be holy unto the Lord.

15 And what concord hath Christ with (*) Belial? Or what (k) part hath the believer with the infidel?

(*) Or, the devil.

(k) What can there be between them?

16 And what agreement hath the Temple of God with idols? (*) For ye are the Temple of the (l) (♣) living God; as God hath said, (♣) I will (m) dwell among them, and walk there; and I will be their God, and they shall be my people.

(*) 1 Corinthians 3:16; 1 Corinthians 6:19 .

(l) He setteth the living God against idols.

(♣) So called because he hath not only life in himself, but giveth it also to all living creatures.

(♣) Leviticus 26:11 .

(m) God dwelleth with us, because Christ has become God with us.

17 (*) Wherefore come out from among them, and separate yourselves, saith the Lord, and touch none unclean thing, and I will receive you.

(*) Isaiah 52:11 .

18 (*) And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty.

(*) Jeremiah 31:1 .

2 Corinthians 7

1 Left by overmuch urging them he should dismay their tender minds, 2 he proveth that all that he said, 4 proceeded of the great good will he bare unto them; 8 and therefore they should not be offended, that he made them sorry, 10 and brought them to repentance not to be repented of.

1 Seeing then we have these promises, dearly beloved, let us (*) cleanse ourselves from all filthiness of the (a) (♣) flesh and spirit, and finish *our* sanctification in the fear of God.

(*) Consider this well, ye that serve idols with your bodies, and yet think your consciences pure toward God; God will one day smite your halting.

(a) Both of body and soul, that by this means the sanctification may be perfect, consisting in both the parts of the flesh.

(♣) Of body and soul.

2 (1) (b) (*) Receive us; we have done wrong to no man, we have corrupted no man, we have (♣) defrauded no man.

(1) He returneth again from that admonition to his own person, opposing the testimonies both of his faithfulness and also of his continual good will towards them.

(b) Let me have some place amongst you, that I may teach you.

(*) That we may teach you.

(♣) By greedy covetousness.

3 I speak it not to *your* (c) condemnation, for I have said before, that ye are in our hearts, to die and live together.

(c) To condemn you of unkindness or treachery.

4 I use great boldness of speech toward you; I rejoice greatly in you; I am filled with comfort, and am exceeding joyous in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side, fightings (*) without, and terrors within.

(*) He had neither rest in body, nor spirit, and it seemeth that he alludeth to that which is written, Deuteronomy 32:25; for the cross to man's eye is common both to the godly and to the wicked, although to contrary ends.

6 But God, that comforteth the (d) abject, comforted us at the (e) coming of Titus;

(d) Whose hearts are cast down, and are very far spent.

(e) With those things which Titus told me of you at his coming, to wit, how fruitfully you read over my letters, moreover and besides that, I am exceedingly refreshed with his presence.

7 And not by his coming only, but also by the consolation wherewith he was comforted of you, when he told us your great desire, your mourning, your fervent mind toward me, so that I rejoiced (*) much more.

(*) This joy overcame all my sorrows.

8 (2) For though I made you sorry with a letter, I repent not, though I did repent; for I perceive that the same Epistle made you sorry, though *it were* but for a season.

(2) An objection; but thou hast handled us roughly, the Apostle answereth that he used not this roughness without grief. And he addeth moreover, that he is also glad now that he drave them to that sorrow, although it was against his will, since it was so profitable unto them; for there is a sorrow not only praiseworthy, but also necessary, to wit, whereby repentance groweth by certain degrees, for the which repentance he praiseth them highly. And this is the fifth part of this Epistle.

9 I now rejoice, not that ye were sorry, but that ye sorrowed to (f) repentance; for ye sorrowed godly, so that in nothing ye were hurt by us.

(f) In so much that this sorrow did you much good toward the amending of your lewdness and sins.

10 (*) For (g) godly sorrow causeth repentance unto salvation, not to be repented of, but the worldly sorrow causeth death.

(*) 1 Peter 2:19 .

(g) God's sorrow is when we are not terrified with the fear of punishment, but because we feel we have offended God, our most merciful Father; contrary to this, there is one other sorrow, that only feareth punishment, or when a man is vexed for the loss of some worldly goods; the fruit of the first, is repentance, the fruit of the second, is desperation, unless the Lord help speedily.

11 For behold, this thing that ye have been (*) godly sorry, what great care it hath wrought in you, yea, what (♣) clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *how* great desire, yea, *what* a zeal, yea, *what* (♣) revenge, in all things ye have shewed yourselves, that ye are pure in this matter.

(*) Whose heart God's Spirit doeth touch, he is sorry for his sins committed against so merciful a Father; and those are the fruits of his repentance, as witness David and Peter's tears; others which are sorry for their sins only for fear of punishment and God's vengeance, fall into desperation, as Cain, Saul, Achitophel and Judas.

(♣) In asking God forgiveness.

(♣) For in judging and chastising yourselves, you prevented God's anger.

12 Wherefore, though I wrote unto you, I did not it for his cause that had done the wrong, neither for his cause that had the injury, but that our care toward you in the (h) sight of God might appear unto you.

(h) It was not colored nor counterfeit, but such as I dare stand to before God.

13 Therefore we were comforted, because ye were comforted, but rather we rejoiced much more for the joy of Titus, because his (*) spirit was refreshed by you all.

(*) Heart.

14 For if that I have boasted anything to him of you, I have not been ashamed; but as I have spoken unto you all things in truth, even so our boasting unto Titus was true.

15 And (*) his inward affection is more abundant toward you, when he remembereth the obedience of you all, *and* how with fear and trembling ye received him.

(*) The Greek word signifieth, his bowels, whereby is meant most great love and tender affections.

16 I rejoyce *therefore* that I may (*) put my confidence in you in all things.

(*) Both in thinking and reporting well of you.

2 Corinthians 8

1 He exhorteth them by the example of the Macedonians, 9 and also even of Christ himself, 14 to be liberal towards the saints; 16 for which purpose, he sheweth that Titus, 18 and another brother came unto them.

1 We (1) do you also to wit, brethren, of the (a) (*) grace of God bestowed upon the Churches of Macedonia,

(1) The sixth part of this epistle containing divers exhortations to stir up the Corinthians to liberality, wherewith the poverty of the Church of Jerusalem might be helped in time convenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great misery to extreme poverty, to the end that they should follow them.

(a) The benefit that God bestowed upon the Churches.

(*) This benefit of God appeared in two things: first, that the Macedonians being in so great afflictions were so prompt to help others; and next that being in great poverty, were very liberal towards others.

2 Because in (b) great trial of affliction their joy abounded, and their most extreme poverty (*) abounded unto their rich liberality.

(b) For those manifold afflictions wherewith the Lord tried them, did not only not quail their joyful readiness, but also made it much more excellent, and famous.

(*) So that a most abundant river of riches flowed out of their poverty.

3 For to *their* power (I bear record) yea, and beyond their power they were (c) willing,

(c) Of their own accord they were liberal.

4 And prayed us with great instance that we would receive the (d) (*) grace, and fellowship of the ministering which is toward the Saints.

(d) He calleth that, Grace, that other men would have called a burden. And this verse is to be expounded by 2 Corinthians 8:6 .

(*) So he calleth their liberality, either because they were the bestowers of God's graces or because they received them of God freely, and so they desired Paul to see to the distribution thereof.

5 (2) And *this they did*, not as we looked for, but gave their ownelves, first to the Lord, and *after* unto us by the will of God,

(2) He amplifieth the forwardness of the Macedonians, in this, that they also desired Paul to stir up the Corinthians to accomplish the giving of alms, by sending again of Titus unto them.

6 That we should exhort Titus, that as he had begun, so he would also accomplish the same grace among you also.

7 Therefore, as ye abound in everything, in faith and word, and knowledge, and in all diligence, and in your love towards us, *even so see* that ye abound in this grace also.

8 (3) This say I not by commandment, but because of the (e) diligence of others, therefore prove I the (f) naturalness of your love.

(3) Thirdly he warneth them that they deceive not their expectation which they have conceived of them.

(e) At the request of the Macedonians.

(f) Then appeareth the naturalness of our love, as in deed and that frankly and freely we help our brethren, even for Christ his sake.

9 (4) For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poor, that ye through his poverty might be made rich.

(4) The fourth argument taken from the example of Christ.

10 (5) And I shew *my* mind herein, for this is expedient for you, which have begun not to do only, but also to (g) (*) will, a year ago.

(5) He taketh good heed that he seem not to wrest it out of them by constraint, for unless it be voluntary, God doeth not accept it.

(g) Not only to do, but also to do willingly; for he noteth out of a ready willingness without any enforcement by any other men; much less came it come of ambition and vain glory.

(*) Every man may do good that hath ability thereunto, but to will, and have a mind to do good, cometh of perfect charity.

11 Now therefore perform to do it also, that as *there was* a readiness to will, even so ye may perform it of that which ye have.

12 (6) For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

(6) Against such as used to excuse themselves, because they are not rich, as though it were only proper to rich men to help the poor.

13 (7) Neither *is it* that other men should be eased and you grieved;

(7) Christian liberality is mutual, that proportion may be observed.

14 But upon (h) like condition, at this time your (*) abundance *supplieth* their lack; that also their abundance may be for your lack, that there may be (♣) equality;

(h) That like now in your abundance you help others, which are poor, with some part of your goods, so should others in like sort bestow some of theirs upon you.
(*) That as you help others in their need, so others shall relieve your want.
(♣) That both you and others, as occasion shall serve, may relieve the godly according to their necessities.

15 As it is written, (*) He that *gathered* much, had nothing over, and he that *gathered* little, had not the less.

(*) Exodus 16:18 .

16 (8) And thanks *be* unto God, which hath put in the heart of Titus the same care for you.

(8) He commendeth Titus and his two companions for many causes, both that their credit might not be suspected, as though he had sent them slyly to spoil the Churches, and also so that they might be so much the ready to contribute.

17 Because he accepted the (*) exhortation, yea, he was so careful that of his own accord he went unto you.

(*) And willingly offered himself to gather your alms.

18 And we have sent also with him the brother, whose praise is (i) (*) in the Gospel throughout all the Churches.

(i) In the preaching of the Gospel.
(*) In preaching the Gospel. Some understand Luke, others Barnabas.

19 (And not so only, but is also chosen of the Churches to be a fellow in our journey, concerning this (k) grace that is ministered by us unto the glory of the same Lord, and *declaration* of your prompt mind.)

(k) These alms which are bestowed for the relief of the Church of Jerusalem.

20 Avoiding this, that no man should blame us in this (l) abundance that is ministered by us,

(l) In this plentiful liberality of the Churches, which is committed to our trust.

21 (*) Providing for (♣) honest things, not only before the Lord, but also before men.

(*) Romans 12:17 .
(♣) His well doing is approved before God and man.

22 And we have sent with them our brother, whom we have oft times proved to be diligent in many things, but now much more diligent, for the great confidence, which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my fellow and helper toward you; or of our (m) brethren, they are messengers of the Churches, *and* the (n) (*) glory of Christ.

(m) Titus his two companions.

(n) By whom the glory of Christ is set forth.

(*) That is, by whom Christ's glory is greatly advanced.

24 Wherefore shew toward them, and before the (o) Churches the proof of your love, and of the rejoicing that we have of you.

(o) All Churches shall be witnesses of this your godly dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent unto you.

2 Corinthians 9

1 Why, albeit he think well of their ready wills, 3 yet earnestly exhorteth them, 4 he yieldeth a reason; 6 He compareth alms to seed sowing, 10 which God doeth repay with great gain.

1 For (1) as touching the ministering to the Saints, it is superfluous for me to write unto you.

(1) He wisely meeteth with the suspicion which the Corinthians might conceive, as though the Apostle in urging them so carefully, should doubt of their good will. Therefore he witnesseth that he doeth it not to teach them that they ought to help the Saints, seeing that he had become surety for them to the Macedonians, but only to stir them up which were running of themselves to the end that all things might both be in a better readiness, and also be more plentiful.

2 For I know your readiness of mind, whereof I boast myself of you unto them of Macedonia, *and say*, that Achaia was prepared a year ago, and your zeal hath provoked many.

3 Now have I sent the brethren, lest our rejoicing over you should be in vain in this behalf, that ye (as I have said) be ready;

4 Lest if they of Macedonia come with me, and find you unprepared, we (that we may not say, you) should be ashamed in this my (a) constant boasting.

(a) The word which he useth, signifieth such a mind so stayedness and settledness of mind, as cannot be moved with any terror or fear.

5 Wherefore, I thought it necessary to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be ready, *and come* as of benevolence, and not as of (b) niggardliness.

(b) As from covetous men.

6 (2) This yet *remember*, that he which soweth sparingly, shall reap also sparingly, and he that soweth liberally, shall reap also liberally.

(2) Alms must be given neither niggardly, nor with a loathful mind, or hardly; but a frank and free alms is compared to a sowing which hath a most plentiful harvest of most abundant blessings following it.

7 As every man (c) wisheth in his heart, *so let him give*, not (*) (d) grudgingly, or of (e) necessity, for God loveth a cheerful giver.

(c) Determineth and appointeth freely with himself.

(*) Proverbs 11:25; Romans 12:8 .

(d) With a sparing and niggardly heart.

(e) Against his will, as letteth to be evil reported of.

8 And God is able to make (f) all grace to abound toward you, that ye always having (*) all sufficiency in all things, may abound in (g) (♣) every good work,

(f) All God his bountiful liberality.

(*) Lest they should give but little, distrusting to impoverish themselves thereby, he sheweth that God will so bless their liberal hearts, that both they shall have enough for themselves and also to help others withal.

(g) To help others by all means possible, in doing them good in their necessities.

(♣) That ye may do good and help others at all times.

9 ((*) As it is written, (♣) He hath sparsed abroad and hath given to the poor, his benevolence remaineth (h) forever.

(*) Psalm 112:9 .

(♣) David speaketh of that man which feareth God and loveth his neighbor.

(h) Is everlasting; Now David speaketh of a man that feareth God, and loveth his neighbor, who shall never want (saith he) to give to others.

10 Also he that findeth seed to the sower, will minister likewise bread for food, and multiply your seed, and increase the (i) fruits of your benevolence,)

(i) There is none so good an inheritance to the godly, as bountifulness is.

11 That on all parts ye may be made rich unto all liberality, which causeth through us thanksgiving unto God.

12 (3) For the ministration of this service not only supplieth the necessities of the Saints, but also is abundant by the thanksgiving of many unto God,

(3) Another excellent and double fruit of liberality towards the Saints, is this; that it giveth occasion to praise God, and that our faith also is thereby made manifest.

13 (Which by the (k) experiment of this ministration praise God for your (l) voluntary submission to the Gospel of Christ, and for your liberal distribution to them, and to all men.)

(k) By this proof of your liberality in this helping and succoring of them.

(l) In shewing with one consent, that you acknowledge that only Gospel which you have willingly submitted yourselves unto, declaring thereby, that you agree with the Church of Jerusalem.

14 And by (*) their prayer for you, (♣) to long after you greatly, for the abundant grace of God in you.

(*) Besides that by their liberality God shall be praised, they also shall be commended to God by their prayers whom they have helped, yea, and all men shall reverence them as being endued with an excellent gift of God.

(♣) Or, greatly affectioned toward you.

15 (m) Thanks therefore *be* unto God for his unspeakable gift.

(m) Lest by this great commendation and praise, the Corinthians should be puffed up, he shutteth up this exhortation, with this exclamation.

2 Corinthians 10

2 He sheweth with what confidence, 4 with what weapons, 6 and with what revenge he is armed against the cavillations of the wicked, 7 and that, when he is present, his deeds have no less power, 11 than his words have force when he is absent.

1 Now (1) I Paul myself beseech you by the meekness, and (a) gentleness of Christ, which when I am present among you *am* (*) base, but am bold toward you being absent;

(1) He returneth to the defence of his Apostleship, but so that he useth his authority therein; for he warneth them earnestly and gravely, using also terrible threatenings to shew themselves such as are apt to be instructed. And he reselleth certain proud men which made no better account of him, than of a bragging Thraso, in that he used to be sharp against them when he was absent, because they saw no great majesty in him after the manner of men, and besides, had proved his lenity, notwithstanding that in his absence, he had written to them sharply. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ; but if they continue, still to despise his gentleness, he protesteth unto them that he will shew indeed how far they are deceived, which make that account of the office of an Apostle, that they do of worldly offices, that is, according to the

outward appearance.

(a) That nature which is inclined to mercy, rather than to rigor of justice.

(*) These words his backbiters used, thinking thereby to diminish his authority, as 2 Corinthians 10:10

2 And *this* I require you, that I need not to be bold when I am present, with that same confidence, wherewith I think to be bold against some, which esteem us as though we walked (b) (*) according to the flesh.

(b) As though I had no other aid and help than that which outwardly I seem to have; and therefore Paul setteth his flesh, that is, his weak condition and state, against his spiritual and Apostolic dignity.

(*) As though we boasted of ourselves by a carnal affection.

3 (2) Nevertheless, though we walk in the flesh, yet we do not war after the flesh.

(2) Secondly he witnesseth, that although he be like unto other men, yet he cometh furnished with that strength, which no holds of man can match, whether they resist by craft and deceit, or by force and might, because he warfares with divine weapons.

4 (For the weapons of our warfare are not (c) carnal, but mighty through (d) God, to cast down holds.)

(c) Are not such as men get them authority withal one of another, and do great acts.

(d) Grand upon that infinite power of God.

5 Casting down the imaginations, and every high thing that is exalted against the knowledge of God, (3) and bringing into captivity every thought to the obedience of Christ,

(3) An amplification of this spiritual virtue, which in such sort conquereth the enemies be they never so crafty and mighty, that it bringeth some of them by repentance unto Christ, and justly revengeth others that are stubbornly obstinate, separating them from the others which suffer themselves to be ruled.

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 (4) Look ye on things after the (e) appearance? If any man trust in himself that he is Christ's, let him consider this again of (f) himself, that as he *is* Christ's, even so *are* we Christ's.

(4) He beateth into their heads that same matter, with great weight of words and sentences.

(e) Do ye judge of things according to the outward shew?

(f) Not being told of it by me.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should have no shame.

9 *This I say*, that I may not seem as *it were* to fear you with letters.

10 For the letters, saith (g) (*) he, are sore and strong, but his bodily presence is weak, and his speech is of no value.

(g) He noteth out someone that was the seeds man of this speech.

(*) Meaning, a certain man among them which thus spake of Paul.

11 Let such one think this, that such as we are in word by letters, when we are absent, such *will we be* also indeed, when we are present.

12 (5) For we (h) dare not make ourselves of the number, or to compare ourselves to them, which praise themselves; but they understand not that they (*) measure themselves with (i) themselves, and (k) compare themselves with themselves.

(5) Being constrained to resell the foolish brags of certain ambitious men, he witnesseth, that they are able to bring nothing, but that they falsely persuade themselves of themselves; and as for himself, although he brag of excellent things, yet he will not pass the bounds which God hath measured him out, according whereunto he came even unto them in preaching the Gospel of Christ, and trusteth that he shall go further, when they have so profited that he shall not need to tarry any longer amongst them to instruct them. And hereunto is added an amplification, in that he never succeeded other men in their labors.

(h) This is spoken after a taunting sort.

(*) He that measureth anything, must have some line or measure to mete by, and not to measure a thing by itself; so these boasters must measure themselves by their worthy acts, and if they will compare with others, let them shew what countries, what cities and people they have won to the Lord; for who will praise that soldier, which only at the table can finely talk of the wars, and when he cometh, to the brunt, is neither valiant nor expert?

(i) Upon a vain persuasion that they have of themselves, they take upon them they care not what.

(k) They contemn all others, and measure all their doings only by themselves.

13 But we will not rejoyce of things, which are not within *our* (l) measure, (*) but according to the (♣) measure of the line, whereof God hath distributed unto us a measure to attain even unto you.

(l) Of those things which God hath not measured to me.

(*) Ephesians 4:7 .

(♣) That is, the gifts and vocation which God had given him to win others by.

14 For we stretch not ourselves beyond *our* measure, as though we had not attained unto you, for even to you also have we come *in preaching* the Gospel of Christ;

15 Not boasting of things which are (m) without *our* measure, *that is*, of other men's labors, and we hope, when your faith shall increase, to be magnified by you according to our line abundantly,

(m) As though God had divided the whole world among the Apostles, to be husbanded.

16 And to preach the Gospel in those *regions* which *are* beyond you, not to rejoice in (n) (*) another man's line, *that is*, in the things that are prepared already.

(n) In countries which other men have prepared and husbanded with the preaching of the Gospel.

(*) God gave the whole world to the Apostles to preach in, so that Paul here meaneth by the line his portion of the countries where he preached.

17 (*) (6) But let him that rejoiceth, rejoice in the Lord.

(*) Jeremiah 9:24; 1 Corinthians 1:31 .

(6) He somewhat mitigateth that which he spake of himself and therewith also prepareth the Corinthians to hear other things, witnessing that he seeketh nothing else but to approve himself to God, whose glory he only seeketh.

18 For he that praiseth himself, is not allowed, but he whom the Lord praiseth.

2 Corinthians 11

2 He testifieth that for the great love's sake he beareth to the Corinthians, he is compelled 5 to utter his own praises; 9 and that he bestowed his labor on them without any reward, 13 that the false apostles should not surpass him anything, 22 whom he far excelled in those things which are praise worthy indeed.

1 Would (1) to God, ye could suffer a little my (*) foolishness, and indeed, (♣) ye suffer me.

(1) He granteth that after a sort he playeth the fool in this vaunting of things, but he addeth that he doth it against his will, for their profit because he seeth them deceived by certain vain and crafty men, through the craft and subtilty of Satan.

(*) He calleth the praising of himself dotage to the which thing the arrogancy of the false apostles compelled him, who sought nothing else, but to overthrow the Church by diminishing the authority of his ministry.

(♣) To speak in mine own commendation.

2 For I am jealous over you, with (a) godly jealousy; for (*) I have prepared you for one husband, to (b) present you *as* a pure virgin to Christ.

(a) He speaketh as a wooer, but yet as one that seeketh them not for himself, but for God.

(*) The minister magnifieth Christ and his Church as husband and wife by the preaching of the Gospel.

(b) To marry you together.

3 But I fear lest as the (*) serpent beguiled Eve through his subtilty, so your minds should be (c) corrupt from the simplicity that is in (d) Christ.

(*) Genesis 3:4 .

(c) This place is to be marked against them which loathe that plain and pure simplicity of the Scriptures, in comparison of the colors and paintings of man's eloquence.

(d) Which is meet for them that are in Christ.

4 (2) For if he that cometh, preacheth (e) another (*) Jesus whom we have not preached, or if ye receive another (♣) spirit whom ye have not received, either another Gospel, which ye have not received, ye might well have suffered *him*.

(2) He sheweth that they deceive themselves, if they look to receive of any other man, either a more excellent Gospel, or more excellent gifts of the holy Ghost.

(e) A more perfect doctrine of Jesus Christ.

(*) That is, more perfect doctrine concerning Christ Jesus.

(♣) More excellent gifts of the spirit by other men's preaching.

5 Verily I (*) suppose that I was not inferior to the very chief Apostles.

(*) They did not preach Christ more purely than I did; for in this behalf I was nothing inferior to the chiefest Apostles.

6 (3) And though *I be* (f) (*) rude in speaking, yet *I am* not so in knowledge, but among you we have been made manifest to the utmost, in all things.

(3) He refuteth the slanders of those Thraso's. I grant, saith he, that I am not so eloquent an Orator, but yet they cannot take away the knowledge of the Gospel from me, whereof you have had good proof, and that in every manner of way.

(f) Paul lacked not that kind of eloquence which is meet for a man, and fit for the Gospel, but he willingly wanted that painted kind of speech, which too many now a days hunt after and follow.

(*) That is, use no worldly eloquence.

7 (4) Have I committed an offence, because I abased myself, that ye might be exalted, and because I preached to you the Gospel of God freely?

(4) Another slander, to wit, that he was a rascal, and lived by the labor of his own hands. But herein, saith the Apostle, what can you lay against me, but that I was content to take any pains for your sakes, and when I lacked, to travel for my living with mine own hands in part, and partly also when poverty constrained me, I chose rather otherwise to seek my sustenance, than to be any burden to you, although I preached the Gospel unto you.

8 I (*) robbed other Churches, and took wages of *them* to do you service.

(*) Other Churches relieved me.

9 And when I was present with you, and had need, (*) I was (♣) not slothful to the hindrance of any man; for that which was lacking unto me, the brethren which came from Macedonia, supplied, and in all things I kept (5) and will keep myself, that I should not be grievous unto you.

(*) 2 Corinthians 12:13; Acts 20:34 .

(♣) He did not only labor with his hands for his living, but in his extreme poverty preached diligently, without burdening any man, or else waxing slothful to do his duty to every man.

(5) An amplification: so far is he from being ashamed of this act, that he has also resolved with himself to act in no other way while he is among them, in order that it may always be truly said that he taught in Achaia for nothing. And this is not because he disdains the Corinthians, but rather so that these proud and boastful men may never find the occasion which they have already sought for, and he in the meantime may set something before the Corinthians to follow, so that at length they may truly say that they are like Paul.

10 (*) The (g) truth of Christ is in me, that this rejoicing shall not be (h) shut up against me in the regions of Achaia.

(*) Let not the truth of Christ be thought to be in me, if I suffer my joy to be shut up, which I have conceived of Grecia.

(g) This is a form of an oath, as if he said, let me not be thought to have any truth in me.

(h) Shall be always open to me.

11 Wherefore? Because I love you not? God knoweth.

12 But what I do, that will I do, that I may cut away occasion from them which desire (*) occasion, that they might be found like unto us in that wherein they (i) rejoice.

(*) To slander my ministry, if I should receive wages.

(i) Paul's adversaries sought all occasions they could, to be equal to him. And therefore seeing they had rather eat up the Corinthians, than preach to them for nothing, they sought another occasion, to wit, to make Paul to take something; which thing if he had done, then hoped they by that means to be equal to him; for they made such a shew of zeal and knowledge, and set it forth with such a glozing kind of eloquence, that some of them even despised Paul; but he sheweth that all this is nothing but colors and painting.

13 (6) For such false (*) apostles are deceitful workers, and transform themselves into the Apostles of Christ.

(6) Now at length he painteth out these fellows in their colors, forewarning that it will come to pass, that they will at length betray themselves, what countenance soever they make of zeal that they have to God's glory.

(*) By false apostles here is not meant such as teach false doctrine (with doubts, they would have grown unto) but such as were vain glorious, and did not their duty sincerely.

14 And no marvel, for Satan himself is transformed into an Angel of (k) light.

(k) By light is meant the heavenly glory, whereof the Angels are partakers.

15 Therefore it is no great thing, though his ministers transform themselves, as though *they were* the ministers of righteousness, whose end shall be according to their works.

16 (7) I say again, Let no man think that I am foolish, or else take me even as a fool, that I also may boast myself a little.

(7) He goeth forward boldly, and using a vehement Irony of kind of taunting, desireth the Corinthians to pardon him, if for a time he contend as a fool before them being wise, with those jolly fellows touching those external things, to wit, touching his stock, his ancestors, and valiant acts.

17 That I speak, I speak it not after the (*) Lord, but as *it were* foolishly, in this *my* great boasting.

(*) In his heart he had respect to the Lord; but this fashion of boasting seemed according to man, whereunto they compelled him.

18 Seeing that many rejoice (*) after the flesh, I will rejoice also.

(*) In outward things.

19 For ye suffer fools gladly, because that ye are wise.

20 (8) For ye suffer, even if a man bring you into bondage, if a man devour *you*, if a man take *your goods*, if a man exalt himself, if a man smite you on the face.

(8) Before he cometh to the matter, he toucheth the Corinthians, who persuading themselves to very wise men, did not mark in the mean season that those false apostles had abused their simplicity for advantage.

21 (*) I speak as concerning the (l) reproach, as though that we had been (m) (♣) weak; but wherein any man is bold (I speak foolishly) I am bold also.

(*) I note this dishonor which they do unto you.

(l) As if he said, in respect of that reproach which they do unto you, (I speak it) which surely is as evil as if they beat you.

(m) Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggarly artificer, a most wretched and miserable idiot whereas notwithstanding therein God's mighty power was made manifest.

(♣) That is, abject, vile, miserable, a craftsman, an idiot, and subject to a thousand calamities, which things the false apostles objected against him as most certain testimonies of his unworthiness.

22 They are Hebrews, (*) so am I; they are Israelites, so am I; they are the seed of Abraham, so am I;

(*) Philippians 3:5 .

23 They are the ministers of Christ (I (*) speak as a fool) I am (n) more; in labors more abundant, in stripes above measure, in prison more plenteously, in (o) death oft.

(*) Put case ye term it so, yet is it true.

(n) Paul being honorable indeed, defendeth his ministry openly, not for his own sake, but because he saw his doctrine come into hazard.

(o) In danger of present death.

24 Of the Jews (p) five (*) times received I forty *stripes* save one.

(p) He alludeth to that which is written in Deuteronomy 25:3; and moreover this place sheweth us, that Paul suffered many more things which Luke passed over.
(*) At five several times every time thirty, and nine.

25 I was (q) thrice (*) beaten with rods, I was (♣) once stoned, I suffered thrice (♦) shipwreck, night and day have I been in the deep sea.

(q) Of the Roman Magistrates.
(*) Acts 16:23 .
(♣) Acts 14:19 .
(♦) Acts 27:14 .

26 In journeying *I was* often, in perils of waters, in perils of robbers, in perils of my own nation, in perils among the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,

27 In weariness and (r) painfulness, in watching often, in hunger and thirst, in fastings often, in cold and in nakedness.

(r) Painfulness is a troublesome sickness, as when a man is weary and would rest, he is constrained to fall to a new labor.

28 (9) Beside the things which are outward, I am cumbered daily, *and have* the care of all the Churches.

(9) He addeth this conclusion further, that the Corinthians might be ashamed to despise him, upon whose care almost all Churches depended, as it was plainly seen by experience.

29 Who is weak, and I am not weak? Who is offended, and I burn not?

30 (10) If I must needs rejoice, I will rejoice of my (*) infirmities.

(10) He turneth that against the adversaries, which they objected against him; as if he should say, They allege my calamities, to take away my authority from me; but if I would boast myself, I would use no better argument; and God himself is my witness that I devise and forge nothing.
(*) As imprisonments, beatings, hunger, thirst, cold, nakedness and such like; which things the adversaries condemn as infirm in me.

31 The God, even the Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In (*) Damascus the governor of the people under King Aretas, laid watch in the city of the Damascenes, and would have caught me.

(*) Acts 9:24 .

33 But at a window was I let down in a basket through the wall, and escaped his hands.

2 Corinthians 12

1 He doth unwillingly make rehearsal, 3 of the heavenly visions, 4 that were revealed unto him, 6 for which though he might indeed glory, yet he will not, 10 being privy of his own infirmities; 11 but they drive him to this kind of folly, 20 in that they give ear to certain vain glorious persons, who draw them for Christ.

1 It (1) is not expedient for me no doubt to rejoice; for I will come to visions and revelations of the Lord.

(1) He goeth forward in his purpose, and because those bragging mates boasted of revelations, he reckoneth up those things which lifted him up above the common capacity of men; but he useth a preface, and excuseseth himself advisedly.

2 I know a man (a) (*) in Christ above fourteen years ago, (whether *he were* in the body, I cannot tell, or out of the body, I cannot tell; God knoweth) which was taken up into the (b) (♣) third heaven.

(a) I speak this in Christ, that is, be it spoken without vain glory, for I seek nothing but Christ Jesus only.

(*) That is, a Christian, or I speak it in Christ.

(b) Into the highest heaven; for we need not to dispute subtly upon the word (Third); but yet this place is to be marked against them which would make heaven to everywhere.

(♣) That is to say, into the highest heaven.

3 And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth.)

4 How that he was taken up into (c) Paradise, and heard (*) words which (d) cannot be spoken, which are not (e) (♣) possible for man to utter.

(c) So the Grecians name that which we call a park, that is to say, a place where trees are planted, and wild beasts kept, by which name that translated the Old Testament out of Hebrew into Greek, called the garden of Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereunto grew it, that the blessed seat of the glory of God is called by that name.

(*) Man's infirmity was not able to declare them, neither were they shewed unto him for that end.

(d) Which no man is able to utter.

(e) Which the Saints themselves are not by any means able to express, because it is God himself. Thus doeth Clement Alexandrinus expound this place, Strom. 5.

(♣) Or, lawful.

5 (2) Of such a man will I rejoice; of myself will I not rejoice, except it be of my infirmities.

(2) To remove all suspicion of ambition he witnesseth that he braggeth not of those things as of his own, but as out of himself; and yet notwithstanding feigneth nothing, lest by this occasion other men should attribute more unto him than indeed he is; and therefore he had rather glory in his miseries.

6 For though I would rejoice, I should not be a fool, for I will say the truth; but I refrain, lest any man should think of me above that he seeth in me, or that he heareth of me.

7 (3) And lest I should be exalted out of measure through the abundance of revelations, there was given unto me (*) a (f) prick in the flesh, the messenger of (g) Satan to buffet me, because I should not be exalted out of measure.

(3) An excellent doctrine; why God will have even his best servants to be vexed of Satan and by all kind of temptations, to wit, lest they should be too much puffed up, and also that they may be made perfect by that continual exercise.

(*) The Greek word signifieth a sharp piece of wood as a pale, or stake, and also a little spild or sharp thing which pricketh one as he goeth through bushy and thick places, and entering into the flesh, cannot be taken out without cutting of the flesh; and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.

(f) He meaneth concupiscence, that sticketh fast in us, as it were a prick, is so much that it constrained Paul himself being regenerate, to cry out, I do not that good that I would, etc. And he calleth it a prick, by a borrowed kind of speech taken from thorns, or stump, which are very dangerous and harmful for the feet, if a man walk through woods that are cut down.

(g) Which setteth those lusts on fire.

8 For this thing I besought the Lord (h) thrice, that it might depart from me.

(h) Often times.

9 And he said unto me, **My grace is sufficient for thee, for my power is made (*) perfect through weakness.** (4) Very gladly therefore will I rejoice rather in my infirmities, that the power of Christ may (i) dwell in me.

(*) Is known and evidently seen.

(4) He concludeth, that he will only see his miseries against the vain brags of the false apostles, and therewith also excuseth himself, for that by their importunity, he was constrained to speak so much of these things as he did; to wit, because that if his Apostleship were subverted his doctrine must needs fall.

(i) That I might feel the virtue of Christ more and more; for the weaker that our tabernacles are, the more doeth Christ's virtue appear in them.

10 Therefore (*) I take (k) pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ's sake; for when I am weak, then am I strong.

(*) He doeth not only patiently bear his afflictions, but also joyfully, and as one that taketh pleasure therein for Christ's sake.

(k) I do not only take them patiently and with a good heart, but also I take great pleasure in them.

11 I was a fool to boast myself; ye have compelled me; (5) for I ought to have been commended of you, for in nothing was I inferior unto the very chief Apostles, though I be nothing.

(5) Again he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleship amongst them, and again he desireth by certain arguments, how far he is from all covetousness, and also how he is affectioned towards them.

12 The (l) signs of an Apostle were wrought among you with all patience, with signs, and wonders, and great works.

(l) The arguments whereby it may well appear, that I am indeed an Apostle of Jesus Christ.

13 For what is it, wherein ye were inferiors unto other Churches, (*) except that I have not been (m) (♣) slothful to your hindrance? Forgive me this wrong.

(*) 2 Corinthians 11:9 .

(m) I was not slothful in getting my living with mine own hands, that I might not be burdensome to you.

(♣) Or, chargeable.

14 Behold, the (*) third time I am ready to come unto you, and yet will I not be slothful to your hindrance; for I seek not yours, but (♣) you; for the children ought not to lay up for the fathers, but the fathers for the children.

(*) For first, he was minded to depart from Ephesus into Macedonia, and so to Corinth, 1 Corinthians 16:5 . Then when the Lord let this purpose, he appointed to go straight from Ephesus to Corinth, 2 Corinthians 1:15; with intent being changed, he went to Macedonia, from whence now he appointeth the third time to come unto them.

(♣) Which declareth his fatherly affection.

15 And I will most gladly bestow, and will be bestowed for your (*) souls, though the more I love you, the less I am loved.

(*) Or, your cause or persons.

16 (6) But be it that I charged you not; (*) yet for as much as I was crafty, I took you with guile.

(6) He putteth away another most grievous slander, to wit, that he did subtly and by others, make his gain and profit of them.

(*) Thus said his adversaries that though he took it not by himself, yet he did it by the means of others.

17 Did I (*) pill you by any of them whom I sent unto you?

(*) To rob, to plunder, to subject to extortion.

18 I have desired (*) Titus, and with him I have sent a brother; did Titus pill you of anything? Walked we not in the selfsame spirit? *Walked we* not in the same steps?

(*) To go to you.

19 (7) Again, think ye that we excuse ourselves unto you? We speak before God in (n) Christ. But *we do* all things, dearly beloved, for your edifying.

(7) He concludeth, that he writeth not these things unto them, as though he needed to defend himself, for he is guilty of nothing; but because it is behoovable for them to doubt nothing of his fidelity who instructed them.

(n) As it becometh him to speak truly and sincerely, that professeth himself to be in Christ, that is to say, to be a Christian.

20 (8) For I fear lest when I come, I shall not find you such as I would, and that I shall be found unto you (*) such as ye would not, and lest *there be* strife, envying, wrath, contentions, backbitings, whisperings, swellings *and* discord.

(8) Having confirmed his authority unto them, he rebuketh them sharply, and threateneth them also like an Apostle, shewing that he will not spare them hereafter, unless they repent, seeing that this is the third time that he hath warned them.

(*) Meaning, sharp and severe.

21 *I fear* lest when I come again, my God (*) abase me among you, and I shall bewail many of them which have sinned already, and have not repented of the uncleanness, and fornication, and wantonness which they have committed.

(*) There was nothing whereat he so much rejoiced, as when his preaching profited; and therefore he calleth the Thessalonians his glory and joy; as also nothing did more cast down his heart as when his labor did no good.

2 Corinthians 13

1 Coming the third time, 2 he denounceth the sharper vengeance towards them, 5 who have a perfect trial of the power of Christ in his Apostleship; 10 At length he prayeth for their repentance, 11 and wisheth them prosperity.

1 This is the (♣) third time that I come unto you. (*) In the mouth of two or three witnesses shall every word stand.

(♣) His first coming was his dwelling among them; his second was his first epistle, and now he is ready to come the third time; which three comings he calleth his three witnesses.

(*) Deuteronomy 19:15; Matthew 18:16; John 8:17; Hebrews 10:28 .

2 (*) I told you before, and tell you before, as though I had been present the second time, so write I now being absent to them which heretofore have sinned, and to all others, that if I come again, I will not spare,

(*) In my first epistle, 1 Corinthians 4:20 .

3 (1) Seeing that ye seek experience of Christ, that speaketh in me, which toward you is not weak, but is (a) mighty in you.

(1) A most sharp reprehension, for that, while they despise the Apostle's admonitions, they tempt Christ's own patience; and also while they condemn him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ.

(a) And will be most mighty to be revenged of you, when need shall be.

4 For though he was crucified concerning (b) *his* (*) infirmity, yet liveth he through the power of God. And we no doubt are weak in him, (♣) but we shall live with him, through the power of God toward you.

(b) As touching that base form of a servant which he took upon him when he abased himself.

(*) In that he humbled himself and took upon him the form of a servant.

(♣) Christ as touching the flesh in man's judgment was vile and abject; therefore we that are his members, cannot be otherwise esteemed; but being crucified, he shewed himself very God; so think, that we whom ye condemn as dead men and castaways, have through God such power to execute against you, that ye may feel sensibly that we live in Christ.

5 (*) (2) Prove yourselves whether ye are in the faith; examine yourselves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

(*) 1 Corinthians 11:28 .

(2) He confirmeth that which he spake of the virtue of God appearing in his ministry, and he gatherth by the mutual relation between the people's faith and the minister's preaching, that they must either reverence his Apostleship, upon whose doctrine their faith is grounded, or they must condemn themselves of infidelity, and must confess themselves not to be of Christ's body.

6 (3) But I trust that ye shall know that we are not reprobates.

(3) He mitigateth that sharpness, trusting that they will shew themselves towards their faithful Apostle, apt and willing to be taught; adding this moreover, that he passeth not for his own fame and estimation, so that he may serve to their salvation, which is the only mark that he shooteth at.

7 Now I pray unto God that ye do none evil, not that we should seem approved, but that ye should do that which is honest, though we be as (c) (*) reprobates.

(c) In men's judgment.

(*) In man's judgment who for the most part rejecteth the best, and approveth the worst.

8 For we cannot *do* anything against the truth, but for the truth.

9 For we are glad when we are weak, and that ye are (*) strong; this also we wish for, *even* your (d) perfection.

(*) Having abundance of the grace of God.

(d) That all things may be in good order amongst you, and the members of the Church restored into their place, which have been shaken and out of place.

10 Therefore write I these things being absent, lest when I am present, I should use sharpness, according to the power which the Lord hath given me, to (*) edification, and not to destruction.

(*) Commit not by your negligence that, that which is ordained to salvation, turn to your destruction.

11 (4) Finally brethren, fare ye well, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

(4) A brief exhortation, but yet such a one as comprehendeth all the parts of a Christian man's life.

12 (5) Greet one another with a (*) holy (♣) kiss. All the Saints salute you.

(5) He saluteth them familiarly, and in conclusion wisheth well unto them.

(*) Romans 16:16; 1 Corinthians 16:20; 1 Peter 5:14 .

(♣) Which was according to those countries in those days both of the Jews and of other nations.

13 The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a city in Macedonia, and sent by Titus and Lucas.

The Epistle Of The Apostle Paul To The Galatians

The Argument

The Galatians after they had been instructed by Paul in the truth of the Gospel, gave place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily observed, which thing the Apostle so earnestly reasoneth against, that he proveth that the granting thereof is the overthrow of man's salvation purchased by Christ; for thereby the light of the Gospel is obscured; the conscience burdened; the testaments confounded; man's justice established. And because the false teachers did pretend, as though they had been sent of the chief Apostles, and that Paul had no authority, but spake of himself, he proveth both that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles; which thing established, he proceedeth to his purpose, proving that we are freely justified before God without any works or ceremonies which notwithstanding in their time had their use and commodity; but now they are not only unprofitable figures, but also pernicious, because Christ the truth and the end thereof is come; wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to have their consciences snared in the greens of man's traditions; finally he sheweth wherein this liberty standeth, and what exercises appertain thereunto.

<i>Galatians 1</i>	2
<i>Galatians 2</i>	5
<i>Galatians 3</i>	9
<i>Galatians 4</i>	15
<i>Galatians 5</i>	20
<i>Galatians 6</i>	24

Galatians 1

1 Straight after the salutation, 6 He reprehendeth the Galatians for revolting, 9 from his Gospel, 15 which he received from God, 17 before he had communicated with any of the Apostles.

1 Paul (1) an Apostle (not (a) (♣) of men, neither by (b) (♣) man, (*) but by (c) Jesus Christ, and God the Father which hath raised him from the dead.)

(1) A salutation comprehending in few words, the sum of the Apostle's doctrine, and also besides straightway from the beginning, shewing the gravity meet for the authority of an Apostle, which he had to maintain against the false apostles.

(a) He sheweth who is the author of the minister generally; for in this the whole ministry agreeth, that whether they be Apostles, or Shepherds, or Doctors, they are appointed of God.

(♣) For God is the author of all ministry.

(b) He toucheth the instrumental cause; for this is a peculiar prerogative to the Apostles, to be called immediately from Christ.

(♣) This prerogative was peculiar to the Apostles.

(*) Titus 1:3 .

(c) Christ no doubt is man, but he is God also, and head of the Church, and in this respect to be exempted out of the number of men.

2 And all the brethren which are with me, unto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Jesus Christ,

4 (2) Which gave himself for our sins, that he might deliver us (*) from this (♣) present evil (d) world according to the will of God even our Father,

(2) The sum of the true Gospel is this, that Christ by his only offering, saveth us being chosen out from the world, by the free decree of God the Father.

(*) Luke 1:74 .

(♣) Which is, the corrupt life of man without Christ.

(d) Out of that most corrupt state which is without Christ.

5 To whom *be* glory forever and ever, Amen.

6 (3) I marvel that ye are so soon (e) removed away unto another (*) Gospel, from him that had called you in the (♣) grace of Christ,

(3) The first part of the Epistle wherein he witnesseth that he is an Apostle, nothing inferior to those chief disciples of Christ, and wholly agreeing with them, whose names the false apostles did abuse. And he beginneth with chiding, reproving them of lightness for that they have ear so easily unto them which perverted them and drew them away to a new Gospel.

(e) He useth the passive voice, to cast the fault upon the false apostles, and he useth the time that now is, to give them to understand, that it was not already done, but in doing.

(*) Or, doctrine.

(♣) That is, to be partakers of the salvation offered freely by Christ.

7 (4) Which is not another *Gospel*, save that there be some which trouble you, and intend to (f) (*) pervert the Gospel of Christ.

(4) He warneth them in time to remember that there are not many Gospels; and therefore whatsoever these false apostles pretend which had the Law, Moses and the Fathers in their mouths, yet they are indeed so many corruptions of the true Gospel, insomuch, that he himself, yea, and the very Angels themselves, (and therefore much more these false apostles) ought to be holden accursed, if they go about to change the least iota that may be in the Gospel, that he delivered to them before.

(f) For there is nothing more contrary to faith or free justification, than justification by the Law, or by our deserving.

(*) For what is more contrary to our free justification by faith, than the justification by the Law, or our works? Therefore to join these two together, is to join light with darkness, death with life, and doeth utterly overthrow the Gospel.

8 But though that we, or an (*) Angel from heaven preach unto you otherwise than that which we have preached unto you, let him be (g) (♣) accursed.

(*) If it were possible, that the Angel should so do; whereby Paul declareth the certainty of his preaching.

(g) Look at Romans 9:3 .

(♣) Or, abominable.

9 As we said before, so say I now again, If any man preach unto you otherwise, than that ye have received, let him be accursed.

10 (5) For (*) now preach I (h) man's *doctrine*, or God's? Or go I about to please men? For if I should yet please men, I were not the servant of Christ.

(5) A confirmation taken both from the nature of the doctrine itself, and also from that manner which he useth in teaching, for neither, saith he, did I teach those things which pleased men as these men do which put part of salvation in external things, and works of the Law, neither went I about to procure any man's favor. And therefore the matter itself sheweth that the doctrine which I delivered unto you, is heavenly.

(*) Since that of a Pharisee I was made an Apostle.

(h) He toucheth the false apostles, who had nothing but men in their mouths, and he, though he would derogate nothing from the Apostles, preacheth God and not men.

11 (*) (6) Now I certify you, brethren, that the Gospel which was preached of me, was not after (♣) man.

(*) 1 Corinthians 15:1 .

(6) A second argument to prove that his doctrine is heavenly, because he had it from heaven, from Jesus Christ himself, without any man's help, wherein he excelleth them whom Christ taught here on earth after the manner of men.

(♣) That is, doctrine invented by man, neither by man's authority do I preach it.

12 For neither received I it of man, neither was I taught it, but by the (i) (*) revelation of Jesus Christ.

(i) This place is to be understood of an extraordinary revelation, for otherwise the Son alone revealed his Gospel by his Spirit, although by the ministry of men, which Paul shutteth out here.

(*) By an extraordinary revelation.

13 (7) For ye have heard of my conversation in time past, in the Jewish religion, how that (*) I persecuted the Church of God extremely, and wasted it,

(7) He proveth that he was extraordinarily taught of Christ himself, by this history of his former life, which the Galatians themselves know well enough; for saith he, it is well known in what school I was brought up, even from my child, to wit, amongst the deadly enemies of the Gospel. And that no man may cavil and say that I was a scholar of the Pharisees in name only and not in deed, no man is ignorant, how that I excelled in Pharisaism, and was suddenly made of a Pharisee, an Apostle of the Gentiles, so that I had no space to be instructed of men.

(*) Acts 9:1 .

14 And profited in the Jewish religion above many of my (*) companions of my own nation, and was much more zealous of the (k) (♣) traditions of my fathers.

(*) Or, age.

(k) He calleth them the traditions of his Fathers, because he was not only a Pharisee himself, but also had a Pharisee for his father.

(♣) That is, of the Law of God which was given to the ancient fathers.

15 But when it (*) pleased God (which had (l) separated me from my mother's womb, and called *me* by his grace.)

(*) He maketh three degrees in God's eternal predestination: first his eternal counsel, then his appointing from the mother's womb, and thirdly his calling.

(l) He speaketh of God's everlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the everlasting council of God, his appointing from his mother's womb, and his calling; here is no mention at all, we see, of works foreseen.

16 To reveal his Son (m) (♣) in me, that I should preach him (*) among the Gentiles, immediately (8) I communicated not with (n) (♣) flesh and blood,

(m) To me, and this is a kind of speech which the Hebrews use, whereby this is given us to understand, that this gift cometh from God.

(♣) Or, to me.

(*) Ephesians 3:8 .

(8) Because it might be objected, that indeed he was called of Christ in the way, but afterwards was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he delivered another Gospel than the true Apostles did, and as though he were not of their number, which are to be credited without exception; therefore Paul answereth, that he began straightway immediately after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Jerusalem but only fifteen days, where he saw only Peter and James, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Jews, which knew him only by name: so far off was it, that he was there instructed by men.

(n) With any man in the world.

(♣) That is, with any man, as though I had need of his counsel to approve my doctrine.

17 Neither came I again to Jerusalem to them which were Apostles before me, but I went into Arabia, and turned again unto Damascus.

18 Then after three years I came again to Jerusalem to visit Peter, and abode with him fifteen days.

19 And none other of the Apostles saw I, save James the Lord's brother.

20 Now the things which I write unto you, behold, *I witness* (o) before God, that I lie not.

(o) This is a kind of oath.

21 After that, I went into the coasts of Syria and Cilicia; for I was unknown by face unto the Churches of Judea which were in Christ.

22 But they had heard only *some say*, He which persecuted us in time past, now preacheth the (p) (*) faith which before he destroyed.

(p) The doctrine of faith.

(*) That is, the Gospel which is the doctrine of faith.

23 And they glorified God for me.

Galatians 2

1 That the Apostles did nothing to disagree from his Gospel, 3 he declareth by example of Titus being uncircumcised, 11 and also by his avouching the same against Peter's dissimulation. 17 And so he passeth to the handling of our free justification by Christ, ect.

1 Then (1) fourteen years after, I went up again to Jerusalem with Barnabas, and took with me Titus also.

(1) Now he sheweth how he agreeth with the Apostles with whom he granteth that he conferred touching his Gospel which he taught among the Gentiles, fourteen years after his conversion; and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some tormented themselves therein, which traitorously laid wait against him, but in vain; neither did they add the least iota that might be to the doctrine which he had preached, but contrariwise they gave to him and Barnabas the right hands of fellowship and acknowledged them as Apostles appointed of the Lord to the Gentiles.

2 And I went up by revelation, and (♣) declared unto them the Gospel which I preach among the Gentiles, (*) but particularly to them that were the chief, lest by any means I should run, or had run (a) (♣) in vain;

(♣) Paul nothing doubted of his doctrine; but because many reported that he taught contrary doctrine to the other Apostles, which rumors hindered the course of the Gospel, he endeavored to remedy it, and to prove that they consented with him.

(*) Acts 15:2 .

(a) Unfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certain reports cast abroad of him, that he was of another opinion than the rest of the Apostles were, which thing might have hindered the course of the Gospel, therefore he labored to remedy this sore.
(♣) Greek, without profit.

3 But neither yet Titus which was with me, though he were a Grecian, was (*) compelled to be circumcised,

(*) Which declareth that the other Apostles agreed with him.

4 To wit, for the (b) false brethren which were craftily sent in, and crept in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

(b) Which by deceit, and counterfeit holiness crept in amongst the faithful.

5 To whom we (*) gave not place by (c) subjection for an hour, that the (d) truth of the Gospel might continue with (e) you.

(*) Lest we should have betrayed the Christian liberty.
(c) By submitting ourselves to them, and betraying our own liberty.
(d) The true and sincere doctrine of the Gospel, which remained safe from being corrupted with any of these men's false doctrines.
(e) Under the Galatians' name, he understandeth all nations.

6 But by them which seemed to be great, *I was not taught* (whatsoever they (♣) were in time passed, it maketh no matter to me; (*) God accepteth no man's person) for they that are the chief, (♣) did add nothing to me.

(♣) Albeit they had been conversant with Christ aforetime.
(*) Deuteronomy 10:17; 2 Chronicles 19:7; Job 34:19; Acts 10:34; Romans 2:11; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17.
(♣) But approved my doctrine perfect in all points.

7 But contrariwise, when they saw that the Gospel over the (f) uncircumcision was committed unto me, as *the Gospel* over the circumcision was unto Peter;

(f) Among the Gentiles, as Peter had to preach it among the Jews.

8 (For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.)

9 And when James, and Cephas, and John, knew of the grace that was given unto me, which are (g) counted to be pillars, they gave to me and to Barnabas the (*) right (h) hands of fellowship, that we *should preach* unto the Gentiles, and they unto the Circumcision,

(g) Whom alone and only these men count for pillars of the Church, and whose name they abuse to deceive you.

(*) In token that we all agreed in doctrine.

(h) They gave us their hand in token that we agreed wholly in the doctrine of the Gospel.

10 (*) *Warning* only that we should remember the poor, which thing also I was diligent to do.

(*) Acts 11:30; 2 Corinthians 9:3 .

11 ¶ And when Peter was come to Antioch, I withstood him to his (i) face, for he was to be blamed.

(i) Before all men.

12 (2) For before that certain came from James, he ate with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the Circumcision.

(2) Another most vehement proof of his Apostleship, and also of that doctrine which he had delivered concerning free justification by faith only because that for this thing only he reprehended Peter at Antioch, who offended herein, in that for the sake of a few Jews sakes which came from Jerusalem, he played the Jew, and offended the Gentiles which had believed.

13 And the other Jews dissembled likewise with him, in so much that Barnabas was (k) led away with their dissimulation.

(k) By example rather than by judgment.

14 But when I saw, that they went not the (l) (*) right way to the (m) truth of the Gospel, I said unto Peter before all men, If thou being a Jew, livest as the Gentiles, and not like the Jews, why (n) (♣) constrainest thou the Gentiles to do like the Jews?

(l) Word for word, with a right foot which he setteth against halting and dissembly which is backwards.

(*) Greek, with a right foot.

(m) He calleth the truth of the Gospel both the doctrine itself, and also the use of doctrine, which we call the practice.

(n) He saith they were constrained, which played the Jews by Peter's example.

(♣) In bringing their consciences into doubt by thine example and authority? And here the Apostle cometh to his chief point.

15 (3) *We which are* Jews (o) by nature, and not (p) (*) sinners of the Gentiles,

(3) The second part of this Epistle, the state whereof is this: we are justified by faith in Christ Jesus without the works of the Law; which thing he propoundeth in such sort, that first of all he meeteth with an objection, (for I also, saith he, am a Jew, that no man may say against me, that I am an enemy to the Law), and afterward, he confirmeth it by the express witness of David.

(o) Although we be Jews, yet we preach justification by faith because we know undoubtedly, that no man can be justified by the Law.

(p) So the Jews called the Gentiles, because they were strangers from God's covenant.

(*) For so the Jews called the Gentiles in reproach.

16 Know that a man is not justified by the works of the Law, but by the faith (q) of Jesus Christ, even we, *I say*, have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, because that by the works of the Law, (r) (*) no flesh shall be justified.

(q) In Jesus Christ.

(r) No man, and in this word (flesh) there is a great vehemency, whereby is meant that the nature of man is utterly corrupt.

(*) Or, man.

17 (*) (4) If then while (s) we seek to be made righteous by Christ, we ourselves are found (♣) sinners, is Christ therefore the minister of sin? God (♣) forbid.

(*) Romans 3:19; Philippians 3:9 .

(4) Before he goeth any further, he meeteth with their objection, which abhorred this doctrine of free justification by faith, because say they, men are by this means withdrawn from the study of good works. And in this sort is the objection, if sinners should be justified through Christ by faith without the Law, Christ should approve sinners, and should it were exhort them thereunto by his ministry. Paul answereth that this consequence is false, because Christ destroyeth sin in the believers; For so saith he, do men flee to Christ, through the terror and fear of the Law that being quit from the curse of the Law and justified, they may be saved by him, that together therewithal, he beginneth in them by little and little, that strength and power of his which destroyeth sin; to the end that this old man being abolished by the virtue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himself to sin after he hath received the Gospel, let him not accuse Christ nor the Gospel, but himself, for that he destroyeth the work of God in himself.

(s) He goeth from justification to sanctification, which is another benefit we receive by Christ, if we lay hold of him by faith.

(♣) Except ourselves be agreeable to our faith, we declare that we have not Christ.

(♣) For he caused them not to sin, but disclosed it, neither took he away the righteousness of the Law, but shewed their hypocrisy which were not able to perform that whereof they boasted.

18 For if I build again the things that I have destroyed, (*) I make myself a trespasser.

(*) For my doctrine is to destroy sin be faith in Christ and not to establish sin.

19 For I through the Law am dead to the (t) Law, that I might live unto God.

(t) The Law that terrifieth the conscience bringeth him to Christ, and he only causeth us to die to the Law indeed, because that by making us righteous, he taketh away from us the terror of conscience, and by sanctifying us, causeth through the mortifying of lust in us, so that it cannot take such occasion to sin by the restraint which the Law maketh, as it did before; Romans 7:10-11 .

20 I am (*) crucified with Christ, thus I live, *yet* (♣) not (u) I now, but Christ liveth in me; and in that which I now live in the (x) flesh, I live by the faith in the Son of God, who hath loved me, and given himself for me.

(*) And feel his strength in me which killeth sin.

(♣) Not as I was once, but regenerate, and changed into a new creature, in quality and not substance.

(u) The same that I was before.

(x) In this mortal body.

21 (5) I do not abrogate the (*) grace of God, for if righteousness *be* by the Law, then Christ died (♣) without a (y) cause.

(5) The second argument taken from an absurdity; If men may be justified by the Law, then it was not necessary for Christ to die.

(*) As did the false apostles which preached not the faith in Christ.

(♣) Or, for nothing.

(y) For there was no cause why he should do so.

Galatians 3

1 He rebuketh them, for suffering themselves to be drawn from the grace of free justification in Christ, most lively set out unto them. 6 He bringeth in Abraham's example, 10 declaring the effects, 21 and causes of the giving of the Law.

1 O (1) foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Jesus Christ before (*) was described in your (a) sight, *and* among you crucified?

(1) The third reason or argument taken of those gifts of the holy Ghost, wherewith they were endued from heaven after they had heard and believed the Gospel by Paul's ministry; which seeing they were so evident to all men's eyes, that they were as it were lively images, wherein they might behold the truth of the doctrine of the Gospel, no less than if they had beheld with their eyes Christ himself crucified, in whose only death they ought to have their trust, he marveleth how it could be that they could be so bewitched by the false apostles.

(*) To whom Christ was so lively preached, as if his lively image were set before your eyes, or else had been crucified among you.

(a) Christ was laid before you, so notably and so plainly, that you had his lively image as it were represented before your eyes, as if he had been crucified before you.

2 This only would I learn of you, Received ye the (b) (*) Spirit by the works of the Law, or by the hearing of (c) (♣) faith *preached*?

(b) Those spiritual graces and gifts, which were a seal as it were to the Galatians, that the Gospel which was preached to them was true.

(*) Meaning the gifts of the Spirit.

(c) Of the doctrine of faith.

(♣) That is, the doctrine of salvation through faith in Jesus Christ, as Galatians 1:22 .

3 (2) Are ye so foolish, that after ye have begun in the Spirit, ye would now (*) be made perfect by the (d) (♣) flesh?

(2) The fourth argument mixed with the former, and it is double. If the Law is to be joined with faith, this were not to go forward, but backward, seeing that those spiritual gifts which were bestowed upon you, are more excellent than any that could proceed from yourselves. And moreover, it should follow, that the Law is better than Christ, because it should perfect and bring to end that which Christ began only.

(*) The false apostles taught that Christ profited nothing, except they were circumcised, and that the Law was the perfection, and Christ's doctrine only the rudiments thereunto.
(d) By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spiritual working of the Gospel.
(♣) And ceremonies of the Law?

4 (3) Have ye suffered so many things in vain? If so be it be even in vain.

(3) An exhortation by manner of upbraiding, that they do not in vain suffer so many conflicts.

5 (4) He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* through the works of the Law, or by the hearing of faith *preached*?

(4) He repeateth the third argument which was taken of the effects, because he had interlaced certain other arguments by the way.

6 (5) *Yea rather* as (e) Abraham believed God, and it was (*) imputed to him for righteousness.

(5) The fifth argument which is of great force, and hath three grounds. The first, that Abraham was justified by faith, to wit, by free imputation of righteousness according to the promise apprehended by faith, as Moses doeth most plainly witness.

(e) Look at Romans 4:1-25 .

(*) Genesis 15:6; Romans 4:3; James 2:23 .

7 (6) Know ye therefore, that they which are of faith, the same are the children of Abraham.

(6) The second, that the sons of Abraham must be esteemed and accounted of by faith.

8 (7) For the Scripture foreseeing, that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, *saying*, (*) (8) In thee shall all the Gentiles be (f) blessed.

(7) The third, that all people that believe, are without exception, comprehended in the promise of the blessing.

(*) Genesis 12:3; Acts 3:25 .

(8) A proof of the first and second grounds, out of the words of Moses.

(f) Blessing in this place, signifieth the free promise by faith.

9 (9) So then they which be of faith, are blessed (g) with faithful Abraham.

(9) The conclusion of the fifth argument; Therefore as Abraham is blessed by faith, so are all his children (that is to say, all the Gentiles that believe) blessed, that is to say, freely justified.

(g) With faithful Abraham, and not by faithful Abraham, to give us to understand that the blessing cometh not from Abraham, but from him, by whom Abraham and all his posterity is blessed.

10 (10) For as many as are of the (♣) works of the Law, are under the curse; (11) for it is written, (*) Cursed is every man that continueth not in all things, which are written in the book of the Law, to do them.

(10) The sixth argument: the conclusion whereof is also in the former verse taken of contraries, thus, they are accursed which are of the works of the Law, that is to say, which value their righteousness by the performance of the Law. Therefore they are blessed which are of faith, that is, those which have righteousness by faith.

(♣) Which think to be justified by them.

(11) A proof of the former sentence or proposition, and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law.

(*) Deuteronomy 27:26 .

11 (12) And that no man is justified by the Law in the sight of God, it is evident;
(*) for the just shall live by faith.

(12) The second proposition with the conclusion; But no man fulfilleth the Law. Therefore no man is justified by the Law, or else, which seek righteousness by the works of the Law. And there is annexed also this manner of proof of the second proposition, to wit, righteousness, and life are attributed to faith. Therefore no man fulfilleth the Law.

(*) Habakkuk 2:4; Romans 1:17; Hebrews 10:38 .

12 (13) And the (♣) Law is not of faith; but (*) the man that shall do those things, shall live in them.

(13) Here is a reason shewed of the former consequence; Because the Law promiseth life to all that keep it, and therefore if it be kept, it justifieth and giveth life. But the Scripture attributing righteousness and life to faith, taketh it from the Law, seeing that faith justifieth by imputation, and the Law by the performing of the work.

(♣) The Law pronounceth not them just, which believe, but which work, and so condemneth all them which in all points do not fulfill it.

(*) Leviticus 18:5 .

13 (14) Christ hath redeemed us from the curse of the Law, made a curse for us, (
(15) for it is written, (*) (h) Cursed is every one that hangeth on tree.)

(14) A preventing of an objection; How then can they be blessed, whom the Law pronounceth to be accused? Because Christ sustaineth the curse which the Law laid upon us, that we might be quit from it.

(15) A proof of the answer by the testimony of Moses.

(*) Deuteronomy 21:23 .

(h) Christ was accursed for us, because he bare the curse that was due to us, to make us partakers of his righteousness.

14 (16) That the blessing of Abraham might come on the Gentiles through Christ Jesus, that we might receive the (*) promise of the Spirit through faith.

(16) A conclusion of all that was said before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, and also that the Jews themselves, of whose number the Apostle counteth himself to be, cannot obtain that promised grace of the Gospel, which he calleth the Spirit, but only by faith. And the Apostle doth severally apply the conclusion, both to the one and the other, preparing himself a way, to the next argument, whereby which he declareth that the one only seed of Abraham, which is made of all peoples can no otherwise be joined and grow up together, but by faith in Christ.

(*) Which is the Gospel.

15 (17) Brethren, (♣) I speak as (i) men do, (*) though it be but a man's covenant, when it is (k) confirmed, yet no man doeth abrogate it, or (♣) addeth anything thereto.

(17) He putteth forth two general rules before the next argument, which is the seventh in order; That one is, that it is not lawful to break covenants and contracts which are justly made and are according to Law amongst men, neither may anything be added unto them; The other is, that God did so make a covenant with Abraham, that he would gather together his children which consist both of Jews and Gentiles into one body (as appeareth by that which has been said before.) For he did not say, that he would be the God of Abraham and of his seeds (which thing notwithstanding should have been said, if he had many and divers seeds, as the Gentiles apart and the Jews apart,) but that he would be the God of Abraham, and of his seed, as of one.

(♣) I will use a common example that you may be ashamed to attribute loss unto God, them to such covenants, which one man maketh to another.

(i) I will use an example which is common among you, that you may be ashamed you give not much to God's covenants, as you do to man's.

(*) Hebrews 9:17 .

(k) Authentical, as we call it.

(♣) No more is the promise or covenant of God abrogate by the Law, not yet is the Law added to the promises to take any thing away that was superfluous, or to supply any thing that wanted.

16 Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as *speaking* of many, but, And to thy seed, as of one, (18) which (*) is (l) Christ.

(18) He putteth forth the sum of the seventh argument, to wit, that both the Jews and the Gentiles grow together into one body of the seed of Abraham, in Christ only, so that all are one in Christ, as it is afterward declared in Galatians 3:28 .

(*) Which declareth that the Jews and Gentiles, are both partakers of the promise, because they are joined in Christ which is this blessed seed.

(l) Paul speaketh not of Christ's person, but of two peoples, which grew together in one, in Christ.

17 (19) And this I say, that the covenant that was confirmed afore of God (m) in respect of Christ, the (20) Law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(19) The eighth argument take of comparison, thus; If a man's covenant (being authentical) be firm and strong, much more God's covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ.

(m) Which tendeth to Christ.

(20) An enlarging of that argument, thus; Moreover and besides that the promise is of itself firm and strong, it was also confirmed with the prescription of long time, to wit, of 430 years, so that it could in no wise be broken.

18 (21) For if the (n) inheritance *be* of the Law, *it is* no more by the promise, but God gave it unto Abraham by promise.

(21) An objection; We grant that the promise was not abrogated by the covenant of the Law, and therefore we join the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be given by the Law and also by promise, for the promise is free; whereby it followeth, that the Law was not given to justify, for by that means the promise should be broken.

(n) By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by virtue of the covenant that was made with faithful Abraham, we that be faithful, might by that means be blessed by God as well as he.

19 (22) Wherefore then *serveth* the Law? It was added because of the (o) (*) transgressions, (p) till the seed came, unto the which the promise was made, (23) and it was (q) ordained by (r) (♣) Angels in the hand of a Mediator.

(22) An objection which riseth of the former answer; If the inheritance be not by the Law (at the least in part) then why was the Law given, after that the promise was made? Therefore saith the Apostle, to reprove men of sin, and so teach them to look unto Christ, in whom at length that promise of saving all people together should be fulfilled, and not that the Law was given to justify men.

(o) That men might understand, by discovering of their sins, by the only grace of God, which he revealed to Abraham, and that in Christ.

(*) That sin might appear and be made more abundant, and so all to be shut up under sin.

(p) Until the partition wall was broken down, and that full seed sprang up, framed of two peoples, both of Jews and Gentiles; for by this word Seed, we may not understand, Christ alone by himself, but coupled and joined together with his body.

(23) A confirmation of the former answer taken from the manner and form of giving the Law; for it was given by Angels, striking a great terror into all, and by Moses a Mediator coming between. Now they that are one, need no Mediator, but they that are twain at the least, and that are at variance one with another. Therefore the Law itself and the Mediator, were witnesses of the wrath of God, and not that God would by this means reconcile men to himself, and abolish the promise, or add the Law unto the promise.

(q) Commanded and given, or proclaimed.

(r) By the service and ministry.

(♣) Who as ministers gave it to Moses by the authority of Christ.

20 Now a Mediator is not *a Mediator* of (*) one; (24) but God is (♣) one.

(*) But serveth both for the Jews and Gentiles to join them to God.

(24) A taking away of an objection, lest any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, saith the Apostle, cometh to pass in God, who is always one, and the selfsame, and like himself.

(♣) Constant and always like himself.

21 (25) *Is* the Law then against the promises of God? God forbid! For if there had been a Law given which could have given life, surely righteousness should have been by the Law.

(25) The conclusion uttered by a manner of asking a question, and it is the same that was uttered before, in Galatians 3:17; but proceeding of another rule, so that the argument is new, and is this: God is always like himself, therefore the Law was not given to abolish the promises. But it should abolish them if it gave life, for by that means it should justify, and therefore it should abolish that justification which was promised to Abraham and to his seed by faith. Nay, it was rather given to bring to light the guiltiness of all men, to the end that all believers fleeing to Christ promised, might be freely justified in him.

22 But the (s) Scripture hath (*) concluded (t) all under sin, that the (u) promise by the faith of Jesus Christ should be given to them that believe.

(s) By this word, Scripture, he meaneth the Law.

(*) Romans 3:9.

(t) All men, and whatsoever cometh from man.

(u) In every one of these words, there lieth an argument against the merits of works, for all these words, promise, faith, Christ, might be given, to believers, are against merits, and not one of them can stand with deserving works.

23 (26) But before (*) faith came, we were kept under the Law, and shut up unto (x) the faith, which should afterward be revealed.

(26) Now there followeth another handling of the second part of this Epistle, the state whereof is this; Although the Law (that is, the whole government of God's house according to the Law) do not justify, is it therefore to be abolished, seeing that Abraham himself was circumcised, and his posterity held still the use of Moses' Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that is should be as it were a schoolmaster and keeper to the people of God, until the promise indeed appeared in deed, that is to say, Christ, and the Gospel manifestly published with great efficacy of the Spirit.

(*) The full revelation of things which were hid under the shadows of the Law.

(x) The cause why we were kept under the Law, is set down here.

24 Wherefore the (*) Law was our schoolmaster *to bring us* to Christ, that we might be made righteous by faith.

(*) Romans 10:4 .

25 But after that faith is come, we are no longer under (*) a schoolmaster.

(*) Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

26 (27) For ye are all the sons of God by faith, in Christ Jesus.

(27) Because age changeth not the condition of servants, he addeth that we are free by condition, and therefore, seeing we are out of our childhood, we have no more need of a keeper and Schoolmaster.

27 (28) (*) For all ye that are (y) (♣) baptized into Christ, have (z) put on Christ.

(28) Using a general particle, lest the Jews at the least should not think themselves bound with the band of the Law, he pronounceth that Baptism is common to all believers, because it is a pledge of our delivery in Christ, as well to the Jews as to the Grecians, that by this means all may be truly one in Christ, that is to say, that promised seed to Abraham and inheritors of everlasting life.

(*) Romans 6:3 .

(y) He setteth Baptism secretly against circumcision, which the false apostles so much bragged of.

(♣) So that Baptism succeedeth Circumcision, and so through Christ both Jew and Gentile is saved.

(z) The Church must put on Christ, as it were a garment, and be covered with him, that it may be thoroughly holy, and without blame.

28 There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all (a) one in Christ Jesus.

(a) You are all one; and so in this great knot and conjunction signified.

29 And if *ye be* Christ's, then are ye Abraham's seed, and heirs by promise.

Galatians 4

1 Being delivered from the bondage of the Law, 4 by Christ's coming, who is the end thereof, 9 it is very absurd to side back to beggarly ceremonies; 13 He calleth them again therefore to the purity of the doctrine of the Gospel, 21 confirming his discourse with a fine allegory.

1 Then (1) I say, that the (*) heir as long as he is a child, differeth nothing from a servant, though he be Lord of all,

(1) He declareth that by another double similitude, that which he said before concerning the keeper and schoolmaster. For he saith, that the Law, (that is, the whole government of God's house according to the Law) was as it were a tutor or overseer appointed for a time, until such time as that protection and overseeing which was but for a time, being ended, we should at length come to be at our own liberty, and should live as children, and not as servants. Moreover, he sheweth by the way, that the governance of the Law, was as it were an A B C, and as certain principles in comparison of the doctrine of the Gospel.

(*) The Church of Israel was under the Law as the pupil subject to his tutor, even unto the time of Christ, when she waxed strong, and then her tutorship ended.

2 But is under (*) tutors and governors, (a) until the time appointed of the Father.

(*) That is, the Law, which before he called a schoolmaster, Galatians 3:25 .

(a) This is added, because he that is always under a tutor or governor, may hardly be counted a freeman.

3 Even so we, when we were children, were in bondage under the (b) (*) rudiments of the world.

(b) The Law is called rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterward poured out his holy Spirit most plentifully in the time of the Gospel.

(*) That is, under the Law, which was but an, a. b. c. in respect of the Gospel.

4 (2) But when the (c) fullness of time was come, God sent forth his Son made of a (d) woman, and made (*) under the Law,

(2) He uttereth and declareth many things at once, to wit, that this tutorship was ended at his time, that curious men may leave to ask, why that schoolmastership lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in that Son of God, who therefore took upon him our flesh, that we might be made his brethren.

(c) The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later.

(d) He calleth Mary a woman, in respect of the sex, and not as the word is used in a contrary sense, to a virgin still.

(*) That is, who was subject unto the Law.

5 That he might redeem them which were under the Law, that we (*) might receive the (e) adoption of the sons.

(*) Romans 8:15 .

(e) The adoption of the sons of God, is from everlasting, but is revealed and shewed in the time appointed for it.

6 (3) And because ye are sons, God hath (f) sent forth the (g) (*) Spirit of his Son into your hearts, which crieth, (♣) Abba, Father.

(3) He sheweth that we are in such sort free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true liberality, as it cometh sons and heirs.

(f) By that which followeth he gathereth that which went before; for if we have his Spirit, we are his sons, and if we are his sons, then are we free.

(g) The holy Ghost, who is both of the Father, and of the Son; but there is a peculiar reason why he is called the Spirit of the Son, to wit, because the holy Ghost sealeth up our adoption in Christ, and maketh us a full assurance of it.

(*) For our adoption unto Christ is sealed by him.

(♣) He instructeth both Jews and Gentiles to call God their Father in every language, so that none are expected.

7 Wherefore, thou art no more (*) a (h) servant, but a son; now if *thou be* a son, *thou art* also the (i) heir of God through Christ.

(*) Which mayest not use thy liberty.

(h) The word, servant, is not taken here for one that liveth in sin, which is proper to the infidels, but for one that is yet under the ceremonies of the Law, which is proper to the Jews.

(i) Partaker of this blessings.

8 (4) But even then, when ye (*) knew not God, ye did service unto them, which by (♣) nature are not gods.

(4) He applieth the former doctrine to the Galatians, with a peculiar reprehension; for in comparison of them, the Jews might have pretended some excuse as men that were born and brought up in that service of the Law. But seeing that the Galatians were taken and called out of idolatry to Christian liberty, what pretence might they have to go back to those impotent and beggarly rudiments?

(*) When ye received the Gospel, ye were idolaters; therefore it is shame for you to refuse liberty and become servants, yea, and seeing the Jews desire to be out of their tutorship.

(♣) Not in deed, but in opinion.

9 But now seeing ye know God, yea, rather are known of God, how turn (*) ye again unto impotent and (k) beggarly rudiments, whereunto *as* from the beginning ye will be in bondage (l) again?

(*) The Galatians, of Paynims began to be Christians, but by false apostles were turned backward to begin anew the Jewish ceremonies, and so instead of going forward toward Christ they ran backward from him.

(k) They are called impotent and beggarly ceremonies, being considered apart by themselves without Christ; and again, for that by that means they gave good testimony that they were beggars in Christ, when as notwithstanding, for men, to fall back from Christ to ceremonies, it is nothing else, but to cast away riches, and to follow beggary.

(l) By going backward.

10 Ye observe (*) days, and months, and times, and years.

(*) Ye observe days, as Sabbaths, new moons, ect.; ye observe months as the first and seventh month; ye observe times, as Easter, Whitsuntide, the feast of Tabernacles; ye observe years as the Jubilee, or year of forgiveness, which beggarly ceremonies are most pernicious to them which have received the sweet liberty of the Gospel, and thrust them back into superstitious slavery.

11 I am in fear of you, lest I have bestowed on you labor in vain.

12 (5) Be ye as (*) I (for I am even as you) brethren, I beseech you; ye have not hurt (♣) me at all.

(5) He mitigateth and qualifieth those things wherein he might have seemed to have spoken somewhat sharply, very artificially and divinely, declaring his good will towards them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their own lightness with tears, and desire pardon.

(*) So friendly to me, as I am affectioned toward you.

(♣) For I pardon you, if you repent.

13 And ye know, how through (m) (*) infirmity of the flesh, I preached the Gospel unto you at the first.

(m) Many afflictions.

(*) Being in great dangers and afflictions, but without pomp and ostentation.

14 (*) And the (n) trial of me which was in my flesh, ye despised not, neither abhorred, but ye received me as an Angel of God, *yea*, as (o) Christ Jesus.

(*) That is, the troubles and vexations which God sent to try me while I was among you.

(n) Those daily troubles wherewith the Lord tried me amongst you.

(o) For my ministries sake.

15 (p) What was then your felicity? For I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

(p) What a talk was there abroad in the world amongst men, how happy you were?

16 Am I therefore become your enemy, because I tell you the truth?

17 They are jealous over you (q) (*) amiss, *yea*, they would exclude (♣) you, (r) that ye should altogether love them.

(q) For they are jealous over you for their own commodity.

(*) For they are but ambitious.

(♣) They would turn you from me that you might follow them.

(r) That they may convey all your love from me to themselves.

18 But it is a good thing to love (s) earnestly always in a good thing, and not only when I am present with you.

(s) He setteth his own true and good love, which was earnestly bent towards them, against the naughty vicious love of the false apostles.

19 My little children, of whom I travail in birth again, until Christ be (*) formed in you.

(*) And imprinted so in your hearts that you love none other.

20 And I would I were with you now, that I might (t) change my voice, for I am in doubt of you.

(t) Use other words among you.

21 (6) Tell me, ye that (u) will be under the Law, do ye not hear the Law?

(6) The false apostles always urgeth this, that unless the Gentiles were circumcised, Christ could profit them nothing at all, and this dissension of them which believed of the circumcision, against them which believed of the uncircumcision, was full of offence; the Apostle, after divers arguments whereby he hath refuted their error, bringeth forth an allegory, wherein he saith the holy Ghost did shadow out unto us, all these mysteries; to wit, that it should come to pass, that two sorts of sons should have Abraham a father common to them both, but not with like success; for as Abraham begat Ishmael, by the common course of nature, of Hagar his bondmaid and a stranger, and begat Isaac of Sarah a free woman by the virtue of the promise and by grace only, and the first was not only heir, but also persecuted the heir; so there are two covenants, and as it were two sons born to Abraham of those two covenants, as it were of two mothers. The one was made in Sinai, without of the land of promise according to which covenant Abraham's children according to the flesh were begotten; to wit, the Jews which seek righteousness by that covenant, that is, by the Law; but they are not heirs, and they shall at length be cast out of the house, as they that persecute the true heirs. The other was made in that high Jerusalem, or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, believers, by the virtue of the holy Ghost which children (as Abraham) do rest themselves in the free promise, and they only by the right of children shall be partakers of the father's inheritance, and those servants shall be shut out.

(u) That desire so greatly.

22 For it is written, that Abraham had two sons, (*) one by a servant, and (♣) one by a free woman.

(*) Genesis 16:15 .

(♣) Genesis 21:2 .

23 But he which was of the servant, was born after the (x) flesh, and he which was of the free woman, *was born* by (y) promise.

(x) As all men are, and by the common course of nature.

(y) By virtue of the promise, which Abraham laid hold on for himself and his true seed, for otherwise Abraham and Sara were past the begetting and bearing of children.

24 By the which things another thing is meant; for (z) these *mothers* (*) are the (a) two Testaments, the one which is (♣) Hagar of Mount (b) Sinai, which gendereth unto bondage.

(z) These do represent and shadow forth.

(*) That is, signify.

(a) They are called two covenants, one of the Old Testament, and another of the New; which were not two indeed, but in respect of the times, and the diversity of the government.

(♣) Hagar and Sinai represent the Law; Sarah and Jerusalem the Gospel; Ishmael the Jewish Synagogue, and Isaac the Church of Christ.
(b) He maketh mention of Sinai, because that covenant was made in that mountain, of which mountain Hagar was a shadow.

25 (For Hagar *or* Sinai is a mountain in (*) Arabia, and it (c) answereth to Jerusalem which now is) and (d) she is in bondage with her children.

(*) That is, out of the land of promise.
(c) Look how the case standeth between Hagar and her children; even so standeth it between Jerusalem and hers.
(d) That is, Sinai.

26 But Jerusalem, which is (e) (*) above, is free; which is the mother of us all.

(e) Which is excellent, and of great account.
(*) Or, high and heavenly.

27 (7) For it is written, (*) Rejoice thou (♣) barren that bearest no children; break forth, and cry, thou that travailest not; for the (f) desolate hath many more children, than she which hath a husband.

(7) He sheweth that in this allegory, he hath followed the steps of Isaiah, who foretold that the Church should be made and consist of the children of barren Sarah, that is to say, of them which only spiritually should be made Abraham's children by faith, other than of fruitful Hagar, even then foreshewing the casting off of the Jews, and the calling of the Gentiles.
(*) Isaiah 54:1 .
(♣) Meaning Sarah.
(f) She that is destroyed and wasted.

28 (*) Therefore, brethren, we are after the (g) manner of Isaac, children of the (h) promise.

(*) Romans 9:8 .
(g) After the manner of Isaac, who is the first begotten of the heavenly Jerusalem, as Ishmael is of the slavish Synagogue.
(h) That seed, unto which the promise belongeth.

29 But as then he that was born after the (i) flesh, persecuted him that *was born* after the (k) spirit, even so *it is now*.

(i) By the common course of nature.
(k) By the virtue of God's promise and after a spiritual manner.

30 But what saith the Scripture? (*) Put out the servant and her son, for the son of the servant shall not be heir with the son of the free woman.

(*) Genesis 21:10 .

31 (8) Then brethren, we are not children of the servant, but of the (*) free woman (♣) .

(8) The conclusion of the former allegory, that we by no means procure and call back again the slavery of the Law, seeing that the children of the bondmaid shall not be heirs.
(*) For we are in the Church of Christ, which is our mother, and not of the Synagogue which is a servant under the Law.
(♣) By the liberty wherewith Christ hath made us free.

Galatians 5

1 Having declared that we came of the free woman, he sheweth the price of freedom, 13 and how we should use the same, 16 that we may obey the Spirit, 19 and resist the flesh.

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 (1) (*) Behold, I Paul say unto you, that if ye be (a) (♣) circumcised, Christ shall profit you nothing.

(1) Another obtestation wherein he plainly witnesseth that justification of works, and justification of faith cannot stand together, because no man can be justified by the Law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the service of the Law, and was chiefly urged by the false apostles.

(*) Acts 15:1 .

(a) Circumcision is in other places called the seal of righteousness, but here we must have consideration of the circumstance of the Baptism, come in the place of circumcision. And moreover Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their salvation.

(♣) If you join circumcision to the Gospel, as a thing necessary to salvation.

3 For I testify again to every man, which is circumcised, that he is bound to keep the whole Law.

4 Ye are (*) (b) abolished from Christ, whosoever are (c) justified by the Law, ye are fallen from grace.

(*) 1 Corinthians 1:17 .

(b) That is, as he himself expoundeth it afterwards, ye are fallen from grace.

(c) That is, seek to be justified by the Law, for indeed no man is justified by the Law.

5 (2) For we through the (d) Spirit (*) wait for the hope of righteousness through faith.

(2) He privily compareth the new people with the old; for it is certain that they also did ground all their hope of justification and life in faith, and not in circumcision, but so, that their faith was wrapped in the external and ceremonial worship; but our faith is bare and content with spiritual

worship.

(d) Through the Spirit, which engendereth faith.

(*) We live in hope through that Spirit which causeth faith and which is given to the faithful that we should by faith and not by the Law obtain the crown of glory, which Christ giveth freely.

6 (3) For in Jesus Christ neither circumcision availeth anything, neither (4) uncircumcision, (5) but (e) faith which worketh by love.

(3) He addeth a reason, for now circumcision is abolished, seeing that Christ is exhibited unto us with full plenty of spiritual circumcision.

(4) He maketh mention also of uncircumcision, lest the Gentiles should please themselves in it, as the Jews do in circumcision.

(5) The taking away of an objection; If all that worship of the Law be taken away, wherein then shall we exercise ourselves? In charity, saith Paul; for faith, whereof we speak, cannot be idle, nay it bringeth forth daily fruits of charity.

(e) So is true faith distinguished from counterfeit faith; for charity is not joined to faith as a fellow cause, to help forward our justification with faith.

7 (6) Ye did run well; who did let you, that ye did not obey the (*) truth?

(6) Again he chideth the Galatians, but with an admiration, and therewithal a praise of their former race, to the end that he may make them more ashamed.

(*) Then whatsoever is not the word of God, which here he calleth truth, is very lies.

8 (7) *It is* not the persuasion of (f) him that (*) calleth you.

(7) He playeth the part of an Apostle with them, and useth his authority, denying that the doctrine can come from God which is contrary to his.

(f) Of God.

(*) Which is God.

9 (*) (8) A little (♣) leaven doeth leaven the whole lump.

(*) 1 Corinthians 5:6 .

(8) He addeth this, that he may not seem to contend upon a trifle, warning them diligently (by a similitude which he borroweth of leaven, as Christ himself also did) not to suffer the purity of the Apostolic doctrine, to be infected with the least corruption that may be.

(♣) A little corruption doeth destroy the whole doctrine.

10 (9) I have trust in you through the Lord, that ye will be none otherwise (*) minded; but he that troubleth you, shall bear *his* condemnation, whosoever he be.

(9) He mitigateth the former reprehension, casting the fault upon the false apostles, against whom he denounceth the horrible judgment of God.

(*) That ye will embrace the word of God purely.

11 (10) And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the (*) slander of the cross abolished.

(10) He willeth them to consider how that he seeketh not his own profit in this matter, seeing that he could eschew the hatred of men, if he would join Judaism with Christianity.

(*) That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, and therewith were offended.

12 (11) I would to God they were even cut off which do (g) disquiet you.

(11) An example of a true Pastor inflamed with the zeal of God's glory, and love for his flock.
(g) For they that preach the Law, cause men's consciences always to tremble.

13 For brethren, ye have been called unto liberty; (12) only use not *your* liberty as an occasion unto the flesh, but by love serve one another.

(12) The third part of this Epistle, shewing that the right use of Christian liberty consisteth in this, that being delivered from the slavery of sin and the flesh, and being obedient to the Spirit, we should serve unto one another's' salvation through love.

14 (13) For (h) all the Law is fulfilled in one word, which is this, (*) Thou shalt love thy neighbor as thyself.

(13) He propoundeth the love of our neighbor, as a mark whereunto all Christians ought to refer all their actions, and thereunto he citeth the testimony of the Law.
(h) This particle (All) must be restrained to the second table.
(*) Leviticus 19:18; Matthew 22:39; Mark 12:31; Romans 13:9; James 2:8 .

15 (14) If ye bite and devour one another, take heed lest ye be consumed one of another.

(14) An exhortation to the duties of charity by the profit that ensueth thereof, because that no men provide worse for themselves, than they that hate one another.

16 (15) Then I say, (*) Walk in the (♣) Spirit, and ye shall not fulfill the lusts of the flesh.

(15) He acknowledgeth the great weakness of the godly, for that they are but in part regenerated; but he willet them to remember that they are endued with the Spirit of God, which hath delivered them from the slavery of sin, and so of the Law so far forth as it is the virtue of sin, that they should not give themselves to lusts.
(*) Romans 13:14; 1 Peter 2:11 .
(♣) In the man regenerate.

17 For the (i) (*) flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to another, so that ye cannot do the same things that ye would.

(i) For the flesh dwelleth even in the regenerated man, but the Spirit reigneth although not without great strife, as is largely set forth in Romans 7 .
(*) That is, the natural man striveth against the Spirit of regeneration.

18 And if ye be led by the (*) Spirit, ye are not under the Law.

(*) If you be guided by the Spirit of adoption, that which ye do, is agreeable to God although it be not perfect.

19 (16) Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness,

(16) He setteth out that particularly, which he spake generally, reckoning up some chief effects of the flesh, and opposing them to the fruits of the Spirit, that no man may pretend ignorance.

20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envy, murders, drunkenness, gluttony, and such like, whereof I tell you before, as I also have told you before, that they which do such things, shall not inherit the kingdom of God.

22 But the (k) fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

(k) Therefore, they are not the fruits of free will, but so far forth as our will is made free by grace.

23 Meekness, temperancy; (17) against such there is (*) no law.

(17) Lest that any man should object that Paul played the Sophister, as one who urging the Spirit, urgeth nothing but that which the Law commandeth, he sheweth that he requireth not that literal and outward obedience, but spiritual, which proceedeth not from the Law, but from the Spirit of Christ, which doeth beget us again, and must and ought to be the ruler and guider of our life.
(*) For they are under the Spirit, or grace.

24 For they that are Christ's, (*) have crucified the flesh with the affections and the lusts.

(*) Christ hath not only remitted their sins, but sanctified them into newness of life.

25 If we (l) live in the Spirit, let us also walk in the (*) Spirit.

(l) If we be indeed endued with the quickening Spirit, which causeth us to die to sin, and live to God, let us shew it in our deeds, that is, by holiness of life.
(*) That being dead to sin and living to God, we may declare the same in holiness and innocency of life.

26 (18) Let us not be desirous of vain glory, provoking one another, envying one another.

(18) He addeth peculiar exhortations according as he knew the Galatians subject to divers vices; and first of all he warneth them to take heed of ambition, which vice hath two fellows, backbiting and envy, out of which two it cannot be but many contentions must needs arise.

Galatians 6

1 Now he entreateth particularly of charity towards such as offend, 6 toward the Ministers of the word, 10 and those that are of the household of faith; 12 Not like unto such who have a counterfeit zeal of the Law, 13 glorying in the mangling of the flesh, 14 and not in the cross of Christ.

1 Brethren, (1) if a man be (a) suddenly (*) taken in any offence, ye which are (b) spiritual, (c) restore such one with the (d) spirit of meekness, (2) considering thyself, lest thou also be tempted.

- (1) He condemneth importunate rigor, because that brotherly reprehensions ought to be moderated and tempered by the spirit of meekness.
- (a) Through the malice of the flesh and the devil.
- (*) Either by reason of his flesh or Satan.
- (b) Which are upholden by the virtue of God's Spirit.
- (c) Labor to fill up that which is lacking in him.
- (d) That is a kind of speech which the Hebrews use, giving to understand thereby, that all good gifts come from God.
- (2) He toucheth the sore, for they commonly are the most severe judges, which forget their own infirmities.

2 (3) Bear ye one another's burden, and so (*) fulfill the (e) Law of Christ.

- (3) He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppress him. Therefore every one must seek to have commendation of his own life by approving of himself, and not by reprehending others.
- (*) Christ exhorteth in sundry places to mutual love, and therefore brotherly love is here called the Law of Christ, and his commandment, John 13:34; John 25:12 .
- (e) Christ, in plain and flat words, calleth the commandment of charity, his commandment.

3 For if any man seem to himself, that he is somewhat, when he is (*) nothing, he deceiveth himself in his imagination.

- (*) He sheweth that man hath nothing of himself whereof he should rejoice.

4 But let every man prove his own work, and then shall he have (*) rejoicing in himself only and not in another.

- (*) For his rejoicing is a testimony of a good conscience, 2 Corinthians 1:12; wherein he may rejoice before men, but not before God.

5 (*) (4) For every man shall bear his own burden.

- (*) 1 Corinthians 3:8 .
- (4) A reason wherefore men ought to have the greatest eye upon themselves, because that every man shall be judged before God according to his own life, and not by comparing himself with other men.

6 (5) Let him that is taught in the word, make him that hath taught him, partaker of (f) all his (*) (♣) goods.

(5) It is meet that masters should be found by their scholars, so far as they are able.
(f) Of whatsoever he hath, according to his ability.
(*) 1 Corinthians 9:7 .
(♣) For it were a shame not to provide for their corporal necessities, which feed our souls with the heavenly dainties.

7 (6) Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

(6) He commendeth liberality towards the poor, and first of all chideth them which were not ashamed to pretend this and that, and all because they would not help their neighbors, as though they could deceive God; and afterward he compareth alms to a spiritual sowing, which shall have a most plentiful harvest, so that it shall be very profitable; and compareth covetous niggardliness to a carnal sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

8 For he that (*) soweth to his (g) flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting.

(*) He proveth that the ministers must be nourished; for if men only provide for worldly things without respect of the life everlasting, then they procure to themselves death, and mock God, who hath given them his ministers to teach them heavenly things.
(g) To the commodities of this present life.

9 (*) (7) Let us not therefore be weary of well doing, for in due season we shall (♣) reap, if we faint not.

(*) 2 Thessalonians 3:13 .
(7) Against such as are liberal at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seed time and the harvest were at one instant.
(♣) The fruit which God hath promised.

10 (8) While we have therefore time, let us do good unto all men, but specially unto them, which are of the household of faith.

(8) Those that are of the household of faith, that is, such as are joined with us in the profession of one selfsame religion, ought to be preferred before all others, yet so notwithstanding that our liberality extend to all.

11 ¶ (9) Ye see how large a letter I have written unto you with my own hand.

(9) The fourth and last part of the Epistle, wherein he returneth to his principal end and purpose; to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles; and he pointeth out those false apostles in their colors, reproving them of ambition, as men that do not that which they do, for any affection and zeal they have to the Law, but only for this purpose, that they may purchase themselves favor amongst their own sort, by the circumcision of the Galatians.

12 As many as desire to make a (h) fair shew in (i) the flesh, they constrain you to be circumcised, only because they would not suffer persecution for the (k) cross of Christ.

- (h) He setteth a far shew against the truth.
- (i) In the keeping of ceremonies.
- (k) For the preaching of Christ that was crucified.

13 For they themselves which are circumcised keep not the Law, but desire to have you circumcised, that they might rejoice (*) in (l) your flesh.

- (*) That they have made you Jews.
- (l) That they have entangled you in Judaism, and yet he harpeth on the form of circumcision.

14 (10) But God forbid that I should (m) rejoice, but in the cross of our Lord Jesus Christ, whereby the (*) world is crucified unto me, and I unto the world.

- (10) He sticketh not to compare himself with them, shewing that on the contrary part he rejoiceth in those afflictions which he suffereth for Christ's sake, and as he is despised of the world, so doth he in the like sort esteem the world as nought; and which is the true circumcision of a true Israelite.
- (m) When Paul useth this word in good sense of part, it signifieth to rest a man's self wholly in a thing, and to content himself therewith.
- (*) By the world he meaneth all outward pomp, ceremonies and things, which please men's fantasies.

15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new (*) creature.

- (*) Which is regenerate by faith.

16 And as many as walk according to this rule, peace *shall be* upon them, and mercy, and upon the (n) (*) Israel of God.

- (n) Upon the true Israel, whose praise is of God, and not from men; Romans 2:29 .
- (*) That is, upon the Jews, as Romans 2:19 .

17 (11) From henceforth let no man (*) put me to business, for I bear in my body the (o) (♣) marks of the (p) Lord Jesus.

- (11) Continuing still in the same metaphor, he opposeth his miseries and the marks of those stripes which he bare for Christ's sake, against the scar of the outward circumcision, as a true mark of his Apostleship.
- (*) Let no man trouble my preaching, from henceforth; for my marks are witnesses how valiantly I have fought.
- (o) Marks which are burnt into a man's flesh, as they used in old times, to mark their servants that had run away from them.
- (♣) Which are odious to the world, but glorious before God.
- (p) For it importeth much, whose marks we bear; for the cause maketh the Martyr, and not the punishment.

18 (12) Brethren, the grace of our Lord Jesus Christ *be* with your (q) spirit, Amen.

- (12) Taking his farewell of them, he wisheth them grace, and the Spirit against the deceits of the false apostles, which labored to beat those outward things into their brains.
- (q) With your minds and hearts.

Unto the Galatians written from Rome.

The Epistle Of Paul To The Ephesians

The Argument

While Paul was prisoner at Rome, there entered in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirm them in that thing, which they had learned of him. And first after his salutation, he assureth them of salvation, because they were thereunto predestinated by the free election of God, before they were born, and sealed Up to this eternal life by the holy Ghost, given unto them by the Gospel, the knowledge of the which mystery he prayeth God to confirm toward them. And to the intent they should not glory in themselves, he sheweth them their extreme misery, wherein they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, and yet by the free mercy of God in Christ Jesus, they were saved, and he appointed to be their Apostle, as of all the other Gentiles; therefore he desireth God to lighten the Ephesians' hearts with the perfect understanding of his Son, and exhorteth them likewise to be mindful of so great benefits, neither to be moved with the false apostles, which seek to overthrow their faith, and tread under foot the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsel of God; who by this means preserveth only his Church. Therefore the Apostle commendeth his ministry, for as much as God thereby reigneth among men, and causeth it to bring forth most plentiful fruits, as innocency, holiness, with all such offices appertaining to godliness. Last of all, he declareth not only in general what ought to be the life of the Christians, but also sheweth particularly, what things concern every man's vocation.

<i>Ephesians 1</i>	<i>2</i>
<i>Ephesians 2</i>	<i>6</i>
<i>Ephesians 3</i>	<i>10</i>
<i>Ephesians 4</i>	<i>13</i>
<i>Ephesians 5</i>	<i>18</i>
<i>Ephesians 6</i>	<i>23</i>

Ephesians 1

1 After the salutation, 4 he entreateth of the free election of God, 5 and adoption, 7-13 from whence man's salvation floweth, as from the true and natural fountain; and because so high a mystery cannot be understood, 16 he prayeth that the full, 20 knowledge of Christ, may by God be revealed unto the Ephesians.

1 Paul (1) an Apostle of Jesus Christ by the will of God, to the (*) Saints, which are at Ephesus, and to the (a) faithful in Christ Jesus:

(1) The inscription, and salutation, whereof we have spoken in the former Epistles.

(*) 1 Corinthians 1:2 .

(a) This is the definition of the Saints, shewing what they are.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 (*) (2) Blessed *be* God, (3) and the Father of our Lord Jesus Christ, (4) which hath blessed us with (b) all (♣) spiritual blessing in (c) heavenly (♣) things in (5) Christ,

(*) 1 Corinthians 1:3; 1 Peter 1:3 .

(2) The first part of the Epistle, wherein he handleth all the parts of our salvation, propounding the example of the Ephesians, and using divers exhortations, and beginning after his manner with thanksgiving.

(3) The efficient cause of our salvation is God, not considered confusedly and generally, but as the Father of our Lord Jesus Christ.

(4) The next final cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessary to our salvation, which kind of blessings is heavenly and proper to the elect.

(b) With all kind of gracious and bountiful goodness which is heavenly indeed, and from God only.

(♣) As with the knowledge of God in Christ, with faith, hope, charity and other gifts.

(c) Which God our Father gave us from his high throne from above; or because the Saints have those gifts bestowed on them, which belong properly to the citizens of heaven.

(♣) Or, places.

(5) The matter of our salvation is Christ, in whom only we are endued with spiritual blessing and unto salvation.

4 (6) (*) As he hath (♣) chosen us in (d) him, before the foundation of the world, (7) that we (e) (♣) should (f) be (♣) holy, and without blame (g) before him in love:

(6) He declareth the efficient cause, or by what means God the Father saveth us in his Son; because saith he, he chose us from everlasting in his Son.

(*) 2 Timothy 1:9 .

(♣) This election to life everlasting can never be changed; but in temporal offices, which God hath appointed for a certain space, when the term is expired, he changeth his election, as we see in Saul and Judas.

(d) To be adopted in him.

(7) He expoundeth the next final cause, which he maketh double, to wit, sanctification and justification, whereof he will speak hereafter. And hereby also two things are to be noted, to wit, that holiness of life cannot be separated from the grace of election; and again what pureness forever is in us, is the gift of God who hath freely of his mercy chosen us.

(e) Then God did not choose us, because we were, or otherwise should have been holy, but to the end we should be holy.

- (♣) Colossians 1:22 .
- (f) Being clothed with Christ's righteousness.
- (♦) When Christ's justice is imputed ours.
- (g) Truly and sincerely.

5 (8) Who hath predestinated us, to be (*) adopted through Jesus Christ (h) unto himself, according to the good pleasure of his will,

- (8) Another plainer exposition of the efficient cause, and also of eternal election, whereby God is said to have chosen us in Christ, to wit, because it pleased him to appoint us when we were not yet born, whom he would make to be his children by Jesus Christ; so that there is no reason here of our election to be sought, but in the free mercy of God, neither is faith which God foresaw, the cause of predestination, but the effect.
- (*) Whereas we were not the natural children he received us by grace, and made us his children.
- (h) God respecteth nothing, either that present is, or that is to come, but himself only.

6 (9) To the (i) (*) praise of the glory of his grace, (10) wherewith he hath made us accepted in *his* beloved.

- (9) The uttermost and chiefest final cause is the glory of God the Father, who saveth us freely in his Son.
- (i) That as his bountiful goodness deserveth all praise, so also it should be set forth and published.
- (*) The principal end of our election is to praise and glorify the grace of God.
- (10) Another final cause more near, is our justification, in that he freely accounteth us for just in his Son.

7 (11) By whom we have redemption through his blood, *even* the forgiveness of sins, according to his rich grace;

- (11) An expounding of the material cause, how we are made acceptable to God in Christ, for it is he only, whose sacrifice by the mercy of God is imputed unto us, for forgiveness of sin.

8 (12) (k) Whereby he hath been abundant toward us in (l) all wisdom and understanding,

- (12) Now he cometh at length to the formal cause, that is to say, to vocation or preaching of the Gospel, whereby God executeth that eternal counsel of our free reconciliation and salvation in Christ. And putting in place of the Gospel all wisdom and understanding, he sheweth how excellent it is.
- (k) By which gracious goodness and bountifulness.
- (l) In perfect and sound wisdom.

9 And hath opened unto us the (m) mystery of his will (13) according to his good pleasure, which he had purposed (*) in him,

- (m) For unless the Lord had opened to us that mystery, we could never have so much as dreamed of it ourselves.
- (13) Not only the election, but also the vocation proceedeth of mere grace.
- (*) That is, in Christ.

10 (14) That in the dispensation of the fullness of the times, he might (n) gather together in one (*) all things, both which are in heaven, and which are in earth, *even* in Christ;

(14) The Father exhibiteth and gave Christ, who is the head of all the elect unto the world, at that time which was convenient, according as he most wisely disposed all times from everlasting. And Christ is he in whom all the elect from the beginning of the world, (otherwise wandering and separated from God) are gathered together; of which some were then in heaven when he came into the earth, (to wit, such as by faith in him to come, were gathered together) and others being found upon the earth, were gathered together of him, and the rest are daily gathered together.

(n) The faithful are said to be gathered together in Christ, because they are joined together with him through faith, and become as it were one man.

(*) By this he meaneth the whole body of the Church, which he divideth into them, which are in heaven, and them which are in earth; also the faithful which remain in earth, stand of the Jews and the Gentiles.

11 (15) In whom also we are chosen when we were predestinated according to the purpose of him, which worketh (o) all things after the counsel of his own will,

(15) He applieth severally the benefit of vocation to the believing Jews, going back to the very fountain, that even they also may not attribute their salvation neither to themselves, nor to their stock, nor any other thing, but to the only grace and mercy of God, both because they were called, and also because they were first called.

(o) All things are attributed to the grace of God without exception, and yet for all that, we are not stocks, for he giveth us grace both to will and to be able to do those things that are good; Philippians 2:13 .

12 That (*) we, which (p) first trusted in Christ, should be unto the praise of his glory.

(*) To wit, the Jews.

(p) He speaketh of the Jews.

13 (16) In whom also ye *have trusted*, after that ye heard the (q) word of truth, *even* the Gospel of your salvation, wherein also after that ye believed, ye were (r) sealed with the holy (s) Spirit of promise.

(16) Now he maketh the Ephesians (or rather all the Gentiles) equal to the Jews, because notwithstanding they came last, yet being called by the same Gospel, they embraced it by faith, and were sealed up with the same Spirit, which is the pledge of election, until the inheritance itself be seen, that in them also the glory of God might shine forth, and be manifested.

(q) That word which is truth indeed, because it cometh from God.

(r) This is a borrowed kind of speech taken of a seal, which being put to anything, maketh a difference between those things that are authentical, and others that are not.

(s) With that Spirit, which bringeth not the Law, but the promise of free adoption.

14 Which is the earnest of our inheritance, (*) until the (t) redemption of the possession purchased unto the praise of his glory.

(*) Though we be redeemed from the bondage of sin by the death of Christ, Romans 6:22, yet we hope for this second redemption which shall be when we shall possess our inheritance in the heavens, whereof we have the holy Ghost for a gage, as Ephesians 4:30 .

(t) Full and perfect.

15 (17) Therefore also after that I heard of the faith, which ye have in the Lord Jesus, and love toward all the Saints,

(17) He returneth to the former gratulation, concluding two things together of those things that went before; the first is, that all good things come to us from God the Father in Christ, and by Christ, that for them he may be praised of us. The second is that all those things (which he bringeth to two heads, to wit, faith and charity) are increased in us by certain degrees, so that we must desire an increase of his grace from whom we have the beginning, and of whom we hope for the end.

16 I cease not to give thanks for you, making mention of you in my prayers,

17 (18) That the God of our Lord Jesus Christ, the Father of (u) glory, might give unto you the Spirit of wisdom, and revelation through the (x) acknowledging of (*) him,

(18) The causes of faith, are God the Father lightened our minds with his Holy Spirit, that we may embrace Christ opened unto us in the Gospel, to the obtaining of everlasting life, and the setting forth of God's glory.

(u) Full of majesty.

(x) For it is not enough for us to have known God once, but we must know him every day more and more.

(*) Of Christ.

18 That the eyes of your understanding may be lightened, that ye may know what the (y) hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

(y) What blessings they are which he calleth you to hope for whom he calleth to Christ.

19 (19) And what is the exceeding greatness of his power toward us, which believe, (*) according to the working of his mighty power,

(19) The excellency of faith is declared by the effects, because the mighty power of God is set forth and shewed therein.

(*) Ephesians 3:7; Colossians 2:12 .

20 (20) Which he wrought in Christ, when he raised him from the dead, and (*) set him at his (z) right hand in the heavenly *places*,

(20) The Apostle wisheth us to behold in our most glorious Christ with the eye of faith, that most excellent power and glory of God, whereof all the faithful are partakers, although it be as yet very dark in us, by reason of the ignominy of the cross, and the weakness of the flesh.

(*) Made him Governor of all things both in heaven and in earth; so that Christ's body is now only there, or else it should not be a true body and his ascension should be but a fantastical thing and only imagined.

(z) To be set on God's right hand, is to be a partaker of the sovereignty which he hath over all creatures.

21 Far above all principality, and power, and might, and domination, and every (a) Name, that is named, not in this world only, but also in that which is to come,

(a) Everything whatsoever it be, or above all things be they of never such power or excellency.

22 (21) (*) And hath made all things subject under his feet, and hath given him over all things *to be* the (b) head to the Church,

(21) That we should not think that the excellent glory of Christ is a thing wherewith we have nought to do, he witnesseth, that he was appointed of God the Father as head of all the Church, and therefore the body must be joined to his head, which otherwise should be a maimed thing without the members; which notwithstanding, is not of necessity (seeing that the Church is rather quickeneth and sustained by the only virtue of Christ, so far off is it, that he needeth the fullness thereof) but of the infinite goodwill and pleasure of God, who vouchsafeth to join us to his Son.

(*) Psalm 8:8; Hebrews 2:8 .

(b) Insomuch that there is nothing but is subject to him.

23 Which is his body, *even* the (c) (*) fullness of him that filleth all in all things.

(c) For the love of Christ is so great towards the Church, that though he do fully satisfy all with all things, yet he esteemeth himself but a maimed and imperfect head, unless he have the Church joined to him as his body.

(*) This is the great love of Christ toward his Church that he counteth not himself perfect without us which are his members; and therefore the Church is also called Christ as 1 Corinthians 12:12 .

Ephesians 2

1 The better to set out the grace of Christ, he useth a comparison, calling them to mind, 5 that they were altogether castaways and aliens, 8 that they are saved by grace, 13 and brought near, 16 by reconciliation through Christ, 17 published by the Gospel.

1 And (1) (*) you hath he quickened, that were (a) dead in (2) trespasses and sins,

(1) He declareth again the greatness of God's good will, by comparing that miserable state wherein we are born, with that dignity whereunto we are advanced by God the Father in Christ. So that he describeth that condition in such sort, that he saith, that touching spiritual motions we are not only born half dead, but wholly and altogether dead.

(*) Colossians 2:13 .

(a) See Romans 6:2 . So then he calleth them dead, which are not regenerated; for as the immortality of them which are damned, is no life, so this knitting together of body and soul is properly no life, but death in them which are not ruled by the Spirit of God.

(2) He sheweth the cause of death, to wit, sins.

2 (3) Wherein, in times past ye walked, (4) according to the course of this world, *and* (b) after the (*) (♣) prince that ruleth in the air, even the spirit, that now (5) worketh in the (c) children of disobedience,

(3) He proveth by the effects that all were spiritually dead.

(4) He proveth this evil to be universal, insomuch that all are slaves of Satan.

(b) At the pleasure of the prince (Prince) meaning Satan.

(*) Ephesians 6:12 .

(♣) Meaning Satan.

(5) Men are therefore slaves to Satan, because they are willingly rebellious against God.

(c) They are called the children of disobedience, which are given to disobedience.

3 (6) Among whom we also had our conversation in time past in the lusts of our (d) flesh, in fulfilling the will of the flesh, and of the mind, and (7) were (*) by nature the (e) children of wrath, as well as (f) others.

(6) After he hath severally condemned the Gentiles, he confesseth that the Jews, amongst whom he numbereth himself, are not a whit better.

(d) By the name of flesh in the first place, he meaneth the whole man, which he divideth into two parts; into the flesh, which is the part that the Philosophers term without reason, and into the thought, which they call reasonable; so that he leaveth nothing in man half dead, but concludeth that the whole man is of nature the son of wrath.

(7) The conclusion; All men are born subject to the wrath and curse of God.

(*) Not by creation, but by Adam's transgression, and so by birth.

(e) Men are said to be the children of wrath passively, that is to say, guilty of everlasting death by the judgment of God, who is angry with them.

(f) Profane people which knew not God.

4 (8) But God which is rich in mercy, through his great love wherewith he loved us,

(8) Now hereof followeth another member of the comparison, declaring our excellency, to wit, that by the virtue of Christ we are delivered from that death, and made partakers of eternal life, to the end that at length we may reign with him. And by divers and sundry means he beateth this into their heads, that the efficient cause of this benefit is the free mercy of God; and Christ himself is the material cause, and faith is the instrument which also is the free gift of God, and the end is God's glory.

5 Even when we were dead by sins, hath quickened us (*) together (♣) in Christ, *by whose grace ye are saved,*

(*) Both Jew and Gentile.

(♣) Or, with Christ.

6 And hath (*) raised us up (g) together, and made us sit together in the heavenly *places* in Christ Jesus,

(*) We that are the members, are raised up from death and reign with our head Christ in heaven by faith.

(g) To wit, as he addeth afterward in Christ, for as yet this is not fulfilled in us, but only in our head, by whose Spirit we have begun to die to sin, and live to God, until that work be fully brought to an end; but yet the hope is certain, for we are as sure of that we look for, as we are of that we have received already.

7 That he might shew in the ages to come the exceeding riches of his grace through his kindness toward us in Christ Jesus.

8 For by (h) grace are ye saved through faith; and that not of yourselves, *it is* the gift of God;

(h) So then, Grace, that is to say, the gift of God, and faith, do stand one with another, to which two these are contrary, to be saved by ourselves, or by our works. Therefore what mean they which would join together things of so contrary nature?

9 (9) Not of works, lest any man should boast himself.

(9) He taketh away expressly and namely from our works the praise of justification, seeing that the good works themselves are the effects of grace in us.

10 For we are (i) (*) his workmanship created in Christ Jesus unto good works, which God hath ordained, that we should walk in them.

(i) He speaketh here of Grace, and not of nature; therefore be the works never so good, look what they are, they are it of grace.

(*) Here he meaneth, as concerning grace, and not by nature.

11 (10) Wherefore (♣) remember that ye being in time past Gentiles in the flesh, and (k) called (*) uncircumcision of them, which are (l) called circumcision in the flesh, made with hands,

(10) Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Jews, by nature, but also after a special sort, strangers and without God; and therefore they ought so much the rather remember that same so great a benefit of God.

(♣) He sheweth here that the further the Gentiles were off from the grace of God, the greater debtors they are now to the same.

(k) You were called in no otherwise state than Gentiles, that all the world might witness of your uncleanness.

(*) 1 Samuel 17:26; Ezekiel 44:7 .

(l) Of the Jews which were known from you by the mark of circumcision, the mark of the covenant.

12 That ye were, *I say*, at that time (m) without Christ, and were (n) aliens from the commonwealth of Israel, and were (*) strangers from the (♣) covenants of promise, and had no (♠) hope, and *were* (♦) without God in the world.

(m) He beginneth first with Christ, who was the end of all the promises.

(n) You had no right or title, to the commonwealth of Israel.

(*) Romans 9:4 .

(♣) It was but one covenant, but because it was divers times confirmed and established, therefore here he calleth them Covenants.

(♠) Where no promise is, there is no hope.

(♦) Or, Atheists.

13 (11) But now in Christ Jesus, ye which once were far off, are made near by the blood of Christ.

(11) Christ is the only bond of the Jews and Gentiles, whereby they be reconciled to God.

14 (12) For he is our peace, which hath made of both one, and hath broken the (*) stop of the partition wall,

(12) As by the ceremonies and worship appointed by the Law, the Jews were divided from the Gentiles, so now Christ, having broken down the partition wall, joineth them both together, both in himself, and between themselves, and to God. Whereby it followeth, that whosoever established the ceremonies of the Law, maketh the grace of Christ void and of none effect.

(*) That is, the cause of the division that was between the Jews and the Gentiles.

15 (*) In abrogating through his (♣) flesh the hatred, *that is*, the Law of commandments *which standeth* in ordinances, for to make of twain one new man in himself, so making peace,

(*) Colossians 2:14 .

(♣) For in Christ all things were accomplished, which were prefigured in the Law.

16 And that he might reconcile both unto God in (o) one (*) body by *his* (♣) cross, and (p) slay hatred thereby,

(o) He alludeth to the sacrifices of the Law, which represented that true and only sacrifice.

(*) For of the Jews and the Gentiles he made one flock.

(♣) Or, death.

(p) For he destroyed death by death, and fastened it as it were to the cross.

17 (13) And came, and preached peace to you which were afar off, and to them that were near.

(13) The preaching of the Gospel is an effectual instrument of this grace, common as well to the Jews as to the Gentiles.

18 (*) For (q) through him we both have an entrance unto the Father by one Spirit.

(*) Romans 5:2 .

(q) Christ is the gate, as it were, by whom we come to the Father, and the holy Ghost, is as it were, our lodes man who leadeth us.

19 (14) Now therefore ye are no more strangers and foreigners, but citizens with the Saints, and of the household of God;

(14) The conclusion; The Gentiles are taken into the fellowship of salvation. And he describeth the excellency of the Church, calling it the city and house of God.

20 (15) And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the (r) chief cornerstone,

(15) The Lord committed the doctrine of salvation, first to the Prophets, and then to the Apostles, the end whereof and matter as it were and substance, is Christ. Therefore that is indeed the true and universal Church, which is built upon Christ by the Prophets and Apostles, as a spiritual temple consecrated to God.

(r) That is, the head of the building, for the foundations are as it were heads of the buildings.

21 In whom all the building (s) coupled together, groweth unto a holy Temple in the Lord.

(s) So that God is the workman not only of the foundation, but also of the whole building.

22 In whom ye also are built together to be the habitation of God by the Spirit.

Ephesians 3

1 He declareth that therefore he suffered many things of the Jews, 3 because he preached the mystery touching the salvation of the Gentiles, 8 at God's commandment. 13 After he desired the Ephesians not to faint for his afflictions. 14 And for this cause he prayeth unto God, 18 that they may understand the great love of Christ.

1 For (1) this cause, I Paul *am* the (a) (*) prisoner of Jesus Christ for you Gentiles.

(1) He maintaineth his Apostleship against the offence of the cross, whereupon also he taketh an argument to confirm himself, affirming that he was not only appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to call them on every side to salvation; because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

(a) These words, The prisoner of Jesus Christ, are taken passively, that is to say, I Paul am cast into prison for maintaining the glory of Christ.

(*) He rejoiceth in that he suffered imprisonment of Christ's glory.

2 If ye have heard of the (*) dispensation of the grace of God, which is given me toward you,

(*) Which was his vocation to preach unto the Gentiles.

3 *That is*, that God by revelation hath shewed this mystery unto me (as I wrote (*) above in few words,

(*) That is, in the first chapter of this Epistle, verse 9; Ephesians 1:9 .

4 Whereby when ye read, ye may know my understanding in the mystery of Christ.)

5 Which in (b) other ages was (*) not opened unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,

(b) He meaneth not that none knew the calling of the Gentiles before, but because very few knew of it, and those that did know it, as the Prophets, had it revealed unto them very darkly, and under figures.

(*) Although the fathers, and the Prophets had revelations certain, yet it was not in comparison of that abundance which was shewed when the Gentiles were called; neither yet was the time, nor the manner known.

6 That the Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God given unto me (*) through the effectual working of his power.

(*) Ephesians 1:19 .

8 (*) Even unto me the least of all Saints is this grace given, that I should preach among the (♣) Gentiles, the unsearchable riches of Christ,

(*) 1 Corinthians 15:9 .

(♣) Galatians 1:16 .

9 And to make clear unto all men what the fellowship of the (*) mystery is, which from the beginning of the world hath been hid in God, who hath created all things by Jesus Christ,

(*) Romans 16:25; Colossians 1:26; 2 Timothy 1:10; Titus 1:2; 2 Peter 1:20 .

10 (2) To the intent, that now unto (*) principalities and powers in heavenly *places*, might be known (♣) by the Church the (c) manifold wisdom of God,

(2) The unlooked for calling of the Gentiles, was as it were a glass to the heavenly Angels, wherein they might behold the marvelous wisdom of God.

(*) The Angels.

(♣) The Church being gathered of so many kinds of people, is an example, or a glass for the Angels to behold the wisdom of God in, who hath turned their particular discords into a universal concord, and of the Synagogue of bondage, hath made the Church of freedom.

(c) God never had but one way only, to save men by; but it had divers fashions and forms.

11 According to the (d) eternal purpose, which he wrought in Christ Jesus our Lord;

(d) Which was before all beginnings.

12 By whom we have boldness and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 (3) For this cause I bow my knees unto the Father of our Lord Jesus Christ,

(3) He teacheth by his own example, that the efficacy of the doctrine dependeth upon the grace of God, and therefore we ought to join prayers with the preaching and hearing of the word; which are needful not only to them which are younglings in religion, but even to the oldest also, that they growing up more and more by faith in Christ, being confirmed with all spiritual gifts, may be grounded and rooted in the knowledge of that immeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, to his only Son.

15 (Of whom is named the whole (e) (*) family in (♣) heaven and in earth.)

(e) That that whole people which hath but one household Father, and that is the Church which is adopted in Christ.

(*) He that is not of the body of Christ, is in death.

(♣) The faithful which died before Christ came, were adopted by him, and make one family with the Saints which yet remain alive.

16 That he might grant you according to the (f) riches of his glory, that ye may be strengthened by his Spirit in the (g) inner man,

(f) According to the greatness of his mercy.

(g) Look at Romans 7:22 .

17 That Christ may dwell in your (*) hearts by faith; that ye, being rooted and grounded in (h) love,

(*) For we confess that which we believe.

(h) Wherewith God loveth us, which is the root of our election.

18 May be able to comprehend with all Saints, (i) what is the (*) breadth, and length, and depth, and height;

(i) How perfect that work of Christ is in every part.

(*) All perfection on every side is in him.

19 And to know the (k) love of Christ, which (l) passeth knowledge, that ye may be filled with all (m) (*) fullness of God.

(k) Which God hath sheweth us in Christ.

(l) Which surpasseth all the capacity of man's wit, to comprehend it fully in his mind; for otherwise who so hath the Spirit of God, perceiveth so much (according to the measure that God hath given him) as is sufficient to salvation.

(m) So that we have abundantly in us, whatsoever things are requisite to make us perfect with God.

(*) That all the graces of God may abound in you.

20 (4) (*) Unto him therefore that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in (♣) us,

(4) He breaketh forth into a thanksgiving, whereby the Ephesians also may be confirmed to hope for anything of God.

(*) Romans 16:25 .

(♣) In that we feel Christ in us.

21 Be praise in the Church by Christ Jesus, throughout all generations forever, Amen.

Ephesians 4

1 These three last Chapters contain precepts of manners. 2 He exhorteth them to mutual love. 7 Sundry gifts are therefore bestowed of God, 16 that the Church may be built up. 18 He calleth them from the vanity of infidels, 25 from lying, 29 and from filthy talk.

1 (*) I therefore, (1) being prisoner in the (♣) Lord, pray you that ye walk worthy of the (a) vocation whereunto ye are called,

(*) Philippians 1:27; Colossians 1:10; 1 Thessalonians 2:12 .

(1) Another part of the Epistle containing precepts of the Christian life, the sum whereof is this, that every man behave himself as it is meet for so excellent grace of God.

(♣) For the Lord's cause.

(a) By this is meant the general calling of the faithful, which is this, to be holy, as our God is holy.

2 (2) With all humbleness of mind, and meekness, with (b) longsuffering, supporting one another through love,

(2) Secondly, he commendeth meekness of mind, which is shewed forth by bearing one with another.

(b) Look at Matthew 18:25-27 .

3 (3) Endeavoring to keep the unity of the Spirit in the bond of peace.

(3) Thirdly, he requireth perfect agreement, but yet such as is knit with the band of the holy Ghost.

4 (4) There is (*) one body, and one (♣) Spirit, even as ye are called in one hope of your vocation.

(4) An argument of great weight, for an earnest entertaining of brotherly love and charity one with another, because we are made one body as it were of one God, and Father, by one Spirit, worshipping one Lord with one faith, and consecrated to him with one Baptism, and hope for one selfsame glory, whereunto we are called. Therefore, whosoever breaketh charity, breaketh all of these things asunder.

(*) Which by dissensions you separate asunder.

(♣) So that ye cannot dissent one from another, seeing the Spirit, which joineth you in one body, cannot dissent from himself.

5 *There is* one Lord, one Faith, one Baptism,

6 (*) One God and Father of all, which is (c) (♣) above all, and (d) through all, and (e) in you all.

(*) Malachi 2:10 .

(c) Who only hath the chief authority over the Church.

(♣) In power.

(d) Who only poureth forth his providence, through all the members of the Church.

(e) Who only is joined together with us in Christ.

7 (5) (*) But unto every one of us is given grace according to the measure of the (f) gift of Christ.

(5) He teacheth us, that we indeed are all one body, and that all good gifts proceed from Christ only, who reigneth in heaven having mightily conquered all his enemies (from whence he heapeth all gifts upon his Church;) but yet notwithstanding these gifts are diversely and sundry ways divided according to his will and pleasure, and therefore every man ought to be content with that measure that God hath given him, and to bestow it to the common profit of the whole body.

(*) Romans 12:3; 1 Corinthians 12:11 .

(f) Which Christ hath given.

8 Wherefore he saith, (*) When he ascended up on high, he (♣) led (g) captivity captive, and gave gifts unto men.

(*) 2 Corinthians 10:13; Psalm 68:19 .

(♣) The Messiah came down from heaven into the earth, to triumph over Satan, death and sin, and led them as prisoners and slaves, which before were conquerors, and kept all in subjection; which victory he got and also gave it as a most precious gift to his Church.

(g) A multitude of captives.

9 (Now, in that he ascended, what is it but that he had also descended first into the (h) lowest parts of the earth?

(h) Down to the earth, which is the lowest part of the world.

10 He that descended, is even the same that ascended, far above all heavens, that he might (i) fill (k) (*) all things.)

(i) Fill with his gifts.

(k) The Church.

(*) With his gifts and benefits.

11 (6) (*) He therefore gave some *to be* (l) Apostles, and some (m) Prophets, and some (n) Evangelists, and some (o) Pastors, and Teachers,

(6) First of all he reckoneth up the Ecclesiastical functions, which are partly extraordinary and for a season, as Apostles, Prophets, Evangelists, and partly ordinary and perpetual, such as Pastors and Doctors.

(*) 1 Corinthians 12:27 .

(l) The Apostles were those twelve, unto whom Paul was afterward added, whose office was to plant Churches throughout all the world.

(m) The Prophet's office was one of the chiefest, which were men of marvelous wisdom, and some of them could foretell things to come.

(n) These Apostles used as follows in the execution of their office, being not able to answer all places themselves.

(o) Pastors are they which govern the Church, and Teachers are they which govern the schools.

12 (7) For the (*) gathering together of the Saints, for the work of the ministry, (♣) and for the edification of the (p) body of Christ,

(7) He sheweth the end of Ecclesiastical functions, to wit, that by the ministry of men all the Saints may so grow up together, that they may make one mystical body of Christ.

(*) To restore that which was out of order, or to repair.

(♣) That the body of Christ might be perfect.

(p) The Church.

13 (8) Till we all meet together (in the (q) unity of faith and the acknowledging of the Son of God) unto a (*) perfect man, *and* unto the measure of the (r) age of the fullness of Christ,

(8) The use of this ministry is perpetual so long as we are in this world, that is, until that time that having put off the flesh, and thoroughly and perfectly agreeing between ourselves, we shall be joined with Christ our head. Which thing is done by that knowledge of the Son of God increasing in us, and he himself by little and little growing up in us until we come to be a perfect man, which shall be in the world to come, when God shall be all in all.

(q) In that most near conjunction which is knit and fastened together by faith.

(*) That we may be of a ripe Christian age and come to the full measure of the knowledge which we shall have of Christ.

(r) Christ is said to grow up to full age, not in himself, but in us.

14 (9) That we henceforth be no more children, (10) wavering and carried about with every wind of doctrine, by the (s) deceit of men, and (t) with craftiness, whereby they lay in wait to deceive.

(9) Between our childhood (that is to say, a very weak state, while as we do yet altogether waver) and our perfect age, which we shall have at length in another world, there is a mean, to wit, our youth, and steady going forward to perfection.

(10) He compareth them which rest not themselves upon the word of God, to little boats which are tossed hither and thither with the doctrines of men, as it were with contrary winds, and therewithal forewarneth them that it cometh to pass not only by the lightness of man's brain, but also by the craftiness of certain, which make, as it were, an art of it.

(s) With those uncertain chances which toss men to and fro.

(t) By the deceit of those men which are very well practiced in deceiving of others.

15 (11) But let us follow the truth in love, and in all things, grow up into him, which is the (*) head, *that is*, Christ.

(11) By earnest affection of the truth and love, we grow up into Christ; for he (being effectual by the ministry of his word, which as the vital Spirit doth so quicken the whole body, that it nourisheth all the limbs thereof it according to the measure and proportion of each one) quickeneth and cherisheth his Church, which consisteth of divers functions, as of divers members, and preserveth the proportion of every one. And thereof it followeth that neither this body can live without Christ, neither can any man grow up spiritually, which separateth himself from the other members.

(*) Christ being head of his Church, nourisheth his members and joineth them together by joints, so that every part hath his just proportion of food, that at length the body may grow up to perfection.

16 By whom all the body being coupled and knit together by every joint, for the furniture *thereof* (according to the (u) effectual power, *which is* in the measure of every part) receiveth (x) increase of the body, unto the edifying of itself in (y) love.

(u) Of Christ, who in manner of the soul, quickeneth all the members.

(x) Such increase as is meet the body should have.

(y) Charity is the knitting of the limbs together.

17 (12) This I say therefore and testify in the Lord, that ye henceforth walk not as (*) other Gentiles walk, in (z) vanity of their (♣) mind,

(12) He descendeth to the fruits of Christian doctrine, and reasoneth first upon the principles of manners and actions, setting down a most grave comparison between the children of God, and them which are not regenerated. For in these men, all the powers of the mind are corrupted, and their mind

is given to vanity, and their senses are darkened with most gross mistiness, and their affections are so accustomed by little and little to wickedness, that at length they run headlong into all uncleanness, being utterly destitute of all judgment.

(*) Romans 1:21 .

(z) If the noblest parts of the soul are corrupt, what is man but corruption only?

(♣) Man not regenerate hath his mind, understanding and heart corrupt.

18 Having their understanding darkened, and being strangers from the (a) life of God through the ignorance that is in them, because of the (*) hardness of their heart;

(a) Whereby God liveth in them.

(*) The hardness of heart is the fountain of ignorance.

19 Which being (b) (♣) past (*) feeling, have given themselves unto wantonness, to work all uncleanness, *even* with (c) greediness.

(b) Void of all judgment.

(♣) Or, without remorse of conscience.

(*) 1 Timothy 4:2 .

(c) They strove to pass one another as though there had been some gain to be gotten by it.

20 (13) But ye have not so learned Christ,

(13) Here followeth the contrary part touching men which are regenerated by the true and lively knowledge of Christ, which have other principles of their doings far different, to wit, holy and honest desires, and a mind clean changed by the virtue of the holy Ghost, from whence proceeds also like effects, as a just and holy life indeed.

21 If so be ye have heard him, and have been taught by him, (d) as the (*) truth is in Jesus,

(d) As they have learned which acknowledge Christ indeed, and in good earnest.

(*) As they are taught which truly know Christ.

22 (*) *That is*, that ye cast off, concerning the conversation in time past, (e) the (♣) old man, which is corrupt through the deceivable lusts,

(*) Colossians 3:8 .

(e) Yourselves.

(♣) That is, all the natural corruption that is in us.

23 And be renewed in the (f) spirit of your mind,

(f) Where there ought to have been the greatest force of reason, there is the greatest corruption of all which wasteth all things.

24 (*) And put on the new man, which (g) (♣) after God is created in (h) righteousness, and (i) true holiness.

(*) Romans 6:4; Colossians 3:8; Hebrews 12:2; 1 Peter 2:1; 1 Peter 4:2;

- (g) After the image of God.
- (♣) Which is created according to the image of God.
- (h) The effect and end of the new creation.
- (i) Not feigned nor counterfeit.

25 (14) (*) Wherefore cast off lying, and speak every man truth unto his neighbor, for we are members one of another.

- (*) Zechariah 8:16 .
- (14) He commendeth severally certain peculiar Christian virtues, and first of all he requireth truth (that is to say, sincere manners) condemning all deceit and dissembling, because we are born one for another.

26 (15) (*) Be (k) (♣) angry, but sin not; let not the sun go down (l) upon your wrath,

- (15) He teacheth us how to bridle our anger in such sort, that although it be not, yet that it break not out, and that it be straightways quenched before we sleep, lest Satan taking occasion to give us evil counsel through the wicked counselor, destroy us.
- (*) Psalm 4:5 .
- (k) If it so fall out, that you be angry, yet sin not; that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.
- (♣) If so be that ye be angry, so moderate your affection, that it burst not out into any evil's work, but be soon appeased.
- (l) Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.

27 (*) Neither give place to the devil.

- (*) James 4:7 .

28 (16) Let him that stole, steal no more; but let him rather labor, and work with his hands the thing which is (m) good, that he may have to give unto him that needeth.

- (16) He descendeth from the heart to the hands condemning theft; and because that men which give themselves to this wickedness, use to pretend poverty, he sheweth that labor is a good remedy against poverty, which God blesseth in such sort that they which labor have always some overplus to help others so far it is from this, that they are constrained to steal other men's goods.
- (m) By laboring in things that are holy, and profitable to his neighbor.

29 (17) (*) Let no (n) corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister (o) (♣) grace unto the hearers.

- (17) He bridleth the tongue also, teaching us so to temper our talk, that our hearer's minds be not destroyed, but also instructed.
- (*) Ephesians 5:3; Colossians 4:6 .
- (n) Word for word, rotten.
- (o) By grace he meaneth that, whereby men may profit to the going on forward in godliness and love.
- (♣) And cause them to profit in godliness.

30 (18) And (*) grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption.

(18) A general precept against all excess of affections which dwell in the part of the mind, which they call, Angry, and he setteth against them the contrary means. And useth a most vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderateness and intemperancy, who dwelleth in us to this end, of moderate all our affections.

(*) So behave yourselves that the holy Ghost may willingly dwell in you, and give him no occasion to depart for sorrow by your abusing of God's graces.

31 Let all bitterness, and anger, and wrath, out crying, and evil speaking be put away from you, with all maliciousness.

32 (*) Be ye courteous one to another, and tenderhearted, forgiving one another, (19) even as God for Christ's sake, forgave you.

(*) Colossians 3:19 .

(19) An argument taken from the example of Christ, most grave and vehement, both for the pardoning of those injuries which have been done unto us by our greatest enemies, and much more for having consideration of the miserable, and using moderation and gentle behavior towards all men.

Ephesians 5

3 Lest, in these vices which he reprehended, they should set light by his admonitions, 5 he terrifieth them by denouncing severe judgment, 8 and stirreth them forward; 15 Then he descendeth from general lessons of manners, 31 to the particular duties of wives, 25 and husbands.

1 Be ye therefore followers of God, as dear children,

2 (*) And walk in love, even as Christ hath loved us, and hath given himself for us, *to be* an offering and a sacrifice of a sweet (♣) smelling savor to God.

(*) John 13:14; John 15:12; 1 John 3:23 .

(♣) Alluding to the perfumes and incenses in the Law.

3 (*) (1) But fornication, and all uncleanness, or covetousness, let it not be once named among you, as it becometh Saints,

(*) Mark 7:21; Ephesians 4:19; Colossians 3:5; 2 Thessalonians 2:17 .

(1) Now he cometh to another kind of affections, which is in that part of the mind, which men call covetous or desirous; and he reprehended fornication, covetousness, and jesting very sharply.

4 Neither filthiness, neither foolish talking, neither (a) (*) jesting, which are things not comely, but rather giving of thanks.

(a) Jestes which men cast one at another; that no lightness be seen, nor evil example given, nor any offence moved by evil words or backbiting.
(*) Which is either vain , or else by example and evil speaking may hurt your neighbor; for otherwise there be divers examples in the Scriptures of pleasant talk, which is also godly, as 1 Kings 18:27 .

5 (2) For this ye know, that no whoremonger, neither unclean person, nor covetous person, which is (*) an (b) idolater, hath any inheritance in the kingdom of Christ, and of God.

(2) Because these sins are such that the most part of men count them not for sins, he awaketh the godly, to the end they should so much the more take heed to themselves from them, as most hurtful plagues.
(*) Because he thinketh that his life standeth in his riches.
(b) A bonds slave to idolatry, for the covetous man thinketh that his life standeth in his goods.

6 (*) Let no (♣) man deceive you with vain words, for because such things cometh the wrath of God upon the children of disobedience.

(*) Matthew 24:4; Mark 13:5; Luke 21:8; 2 Thessalonians 2:3 .
(♣) Either in excusing sin, or in mocking at the menaces and judgments of God.

7 (3) Be not therefore companions with them.

(3) Because we are not so ready to anything as to follow evil examples, therefore the Apostle warneth the godly to remember always that the others are but as it were darkness, and that they themselves are as it were light. And therefore the others commit all villainy (as men are wont in the dark) but they ought not only not to follow their examples, but also (as the property of the light is) reprove their darkness, and to walk so (having Christ that true light going before them) as it cometh wise men.

8 For ye were once darkness, but are now (c) light in the Lord; walk as (*) children of light,

(c) The faithful are called light, both because they have the true light in them which lighteneth them, and also because they give light to others, insomuch that their honest conversation reproveth the life of wicked men.
(*) Seeing God hath adopted you for his, that ye should be holy.

9 (For the fruit of the (d) Spirit is in all goodness, and righteousness, and truth.)

(d) By whose force we are made light in the Lord.

10 Approving that which is pleasing to the Lord.

11 And have no fellowship with the unfruitful works of darkness, but even (e) (*) reprove them rather.

(e) Make them open to all the world, by your good life.
(*) And make them known by your honest and godly life.

12 For it is shame even to speak of the things which are done of them in secret.

13 But all things when they are reprov'd of the (*) light, are manifest, for it is light that maketh all things manifest.

(*) The word of God discovereth the vices which were hid before.

14 Wherefore (f) he saith, (*) Awake thou that sleepest, and stand up from the (g) dead, and Christ shall give thee light.

(f) The Scripture, or God in the Scripture.

(*) God thus speaketh by his servants to draw the infidels from their blindness.

(g) He speaketh of the death of sin.

15 (4) Take heed therefore that ye walk circumspectly, not as fools, but as (*) wise,

(4) The worse and more corrupt that the manners of this world are, the more watchful we ought to be against all occasions, and respect nothing but the will of God.

(*) Colossians 4:5 .

16 (h) (*) Redeeming the time, for the (i) (♣) days are evil.

(h) This is a metaphor taken from the merchants; who prefer the least profit that may be, before all their pleasures.

(*) Selling all worldly pleasures to buy time.

(i) The times are troublesome and sharp.

(♣) In these perilous days and craft of the adversaries, take heed how to buy again the occasions of godliness, which the world hath taken from you.

17 (*) Wherefore, be ye not unwise, but understand what the will of the Lord is.

(*) Romans 12:2; 1 Thessalonians 4:3 .

18 (5) And be not drunk with wine, wherein is (k) excess, but be fulfilled with the Spirit,

(5) He setteth the sober and holy assemblies of the faithful, against the dissolute banquets of the unfaithful, in which the praises of the only Lord must ring, be it prosperity or adversity.

(k) All kind of riot, joined with all manner of filthiness and shamefulness.

19 Speaking unto yourselves in psalms, and (*) hymns, and spiritual songs, singing and making melody to the Lord in your (l) hearts,

(*) Or, songs of praise and thanksgiving.

(l) With an earnest affection of the heart, and not with the tongue only.

20 Giving thanks always for all things unto God even the Father, in the Name of our Lord Jesus Christ,

21 (6) Submitting yourselves one to another in the (*) fear of God.

(6) A short repetition of the end whereunto all things ought to be referred, to serve one another for God's sake.

(*) Except our friendship be joined, and knit in God, it is not to be esteemed.

22 ¶ (*) (7) Wives, submit yourselves unto your husbands, (8) as unto the Lord.

(*) Colossians 3:18; Titus 2:5; 1 Peter 3:1 .

(7) Now he descendeth to a family, dividing orderly all the parts of a family. And he saith that the duty of wives consisteth herein, to be obedient to their husbands.

(8) The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subjection.

23 (*) (9) For the husband is the wife's head, even as Christ is the head of the Church, (10) and the same is the Saviour of *his* (♣) body.

(*) 1 Corinthians 11:3 .

(9) A declaration of the former saying; Because God hath made the man head of the woman in matrimony, as Christ is the head of the Church.

(10) Another argument; Because the good estate of the wife dependeth on the man, so that this submission is not only just, but also very profitable; as also the salvation of the Church is of Christ, although far otherwise.

(♣) The Church: so the husband ought to nourish, govern and defend his wife from perils.

24 (11) Therefore as the Church is in subjection to Christ, even so *let* the wives *be* to their husbands in everything.

(11) The conclusion of the wives' duties towards their husbands.

25 ¶ (*) (12) Husbands, love your wives, even as Christ loved the Church, and gave himself for it,

(*) Colossians 3:19 .

(12) The husbands duty towards their wives, is to love them as themselves, of which love, the love of Christ towards his Church is a lively pattern.

26 (13) That he might (m) sanctify it, and cleanse it by the (*) washing of water through the (n) word,

(13) Because many men pretend the infirmities of their wives to excuse their own hardness and cruelty, the Apostle willeth us to mark what manner of Church Christ got, when he joined it to himself, and how he doeth not only not loathe all her filth and uncleanness, but ceaseth not to wipe the same away with his cleanness, until he have wholly purged it.

(m) Make it holy.

(*) Baptism is a token that God hath consecrated the Church to himself, and made it holy by his words, that is, his promise of free justification, and sanctification in Christ.

(n) Through the promise of free justification and sanctification in Christ, received by faith.

27 That he might make it unto himself a glorious Church, (o) not having (*) spot or wrinkle, or any such thing; but that it should be holy and without blame.

(o) The Church, as it is considered in itself, shall not be without wrinkle, before it come to the mark it shooteth at; for while it is in this life, it runneth in a race; but if it be considered in Christ, it is clean and without wrinkle.

(*) Because it is covered with Christ's justice and holiness.

28 (14) So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself.

(14) Another argument; every man loveth himself, even of nature; therefore he striveth against nature that loveth not his wife; he proveth the consequent, first by the mystical knitting of Christ and the Church together, and then by the ordinance of God, who saith, that man and wife are as one, that is, not to be divided.

29 For no man ever yet hated his (p) own flesh, but nourisheth and cherisheth it, even as the Lord *doeth* the Church.

(p) His own body.

30 For we are members of his body, (q) (*) of his flesh, and of his bones.

(q) He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper.

(*) This our conjunction with Christ must be considered as Christ is the husband, and we the wife, which are not only joined to him by nature, but also by the communion of substance, through the holy Ghost and by faith; the seal and testimony thereof is the Supper of the Lord.

31 (*) For this cause shall a man leave father and mother, and shall (r) cleave to his wife, and they twain shall be one flesh.

(*) Genesis 2:24; Matthew 19:5; Mark 10:7; 1 Corinthians 6:16 .

(r) Look at Matthew 19:5 .

32 (15) This is a great secret, but I speak concerning Christ, and concerning the Church.

(15) That no man might dream of natural conjunction or knitting of Christ and his Church together (such as the husbands and the wives is) he sheweth that it is secret, to wit, spiritual and such as far differeth from the common capacity of man; as which consisteth by the virtue of the Spirit, and not of the flesh by faith, and by no natural bond.

33 (16) Therefore every one of you, *do ye so*, let every one love his wife, even as himself, and *let* the wife *see* that she fear her husband.

(16) The conclusion both of the husband's duty toward his wife, and of the wife's toward her husband.

Ephesians 6

1 He sheweth the duties of children, 5 servants, 9 and masters; 10 Then he speaketh of the fierce battle that the faithful have, 12 and what weapons we must use in the same; 21 In the end he commendeth Tychicus.

1 Children, (1) (*) obey your parents (2) in the (a) Lord, (3) for this is right.

(1) He cometh to another part of a family, and sheweth that the duty of the children toward their parents, consisteth in obedience unto them.

(*) Colossians 3:20 .

(2) The first argument; because God hath so appointed; whereupon it followeth also, that children are so far forth bound to obey their parents, as they may not swerve from the true worship of God.

(a) For the Lord is author of all fatherhood, and therefore we must yield such obedience as he will have us.

(3) The second argument; because this obedience is most just.

2 (*) (4) Honor thy father and mother (5) which is the first commandment with (b) (♣) promise.)

(*) Exodus 20:12; Deuteronomy 5:16; Matthew 15:4; Mark 7:10 .

(4) A proof of the first argument.

(5) The third argument, taken of the profit that ensueth thereby; because the Lord vouchsafed this commandment amongst the rest, of a special blessing.

(b) With a special promise; for otherwise the second commandment hath a promise of mercy to a thousand generations, but that promise is general.

(♣) This is the first commandment of the second tablet and hath the promise with condition.

3 That it may be well with thee, and that thou mayest live long on earth.

4 (6) And ye fathers, provoke not your children to (*) wrath, but bring them up in (♣) instruction and (c) information of the Lord.

(6) It is the duty of fathers to use their fatherly authority moderately, and to God's glory.

(*) By authority.

(♣) That they be not brought up in wantonness, but in the fear of the Lord.

(c) Such information and precepts, as being taken out of God's book are holy and acceptable to him.

5 (7) (*) Servants, be obedient unto them that are *your* masters, (8) (♣) according to the flesh, with (d) fear and trembling in singleness of your hearts, as unto Christ,

(7) Now he ascendeth to the third part of a family, to wit, to the duty both of the masters and of the servants. And he sheweth that the duty of servants consisteth in a hearty love and reverence to their master.

(*) Colossians 3:22; Titus 2:9; 1 Peter 2:18 .

(8) He mitigateth the sharpness of service, in that they are spiritually free, notwithstanding the same, and yet that spiritual freedom taketh not away corporal service, insomuch that they cannot be Christ's, unless they serve their masters willingly and faithfully, so far forth as they may with safe conscience.

(♣) Which have dominion over your bodies, but not over the souls.

(d) With careful reverence; for slavish fear is not allowable, much less in Christian servants.

6 Not with service to the eye, as men pleasers, but as the servants of Christ, ⁽⁹⁾ doing the will of God from the heart.

⁽⁹⁾ To cut off occasion of all pretences, he teaches us that it is God's will that some are either born or made servants, and therefore they must respect God's will, although their service be never so hard.

7 With good will, serving the ^(e) Lord, and not men.

^(e) Being moved with a reverence Godward, as though ye served God himself.

8 ⁽¹⁰⁾ And know ye that whatsoever good thing any man doeth, that same shall he receive of the Lord, whether *he be* bond or free.

⁽¹⁰⁾ Although they serve unkind and cruel masters, yet the obedience of servants is no less acceptable to God, than the obedience of them that are free.

9 ⁽¹¹⁾ And ye masters, do the same things unto them, putting away threatening, and know that even ^(♣) your master also is in heaven, neither is there ^(*) ^(f) ^(♣) respect of person with him.

⁽¹¹⁾ It is the duty of masters to use the authority that they have over their servants modestly, and holily, seeing that they in another respect have a common master, which is in heaven, who will judge both the bond and the free.

^(♣) Or, hath yours and their masters.

^(*) Deuteronomy 10:17; 2 Chronicles 19:7; Job 34:19; Acts 10:34; Romans 2:11; Galatians 2:6; Colossians 3:25; 1 Peter 1:17 .

^(f) Either of freedom or bondage.

^(♣) Whether he be servant or master.

10 ¶ ⁽¹²⁾ Finally, my brethren, be strong in the Lord, and in the power of his might.

⁽¹²⁾ He concludeth the other part of this Epistle with a grave exhortation, that all be ready, and fight constantly, trusting to spiritual weapons, until their enemies be clean put to flight. And first of all, he warneth us to take up the armor of God, whereby only our enemy be dispatched.

11 Put on the ^(*) whole armor of God, that ye may be able to stand against the assaults of the devil.

^(*) Or, complete harness.

12 ⁽¹³⁾ For we wrestle not against ^(♣) flesh and ^(g) blood, but against ^(*) ^(h) principalities, against powers, *and* against the worldly governors, *the princes* of the darkness of this world, against spiritual wickedness, *which are* in the high places.

⁽¹³⁾ Secondly he declareth that our chieftest and mightiest enemies are invisible, that we may not think that our chieftest conflict is with men.

^(♣) The faithful have not only to strive against men and themselves, but against Satan the spiritual enemy, who is most dangerous; for he is over our heads so that we cannot reach him, but he must be

resisted by God's grace.

(g) Against men, which are of a frail and brittle nature, against which are set spiritual subtilities, more mighty than the other by a thousand parts.

(*) Ephesians 2:2 .

(h) He giveth these names to the evil angels, reason of the effects which they work; not that they are able to do the same of themselves, but because God giveth them the bridle.

13 (14) For this cause take unto you the whole armor of God, that ye may be able to resist in the (l) evil day, and having finished all things, stand fast.

(14) He sheweth that these enemies are put to flight with the only armor of God, to wit, with uprightness of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and using daily earnest prayer for the health of the Church, and especially, for the constancy of the true, godly, and valiant ministers of the word.

(i) Look at Ephesians 5:16 .

14 Stand therefore, and your loins girded about with verity, and having on the breastplate of (*) righteousness,

(*) Innocency and godly life.

15 And your feet shod with the (k) (*) preparation of the Gospel of peace.

(k) That the preparation of the Gospel may be as it were shoes to you; and it is very fitly called the Gospel of peace, for that, seeing we have to go to God through most dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the Gospel, that we take our journey to God, who is at peace with us.

(*) That ye may be ready to suffer all things for the Gospel.

16 Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked,

17 (*) And take the helmet of (♣) salvation, and the sword of the Spirit, which is the word of God.

(*) Isaiah 59:17; 1 Thessalonians 5:8 .

(♣) The salvation purchased by Jesus Christ.

18 And pray always with all manner prayer and supplication in the (l) Spirit, and (*) watch thereunto with all perseverance and supplication for all Saints,

(l) That holy prayers may proceed from the holy Spirit.

(*) Colossians 4:3 .

19 (*) And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel,

(*) 2 Thessalonians 3:1 .

20 Whereof I am the ambassador in bonds, that therein I may speak boldly, as I ought to speak.

21 ¶ (15) But that ye may also know my affairs, *and* what I do, Tychicus *my* dear brother and faithful minister in the Lord, shall shew you of all things;

(15) A familiar and very amiable declaration of his state, together with a solemn prayer, wherewith Paul is wont to end his Epistles.

22 Whom I have sent unto you for the same purpose, that ye might know my affairs, and that he might comfort your hearts.

23 Peace *be* with the brethren, and love with faith from God the Father, and *from* the Lord Jesus Christ.

24 Grace *be* with all them which love our Lord Jesus Christ, to *their* (m) (*) immortality, Amen.

(m) To life everlasting.

(*) Or to be without corruption, that is, to have life everlasting, which is the end of this grace.

Written from Rome unto the Ephesians, and sent by Tychicus.

The Epistle Of Paul To The Philippians

The Argument

Paul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a city of the same country; but because his charge was to preach the Gospel universally to all the Gentiles, he travailed from place to place, till at the length he was taken prisoner at Rome, whereof the Philippians, being advertised, sent their minister Epaphroditus with relief unto him; who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in mind of his good will toward them, and exhorteth them that his imprisonment make them not to shrink; for the Gospel thereby was confirmed and not diminished; especially he desireth them to flee ambition, and to embrace modesty, promising to send Timothy unto them, who should instruct them in matters more amply; yea, and that he himself would also come unto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the cross than the false apostles, he confuteth their false doctrine, by proving only Christ to be the end of all true religion, with whom we have all things, and without whom we have nothing, so that his death is our life, and his resurrection our justification. After this follow certain admonitions both particular and general, with justification of his affection towards them, and thankful accepting of their benevolence.

<i>Philippians 1.....</i>	<i>2</i>
<i>Philippians 2.....</i>	<i>6</i>
<i>Philippians 3.....</i>	<i>10</i>
<i>Philippians 4.....</i>	<i>13</i>

Philippians 1

3 *Having testified his godly and tender affection towards the Philippians, 12 he entreateth of himself and his bonds; 22 And pricketh them forward by his own example, 27 and exhorteth them to unity, 28 and patience.*

1 Paul (1) and Timothy the servants of JESUS CHRIST, to all the Saints in Christ Jesus which are at Philippi, with the (a) (*) Bishops and Deacons:

(1) The mark whereat he shooteth in this Epistle, is to confirm the Philippians by all means possible, not only not to faint, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward; which thing he saith, he fully hopeth surely they will do, and that by the testimony of their lively charity, but in the mean season he referreth all things to the grace of God.

(a) By the Bishops are meant both the Pastors, which have the dispensation of the word and the Elders, that govern; and by Deacons are meant those that were stewards of the treasury of the Church, and had to look unto the poor.

(*) By bishops here he meaneth them that had charge of the word and governing, as pastors, doctors, elders; by deacons, such as had charge of the distribution, and of the poor and sick.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 (*) I thank my God, *having* you in perfect memory,

(*) 1 Thessalonians 1:2 .

4 (Always in all my prayers for you all, praying with gladness,)

5 Because of the (b) (*) fellowship which ye have in the Gospel, from the (c) (♣) first day unto now.

(b) Because you also are made partakers of the Gospel.

(*) With other Churches.

(c) Ever since I knew you.

(♣) That ye received the Gospel.

6 And I am persuaded of this same thing, that he that hath begun *this* good work in you, will perform it until the (d) (*) day of Jesus Christ,

(d) The Spirit of God will not forsake you unto the very latter end, until your mortal bodies shall appear before the judgment of Christ, to be glorified.

(*) When you shall receive the crown of glory.

7 As it becometh me so to judge of you all, because I have you in remembrance, (*) that both in my (e) bands, and in *my* defense, and confirmation of the Gospel you all were partakers of my (f) (♣) grace.

- (*) It was a sure token of their love, that they did help him by all means possible, when he was absent, and in prison, even as if they had been prisoners with him.
- (e) A true proof of a true knitting together with Christ.
- (f) He calleth his bands, grace, as though he had received some singular benefit.
- (♣) Of this peculiar benefit to suffer for Christ's sake.

8 (2) For God is my record, how I long after you all from the very heart root in Jesus Christ.

- (2) He declareth his good will towards them, therewithal shewing by what means chiefly they may be confirmed, to wit, by continual prayer.

9 (3) And this I pray, that your love may abound yet more and more in knowledge, and in all judgment,

- (3) He sheweth what thing we ought to chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discern things that differ from one another) and also in charity, that even to the end we may give ourselves to good works indeed, to the glory of God by Jesus Christ.

10 That ye may discern those things that (*) differ *one from another* which are best, that ye may be pure, and (♣) without offence, until the day of Christ,

- (*) Or, are excellent.
- (♣) That you so increase in godliness that not only ye can put difference between good and evil; but also that ye profit more and more without slipping back, or standing in a stay.

11 Filled with the (g) fruits of (*) righteousness, which are by Jesus Christ unto the glory and praise of God.

- (g) If righteousness be the tree, and good works the fruits, then must the Papists needs be deceived, when they say that works are the cause of righteousness.
- (*) Righteousness is the tree, good works the fruit.

12 ¶ (4) I would ye understood, brethren, that the things which *have come* unto me, are turned rather to the furthering of the Gospel,

- (4) He preventeth the offence that might come by his persecution, whereby divers took occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that means become more famous, and the dignity of the Gospel by this occasion is greatly enlarged, although not with like affection in all men, yet indeed.

13 So that my bands (h) in (*) Christ are famous throughout all the (i) (♣) judgment hall, and in all other *places*,

- (h) For Christ his sake.
- (*) Which I sustain for Christ's cause.
- (i) In the Emperor's court.
- (♣) That is, in the court or Palace of the Emperor Nero.

14 In so much that many of the brethren in the Lord are boldened through my bands, and dare more frankly speak the (k) (*) word.

(k) The Gospel is called the Word, to set forth the excellency of it.
(*) Or, profess the Gospel, considering my constancy.

15 Some preach Christ even through envy and strife, and some also of good will.

16 The one part preacheth Christ of contention, *and* not (l) (*) purely, supposing to add more affliction to my bands.

(l) Not with a pure mind; for otherwise their doctrine was pure.
(*) But with a corrupt mind.

17 But the others of love, knowing that I (*) am set for the defense of the Gospel.

(*) Or, lie in bands.

18 (5) What then? Yet Christ is preached all manner ways, whether *it* (*) *be* under a (m) pretence, or sincerely; and I therein joy, yea, and will joy.

(5) He sheweth by setting forth his own example, that the end of our afflictions is true joy, and that through the virtue of the Spirit of Christ, which he giveth to them that ask it.
(*) Their pretence was to preach Christ, and therefore their doctrine was true; but they were full of ambition and envy thinking to deface Paul and prefer themselves.
(m) Under a goodly color of shew; for they make Christ a cloak for their ambition and envy.

19 For I know that this shall turn to my salvation through your prayer, and by the help of the Spirit of Jesus Christ,

20 (6) As I heartily look for, and hope, that in nothing I shall be ashamed, but that with all confidence, as always, so now Christ shall be magnified in my body, whether *it be* by life or by death.

(6) We must continue even to the end, with great confidence, having nothing before our eyes but Christ's glory only, whether we live or die.

21 For Christ *is* to me both in life, and in death advantage.

22 (7) And whether to (*) live in the (n) flesh *were* profitable for me, and what to choose I know not.

(7) An example of a true shepherd, who maketh more account how he may profit his sheep, than he doth of any commodity of his own whatsoever.
(*) To live in the flesh is to live in this brittle body, till we be called to live everlastingly; but to live according to the flesh or to be in the flesh, signify, to be destitute of the Spirit and to be plunged in the filthy concupiscence of the flesh.
(n) To live in this mortal body.

23 For I am greatly in doubt on both sides, desiring to be loosed, and to be with Christ, which is best of all.

24 Nevertheless, to abide in the (*) flesh, *is* more needful for you.

(*) Or, body.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and joy of *your* faith,

26 That ye may more abundantly rejoice in Jesus Christ for me, by my coming to you again.

27 (8) (*) Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your matters, that ye (o) continue in one Spirit, *and* in one mind, fighting together through the faith of the Gospel.

(8) Having set down those things before, in manner of a Preface, he descendeth now to exhortations, warning them first of all, to consent both in doctrine and mind, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to bear all adversity in such sort, that they admit nothing unworthy of the profession of the Gospel.

(*) Ephesians 4:1; Colossians 1:10; 1 Thessalonians 2:12 .

(o) The word signifieth, to stand fast, and it is proper to wrestlers, that stand fast, and move not a foot.

28 (9) And in nothing fear your adversaries, which is to them a (*) token of perdition, and to you of salvation, and (♣) that of God.

(9) We ought not to be discouraged, but rather encouraged by the persecutions which the enemies of the Gospel imagine and practice against us; seeing that they are certain witnesses from God himself, both of our salvation, and of the destruction of the wicked.

(*) The more that tyrants rage against the Gospel, the more manifestly they declare that they run to their own destruction; and again constant perseverance for Christ's sake is an evident sign of salvation.

(♣) God sheweth by this means of bearing the cross who are his, and who are not.

29 (10) For unto you it is given (*) for Christ, that not only ye should believe in him, but also suffer for his sake,

(10) He proveth that his saying, that persecution is a token of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his own, as he doth the gift of faith.

(*) Or, Christ's cause.

30 (11) Having the same fight, which ye saw in me, and now hear *to be* in me.

(11) Now he sheweth for what purpose he made mention of his afflictions.

Philippians 2

1 He exhorteth them above all things, 3 to humility, 6 and that by the example of Christ. 19 He promiseth to send Timothy shortly unto them, 26 and excuseth the long tarrying of Epaphroditus.

1 If (1) *there be* therefore any (*) consolation in (a) Christ, if any comfort of love, if any fellowship of the Spirit, if any (b) compassion and mercy,

(1) A most earnest request to remove all those things, whereby that great and special consent and agreement is commonly broken, to wit, contention and pride, whereby it cometh to pass, that they separate themselves one from another.

(*) If you so love me that you desire my comfort.

(a) Any Christian comfort.

(b) If any feeling of inward love.

2 Fulfill my joy, that ye be likeminded, having the (c) same love, being of one accord, and of (*) one judgment,

(c) Like love.

(*) From the consent of wills and minds he proceedeth to the agreement in doctrine, that there might be full and perfect concord.

3 That nothing *be done* through contention or vain glory, but that in meekness of mind (*) every man esteem others better than himself.

(*) Romans 12:10 .

4 Look not every man on his own things, but every man also on the things of other men.

5 (2) Let the same mind be in you that was even in Christ Jesus,

(2) He setteth before them a most perfect example of all modesty and sweet conversation, Christ Jesus, whom we ought to follow with all our might; who abased himself so far for our sakes, although he be above all, that he took upon him the form of a servant, to wit, our flesh, willingly, subject to all infirmities, even to the death of the cross.

6 Who (*) being in the (d) form of God, (e) thought it no (♣) robbery to be (f) equal with God;

(*) If Christ being very God equal with the Father, laid aside his glory, and being Lord, became a servant, and willingly submitted himself to most shameful death, shall we which are nothing but vile selves, through arrogancy tread down our brethren, and prefer ourselves?

(d) Such as God himself is, and therefore God, for there is none in all parts like to God, but God himself.

(e) Christ, that glorious and everlasting God, knew that he might rightfully and lawfully not appear in the base flesh of man, but remain with majesty meet for God; yet he chose rather to debase himself.

(♣) For he that was God, should have done none injury to the Godhead.

(f) If the Son be equal to the Father, then is there of necessity an equality, which Arrius, that Heretic,

denieth; and if the Son be compared with the Father, then is there a distinction of persons, which Sabellius, that Heretic, denieth.

7 (*) But he made himself of (g) no reputation, and took on him the (h) (♣) form of a servant, and was made like unto men, and was found in (♣) shape as a man.

(*) Matthew 20:28 .

(g) He brought himself from all things, as it were, to nothing.

(h) By taking our manhood upon him.

(♣) The poor and weak nature of man.

(♣) He was seen and heard of men, that his behavior and person declared that he was as a miserable man.

8 (*) He humbled himself, and became obedient unto the death, even the death of the cross.

(*) Hebrews 2:9 .

9 (3) Wherefore God hath also highly exalted him, and given him a (i) Name above every name,

(3) He sheweth the most glorious event of Christ's submission, to teach us, that modesty is the true way to true praise and glory.

(i) Dignity and renown, and the matter with it.

10 (*) That at the Name of Jesus should (k) every (♣) knee bow, *both* of things in heaven, and things in earth, and things under the earth,

(*) Romans 14:11 .

(k) All creatures shall at length be subject to Christ.

(♣) Worship, and be subject to him.

11 (*) And that (l) every tongue should confess that Jesus Christ *is* the Lord, unto the glory of God the Father.

(*) Isaiah 45:23 .

(l) Every nation.

12 (4) Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, so (m) (*) make an end of your own salvation with (♣) fear and trembling.

(4) The conclusion: We must go on to salvation with humility and submission, by the way of our vocation.

(m) He is said to make an end of his salvation, which runneth in the race of righteousness.

(*) Run forward in that race of righteousness, wherein God hath freely placed you through Jesus Christ and conducteth you his children by his Spirit to walk in good works, and so to make your vocation sure.

(♣) Which may make you careful and diligent.

13 (5) For it is God which worketh in you, both (n) the will and the deed, *even* of his (*) good pleasure.

(5) A most sure and grounded argument against pride, for that we have nothing in us praiseworthy, but it cometh of the free gift of God, and is without us, for we have no ability or power, so much as to will well (much less to do well) but only of the free mercy of God.

(n) What then, we are not stocks; but yet we do not will well by nature, but only because God hath made of our naughty will a good will.

(*) Which is his free grace.

14 (6) Do all things without (*) murmuring and reasonings,

(6) He describeth modesty by the contrary effects of pride, teaching us, that it is far both from all malicious, and close or inward hatred, and also from open contentions and brawlings.

(*) 1 Peter 4:9 .

15 (7) That ye may be blameless, and pure, *and* the sons of God without rebuke in the midst of a naughty and crooked nation, among whom ye shine as (*) lights in the world,

(7) To be short, he requireth a life without fault, and pure, that being lightened with the word of God, they may shine in the darkness of this world.

(*) Matthew 5:14 .

16 (*) Holding forth the (o) word of life, (8) that I may rejoice in the day of Christ, that I have not run in vain, neither have labored in vain.

(*) As they which in the night set forth a candle to give light to others.

(o) The Gospel is called the word of life, because of the effects which it worketh.

(8) Again he pricketh them forward, setting before them his true Apostolic care that he had for them, comforting them moreover, to the end they should not be sorry for the greatness of his afflictions, no not although he should die to make perfect their oblation with his blood, as it were with a drink offering.

17 Yea, and though I be (*) offered up upon the (p) sacrifice, and service (♣) of your faith, I am glad, and rejoice with you all.

(*) The word signifieth to power out as the drink offering was powered on the sacrifice.

(p) As if he said, I brought you Philippians to Christ, my desire is that you present yourselves a lively sacrifice to him, and then shall it not grieve me to be offered up as a drink offering, to accomplish this your spiritual offering.

(♣) To continue you in your faith.

18 For the same cause also be ye glad, and rejoice with me.

19 (9) And I trust in the Lord Jesus, to send (*) Timothy shortly unto you, that I also may be of (q) good comfort, when I know your state.

(9) Moreover he confirmeth their minds both by sending back Epaphroditus unto them, whose fidelity towards them, and great pains in helping him, he commendeth; and also promising to send Timothy shortly unto them, by whose presence they shall receive great commodity, and hoping also to come himself shortly unto them, if God wills.

(*) Acts 16:1 .
(q) May be confirmed in my joy of mind.

20 For I have no man likeminded, who will faithfully care for your matters.

21 (*) For (r) all (♣) seek their own, *and* not that which is Jesus Christ's.

(*) 1 Corinthians 10:24 .
(r) The most part.
(♣) They rather sought profit by their preaching than God's glory.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.

23 Him therefore I hope to send as soon as I know how it will go with me,

24 And I trust in the Lord, that I also myself shall come shortly.

25 But I supposed it necessary to send *my* brother Epaphroditus unto you, my companion in labor, and fellow soldier, even your messenger, and he that ministered unto me such things as I wanted.

26 For he longed after you all, and was full of heaviness, because ye had heard that he had been sick.

27 And no doubt he was sick, very near unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more diligently, that when ye should see him again, ye might rejoice, and I might be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and make much of such;

30 Because that for the (s) (*) work of Christ he (♣) was near unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.

(s) He calleth it here the work of Christ, to visit Christ, being poor and in bands in the person of Paul.
(*) He calleth it here the work of Christ to visit Christ who was bond in the person of Paul, and was in need of necessities.
(♣) He approveth them which hazard their life to relieve the prisoners of Christ.

Philippians 3

3 He refuteth the vain boastings of the false apostles, 7 and setteth Christ against them. 10 He setteth out the force and nature of faith, 15 that laying all things aside, they may be partakers of the Cross of Christ, 18 the enemies whereof, he noteth out.

1 Moreover, (1) my brethren, rejoice in the Lord. (2) It grieveth me not to write the (a) same things to you, and for you it is a sure thing.

(1) A conclusion of those things which have been before said, to wit, that they go forward cheerfully in the Lord.

(2) A preface to the next admonition that followeth, to take good heed and beware of false apostles, which join Circumcision with Christ (that is to say, justification by works, with free justification by faith) and beat into men's heads the ceremonies which are abolished, for true exercises of godliness and charity. And he calleth them dogs as profane barkers, and evil workmen, because they neglected true works, and did not teach the true use of them. To be short, he calleth them Concision, because it urging Circumcision, they cut off themselves and others from the Church.

(a) Which you have often times heard of me.

2 Beware of (*) dogs, beware of evil workers, beware of the (b) (♣) concision;

(*) Which bark against the true doctrine to fill their bellies.

(b) He alludeth to Circumcision, of the name whereof they boasted, they cut asunder the Church.

(♣) The false apostles gloried in their circumcision whereunto Paul here alludeth, calling them concision, which is cutting of and tearing asunder of the Church.

3 (3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence (c) in the flesh;

(3) He sheweth that we ought to use true circumcision, to wit, the circumcision of the heart, so that cutting off all wicked affections by the virtue of Christ, we may serve God in purity of life.

(c) In outward things, which pertain nothing to the soul.

4 (4) Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I,

(4) He doubteth not to prefer himself even according to the flesh, before those hot urgers of the Law, that all men may know that he doeth with good judgment of mind, lightly esteem all those outward things; for so much as he lacketh nothing which hath Christ, nay, and confidence of our works cannot stand with the free justification in Christ by faith.

5 Circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, (*) a Hebrew of the Hebrews, (♣) by the (♣) law a Pharisee.

(*) 2 Corinthians 11:22 .

(♣) Acts 23:6 .

(♣) Or, profession.

6 Concerning zeal, I persecuted the Church; touching the righteousness which is in the Law, I was unrebukeable.

7 But the things that were (d) vantage unto me, the same I counted loss for Christ's sake.

(d) Which is accounted for vantage.

8 Yea, doubtless I think (e) all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge *them* to be dung, that I might (f) win Christ,

(e) He shutteth out all works, as well those that go before, as those that come after faith.

(f) That in their place I might get Christ, and of a poor man become rich, so far off am I from losing anything.

9 And might be (*) found in (g) him, *that is*, (h) not having my own righteousness, which is of the Law, but that which is through the faith of Christ, *even* the righteousness which is of God through faith,

(*) As one grafted in him by faith.

(g) In Christ; for they that are found without Christ, are subject to condemnation.

(h) That is, to be in Christ, to be found not in a man's own righteousness, but clothed with the righteousness of Christ imputed to him.

10 (5) That I may (i) know him, and the virtue of his resurrection, and the (6) fellowship of his afflictions, and be made conformable unto his death,

(5) This is the end of righteousness by faith touching us, that by the virtue of his resurrection we may escape from death.

(i) That I may feel him indeed, and have a trial of him.

(6) The way to that eternal salvation is to follow Christ his steps, by afflictions and persecutions, until we come to Christ himself, who is our mark whereat we shoot, and receive that reward whereunto God calleth us in him. And the Apostle setteth these true exercises of godliness against those vain ceremonies of the Law, wherein the false apostles put the sum of godliness.

11 If by any means I might attain unto the (k) resurrection of the dead.

(k) To life everlasting, which followeth the resurrection of the Saints.

12 (*) Not as though I had already attained *to it*, either were already perfect, but I follow, if that I may comprehend *that* for whose sake also I am (l) (♣) comprehended of Christ Jesus.

(*) Or have now taken full possession thereof, not that he doubted to attain unto it, but because he would declare the excellency thereof.

(l) For we run not, but so far forth, as we are laid hold on of Christ, that is, as God giveth us strength, and sheweth us the way.

(♣) We can run no further than God giveth us strength, and sheweth us the way.

13 Brethren, I count not myself, that I have attained *to it*, but one thing *I do*: I forget that which is behind, and endeavor myself unto that which is before,

14 And follow hard toward the (*) mark, for the prize of the high calling of God in Christ Jesus.

(*) That is, to obtain the crown of the glory in the heavens.

15 (7) Let us therefore as many as (*) be (m) (♣) perfect, be thus minded; and if ye be otherwise minded, God shall reveal even the (♣) same unto you.

(7) The conclusion of this exhortation standing upon three members: The one is, that such as have profited in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and understand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withal, until they also be instructed of the Lord. The third is, that they esteem the false apostles by their fruits; wherein he doubteth not to set forth himself for an example.

(*) Or, have more profited than others.

(m) He said before that he was not perfect. So that in this place he calleth them perfect which have somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as he himself expoundeth himself in Philippians 3:16 .

(♣) This perfection standeth in forsaking sin, and to be renewed through faith by him which is only perfect.

(♣) That is, of the Gospel, which is the preaching of the cross.

16 Nevertheless, *in that* whereunto we are come, let us proceed by one rule, (*) that we may mind one thing.

(*) Romans 15:5; 1 Corinthians 1:10 .

17 Brethren, be followers of me, and look on them, which walk so, as ye have us for an example.

18 (8) (*) For many walk, of whom I have told you often, and now tell you weeping, *that they are* the enemies of the (♣) Cross of Christ;

(8) He painteth out the false apostles in their colors, not upon malice or ambition, but with sorrow and tears, to wit, because being enemies of the Gospel (for that is joined with affliction) they regard nothing else, but the commodities of this life, that is to say, that flowing in peace, and quietness, and all worldly pleasures, they may live in great estimation amongst men, whose miserable end he forewarneth them of.

(*) Romans 16:17 .

(♣) That is, of the Gospel, which is the preaching of the cross.

19 Whose (n) end *is* damnation, whose God *is their* belly, and *whose* (o) (*) glory *is* to their shame, which mind earthly things.

(n) Reward.

(o) Which they hunt after from men's hands.

(*) The vain glory which they seek after in this world, shall turn to their confusion and shame.

20 (9) But our (♣) conversation is in heaven, from whence also we look for the (*) Saviour, *even* the Lord Jesus Christ,

(9) He setteth against these fellows, true pastors which neglect earthly things, and aspire to heaven only, where they know that even in their bodies they shall be clothed with that eternal glory, by the virtue of God.

(♣) In mind and affection.

(*) 1 Corinthians 1:7; Titus 2:13 .

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.

Philippians 4

1 From particular exhortations, 4 he cometh to general. 10 He saith that he took such joy in their readiness to liberality, 12 that he will patiently bear the want.

1 Therefore, (1) my brethren, beloved and longed for, *my* joy and my (a) crown, so continue in the (b) Lord, ye beloved.

(1) A rehearsal of the conclusion: That they manfully continue, until they have gotten the victory, trusting to the Lord's strength.

(a) My honor.

(b) In that concord, whereof the Lord is the band.

2 (2) I pray Euodias, and beseech Syntyche, that they be of one accord in the Lord;

(2) He also calleth on some by name, partly because they needed private exhortation, and partly also to stir up others, to be more prompt and ready.

3 Yea, and I beseech thee, faithful yokefellow, help those *women*, which labored with me in the Gospel, with Clement also, and with others my fellow laborers, whose names *are* in the (*) (c) (♣) book of life.

(*) Psalm 69:28; Luke 10:20; Revelation 3:5; Revelation 10:8; Revelation 21:27 .

(c) God is said after the manner of men, to have a book, wherein the names of his elect are written, to whom he will give everlasting life. Ezekiel calleth it the writing of the house of Israel, and the secret of the Lord; Ezekiel 13:9 .

(♣) This book Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, Ezekiel 13:9 .

4 (3) Rejoice in the (d) Lord alway, again I say, rejoice.

(3) He addeth particular exhortations: and the first is, that the joy of the Philippians be not hindered by any afflictions that the wicked imagine and work against them.
(d) So is the joy of the world distinguisheth from our joy.

5 (4) Let your (e) patient mind be known unto all men. (5) The Lord is (*) at hand.

(4) The second is not taking all things in good part, they behave themselves moderately with all men.
(e) Your quiet and settled mind.
(5) The taking away of an objection: We must not be disquieted through impatience, seeing that God is at hand to give us remedy in time against all our miseries.
(*) To succor you.

6 (6) (*) Be nothing careful, but in all things let your requests be shewed unto God in prayer and supplication with (f) giving of thanks.

(6) The third is, that we be not too careful for anything, but with sure confidence give God thanks, and crave of him whatsoever we have need of, that with a quiet conscience we may wholly and with all our hearts submit ourselves to him.
(*) Matthew 6:25 .
(f) So David began very oft with tears, but ended with thanksgiving.

7 And the (g) peace of God which passeth all understanding, shall (*) preserve your (h) hearts and minds in Christ Jesus.

(g) That great quietness of mind, which God only giveth in Christ.
(*) From Satan, who seeketh to take from us this peace of conscience.
(h) He divideth the mind into the earth, that is, into that part which is the seat of the will and affections, and into the higher part, whereby we understand and reason of matters.

8 (7) Furthermore, brethren, whatsoever things are true, whatsoever things (i) are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of good report, if there be any virtue, or if there be any praise, think on these things;

(7) A general conclusion, that as they have been taught both in word and example, so they frame their lives to the rule of all holiness and righteousness.
(i) Whatsoever things are such as do beautify and set you out with a holy gravity.

9 Which ye have both learned and received, and heard, and seen in me, those things do, and the God of peace shall be with you.

10 (8) Now I rejoice also in the Lord greatly, that now at the last ye are (*) revived again to care for me, wherein notwithstanding ye were careful, but ye lacked opportunity.

(8) He witnesseth that their liberality was acceptable to him, wherewith they did help him in his extreme poverty; but yet so moderating his words, that he might declare himself void of all suspicion of dishonesty, and that he hath a mind contented both with prosperity and adversity, and to be short, that he reposeth himself only in the will of God.
(*) That is, begin anew to help me.

11 I speak not because of (k) (*) want, for I have learned in whatsoever state I am, therewith to be content.

(k) As though I passed for my want.

(*) That I was not able to endure my poverty.

12 And I can be (l) abased, and I can abound; everywhere in all things I am (m) instructed, both to be full, and to be hungry, and to abound, and to have want.

(l) He useth a general word, and yet he speaketh but of one kind of cross, which is poverty, for commonly poverty bringeth all kinds of discommodity with it.

(m) This is a metaphor taken from holy things or sacrifices, for our life is like a sacrifice.

13 I am able to *do* all things through the help of (*) Christ, which strengtheneth me.

(*) Not of his own virtue or free will.

14 Notwithstanding ye have well done, that ye did communicate to my affliction.

15 (9) And ye Philippians know also that in the (n) beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, concerning the (*) matter of giving and receiving, but ye only.

(9) He witnesseth that he remembereth also their former benefits, and again putteth away sinister suspicion of immoderate desire, in that which he received nought of any else.

(n) At that beginning when I preached the Gospel amongst you.

(*) He had given of his part in communicating with them spiritual things, but he received nothing of them, which ought at least to have relieved him in his necessity.

16 For even *when I was* in Thessalonica, ye sent once, and afterward again for my necessity;

17 (10) Not that I desire a gift, but I desire the fruit which may (*) further your reckoning.

(10) He witnesseth again, that he alloweth well of their benefit not so much for his own sake as for theirs, because they gave it not so much to him, as they offered it to God as a sacrifice, whereof the Lord himself will not be forgetful.

(*) Or, abound toward your count.

18 Now I have received all, and have plenty; I was even filled, after that I had received of Epaphroditus that which *came* from you, an (o) odor that smelleth sweet, a sacrifice acceptable and pleasant to God.

(o) He alludeth to the sweet smelling savors that were offered in the old Law.

19 And my God shall fulfill all your necessities through his riches with glory in Jesus Christ.

20 Unto God even our Father *be* praise for evermore, Amen.

21 Salute all the Saints in Christ Jesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of (p) Caesar's household.

(p) Such as belong to the Emperor Nero.

23 The grace of our Lord Jesus Christ *be* with you all, Amen.

Written to the Philippians from Rome, and sent by Epaphroditus.

The Epistle Of Paul To The Colossians

The Argument

In this Epistle Paul putteth difference between the lively, effectual and true Christ, and the feigned, counterfeit and imagined Christ, whom the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteem the excellency of God's benefit toward them, teaching them also that salvation, and whatsoever good thing can be desired, standeth only in Christ, whom only we embrace by the Gospel. But for as much as the false brethren would have mixed the Law with the Gospel, he toucheth those flatterers Vehemently, and exhorteth the Colossians to stay only on Christ, without whom all things are but mere vanity. And as for Circumcision, abstinence from meats, external holiness, worshiping of Angels as means whereby to come to Christ, he utterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate; so that now the exercises of the Christian's stand in mortification of the flesh, newness of life, with other like offices appertaining both generally and particularly to all the faithful.

<i>Colossians 1</i>	2
<i>Colossians 2</i>	6
<i>Colossians 3</i>	11
<i>Colossians 4</i>	15

Colossians 1

1 After the salutation, 4 he praiseth them the more, to make them the more, to make them attentive unto him. 7 He reporteth the testimony of the doctrine which they heard of Epaphras. 13 He magnifieth God's grace towards them, 20 and sheweth that all the parts of our salvation consist in Christ alone.

1 Paul an Apostle of Jesus Christ, by the (a) will of God, and Timothy *our* brother,

(a) By the free bountifulness of God.

2 To them which are at (b) Colosse, Saints and faithful brethren in Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

(b) Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend towards Lycia and Pamphylia.

3 (1) We give thanks to God even the (c) Father of our Lord Jesus Christ, always praying for you;

(1) He commendeth the doctrine that was delivered them by Epaphras, and their readiness in receiving it.

(c) We cannot otherwise consider of God to our salvation, but as he is Christ's Father, in whom we are adopted.

4 Since we heard of your faith (*) in Christ Jesus, and of *your* love toward all Saints,

(*) For without Christ there is no faith to be saved by, but only a vain opinion.

5 For the (d) hope's sake, which is laid up for you in heaven, whereof ye have heard before by the word of truth, *which* is the Gospel,

(d) For the glory that is hoped for.

6 Which is come unto you, even as *it is* unto all the world, and is fruitful, as *it is* also among you, from the day that ye heard and truly knew the grace of God,

7 As ye also learned of Epaphras our dear fellow servant, which is for you a faithful minister of Christ;

8 (2) Who hath also declared unto us your love in the (e) (*) Spirit.

(2) He declareth his good will towards them, telling them that they must not still remain at one stay, but go on further both in the knowledge of the Gospel, and also in the true use of it.

(e) Your spiritual love, or your love which cometh from the Spirit.

(*) Which cometh of the holy Ghost.

9 For this cause we also, since the day we heard *of it*, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of (f) his will in all wisdom, and spiritual understanding,

(f) God's will.

10 (*) That ye might walk worthy of the Lord, and please *him* in all things, being (♣) fruitful in all good works, and increasing in the knowledge of God,

(*) Ephesians 4:1; Philippians 1:27; 1 Thessalonians 2:12 .

(♣) 1 Corinthians 1:5 .

11 (3) Strengthened with all might through his glorious power, unto all patience, and long suffering with (g) joyfulness,

(3) The gift of continuance is not of us, but it proceedeth from the virtue of God, which he doeth freely give us.

(g) It must not be unwilling, and as it were drawn out of us by force, but proceed from a merry and joyful mind.

12 (4) Giving thanks unto the (5) Father, which hath made us meet to be partakers of the inheritance of the Saints in (h) light,

(4) Having ended the preface, he goeth to the matter itself, that is to say, to an excellent description (although it be but short) of whole Christianity, which is fitly divided into three treatises; for first of all he expoundeth the true doctrine, according to the order of the causes, beginning from this verse to verse 24; Colossians 1:12-24 . And from thence he beginneth to apply the same to the Colossians with divers exhortations to the sixth verse of the second Chapter; Colossians 1:22-2:6 . And last of all in the third place, even to the third Chapter; Colossians 2:6-23 , he refuteth the corruption of true doctrine.

(5) The efficient cause of our salvation is only the mercy of God the Father, who maketh us meet to be partakers of eternal life, delivering us from the darkness wherein we were born, and bringing us to the light of the knowledge of the glory of his Son.

(h) In that glorious and heavenly kingdom.

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom (*) of his dear Son,

(*) Matthew 3:17; Matthew 17:5; 2 Peter 1:17 .

14 (6) In whom we have redemption through his blood, *that is*, the forgiveness of sins,

(6) The matter itself of our salvation, is Christ the Son of God, who has obtained remission of sins for us, by the offering up of himself.

15 (7) Who is the (*) (♣) image of the invisible God, (i) the firstborn of every creature.

(7) A lively description of the person of Christ, whereby we understand that in him only, God sheweth himself to be seen; who was begotten of the Father before anything was made, that is, from everlasting, by whom also all things that are made, were made without any exception, by whom also do consist, and whose glory they serve.

(*) Hebrews 1:3 .

(♣) For God is made visible in the flesh of Christ, and the divinity dwelleth in him corporally.

(i) Begotten before anything was made, and therefore the everlasting Son of the everlasting Father.

16 (*) For by him were all things created, which are in heaven, and which are in earth, things visible and invisible, whether *they be* (k) Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him,

(*) John 1:3 .

(k) He setteth forth the Angels with glorious names, that by the comparison of most excellent spirits we may understand how far passing the excellency of Christ is, in whom only we have to content ourselves, and let go all Angels.

17 And he is before all things, and in him all things consist.

18 (8) And he is the head of the body of the Church; he is the beginning, (*) *and* (♣) the (l) firstborn of the dead, that in all things he might have the preeminence.

(8) Having gloriously declared the excellent dignity of the person of Christ, he describeth his office and function, to wit, that he is the same to the Church, that the head is to the body, that is to say, the prince and governor of it, and the very beginning of true life, as who rising first from death, is the Author of eternal life, so that he is above all, in whom only there is most plentiful abundance of all good things, which is poured out upon the Church.

(*) 1 Corinthians 15:20; Revelation 1:5 .

(♣) He that rose first again from the dead to take possession of life everlasting; which rising may be called a new birth.

(l) Who so rose again that he shall die no more, and who raiseth others from death to life by his power.

19 (*) For it pleased *the Father*, that in him should (m) all (♣) fullness dwell,

(*) John 1:14; Colossians 2:9 .

(m) Most plentiful abundance of all things pertaining to God.

(♣) That the Church, which is his body, might receive of his abundance.

20 (9) And by him to reconcile (n) all things unto himself, to set at peace through the blood of his cross, through him, *I say*, both the things in earth, and the things in heaven.

(9) Now he teacheth how Christ executed that office which his Father joined him, to wit, by suffering the death of the cross (which was joined with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men as well them which believed in him to come, and were already under this hope gathered into heaven, as them which should upon the earth believe in him afterwards. And thus is justification is described by the Apostle, which is one and the chiefest part of the benefit of Christ.

(n) The whole Church.

21 (10) And you which were in times past strangers and enemies, because *your* minds *were set* in evil works, hath (o) he now also reconciled,

(10) Sanctification is another work of God in us by Christ, in that which he restored us (which hated God extremely, and were wholly and willingly given to sin) to his gracious favor, in such sort, that he therewithal purifieth us with his holy Spirit, and consecrateth us to righteousness.
(o) The Son.

22 In that body of his (p) flesh through death, to make you (*) holy, and unblameable, and without fault in his sight,

(p) In that fleshly body, to give us to understand that his body was not a fantastical body, but a true body.
(*) Luke 1:75; Ephesians 1:4; Titus 2:11 .

23 (11) (*) If ye continue, grounded and stablished in the faith, and be not moved away from the hope of the Gospel, whereof ye have heard, and which hath been preached to (q) every creature which is under heaven, (12) whereof I Paul am a minister.

(11) The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrine, shewing and declaring that there is nowhere any other true Gospel.
(*) John 15:6 .
(q) To all men; whereby we learn that the Gospel was not shut up within the corners to Judea alone.
(12) He purchased authority to this doctrine by his Apostleship, and taketh a most sure proof thereof, of his afflictions which he suffereth for Christ his Name to instruct the Churches with these examples of patience.

24 Now rejoice I in my sufferings (r) for you, and fulfill (*) the (s) rest of the afflictions of Christ in my flesh, for his body's sake, which is the Church,

(r) For your profit and commodity.
(*) As Christ hath once suffered in himself to redeem his Church, and to sanctify it; so doeth he daily suffer in his members, as partaker of their infirmities, and therefore are revenger of their injuries.
(s) The afflictions of the Church are said to be Christ's afflictions, by reason of that fellowship and knitting together, that the body and the head have the one with the other, not that there is any more need to have the Church redeemed, but that Christ sheweth his power in the daily weakness of his, and that for the comfort of the whole body.

25 (13) Whereof I am a minister, according to the dispensation of God, which is given me towards you, to fulfill the (*) word of God,

(13) He bringeth another proof of his Apostleship, to wit, that God is the author of it, by whom also he was appointed peculiarly Apostle for the Gentiles, to the end that by this means, that same might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles.
(*) Which is the promises of Christ, and of the calling of the Gentiles.

26 (*) Which is the mystery hid since the world began, and from *all* ages, but now is made manifest to his (t) (♣) Saints,

(*) Romans 16:25; Ephesians 3:9; 2 Timothy 1:10; Titus 1:2; 1 Peter 1:20 .
(t) Whom he chose to sanctify unto himself in Christ; moreover he saith that the mystery of our redemption was hidden since the world began, except it were revealed unto a few, who also were taught it extraordinarily.

(♣) Whom he hath elected and consecrated to him by Christ.

27 To whom God (u) would make known what is the riches of this glorious mystery among the Gentiles, which *riches* is Christ in you, (*) the hope of glory,

(u) This Paul bridleth the curiosity of men.

(*) 1 Timothy 1:1 .

28 (14) Whom we preach, admonishing every man, and teaching every man in (x) all wisdom, that we may present every man perfect in Christ Jesus,

(14) He protesteth that he doeth faithfully execute his Apostleship in every place, bringing men unto Christ only, through the Lord's plentiful blessings of his labors.

(x) Perfect and sound wisdom, which is perfect in itself, and shall in the end make them perfect that follow it.

29 Whereunto I also labor and strive, according to his working which worketh in me mightily.

Colossians 2

4 He condemneth, as vain, whatsoever is without Christ, 11 entreating specially of circumcision, 16 of abstinence from meats, 18 and of worshipping of Angels. 20 That we are delivered from the traditions of the Law through Christ.

1 For I (1) would ye knew what great (*) fighting I have for your sakes, and for them of Laodicea, and for as many as have not seen my (a) person in the flesh,

(1) The taking away of an objection: in that which he visited not the Colossians, nor the Laodiceans, he did it not of any negligence but is so much the more careful for them.

(*) Or, pain and care.

(a) Me present in body.

2 (2) That (b) their hearts might be comforted, and they knit together in love, and in all riches of the (c) full assurance of understanding, to know the mystery of God, even the Father, and of Christ;

(2) He concludeth shortly the sum of the former doctrine, to wit, that the whole sum of true wisdom and most secret knowledge of God, consisteth in Christ only, and that this is the use of it touching men, that they being knit together in love, rest themselves happily in the knowledge of so great a goodness, until they come fully to enjoy it.

(b) Whom he never saw.

(c) Of that understanding, which bringeth forth certain and undoubted persuasion in our minds.

3 In whom are hid all the treasures of (d) wisdom and knowledge.

(d) There is no true wisdom without Christ.

4 (3) And this I say, lest any man should beguile you with (e) enticing words;

(3) A passing over to the treatise following against the corruptions of Christianity.

(e) With a framed kind of talk made to persuade.

5 (*) For though I be absent in the (♣) flesh, yet am I with you in the (♠) spirit, rejoicing and beholding your (f) order, and your (g) steadfast faith in Christ.

(*) 1 Corinthians 5:3 .

(♣) In body.

(♠) In mind.

(f) The manner of your Ecclesiastical discipline.

(g) Doctrine.

6 As ye have therefore (h) received Christ Jesus the Lord, so walk in him.

(h) So then Christ hangeth not upon men's traditions.

7 Rooted and built in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 (4) Beware lest there be any man that (i) spoil you through (*) philosophy, and vain deceit, (5) through the traditions of men, (6) according to the (k) rudiments of the world, (7) and not after Christ.

(4) He bringeth all corruptions to three kinds: The first is that which resteth of vain and curious speculations, and yet beareth a shew of a certain subtil wisdom.

(i) This is a word of war, and it is as much as to drive or carry away a spoil or booty.

(*) Teaching you vain speculations, as worshipping of Angels, of blind ceremonies and beggarly traditions; for now they have none use seeing Christ is come.

(5) The second which is manifestly superstitious and vain, and standeth only upon custom and feigned inspirations.

(6) The third kind was of them which joined the rudiments of the world (that is to say, the ceremonies of the Law) with the Gospel.

(k) Principles and rulers, wherewith God ruled his Church, as it were under a schoolmaster.

(7) A general confutation of all corruptions is this, that which must needs be a false religion, which addeth anything to Christ.

9 (8) (*) For (l) in him (m) dwelleth (n) all the fullness of the (♣) Godhead (o) (♠) bodily.

(8) A reason: Because only Christ, being God and man, is most perfect, and passeth far above all things, so that whosoever hath him, may require nothing more.

(*) Colossians 1:19; John 1:14 .

(l) By these words, is shewed a distinction of the natures.

(m) This word (Dwelleth) noteth out unto us the joining together of those natures, so that God and Man, is one Christ.

(n) These words set down most perfect Godhead to be in Christ.

(♣) In saying that the Godhead is really in Christ, he sheweth that he is very God; also saying, in him, he declareth two distinct natures, and by this word dwelleth he proveth that it is there forever.
(o) The knitting together of God and man, is substantial and essential.
(♣) Or, essentially.

10 And ye are complete in him, which is the head of all principality and power;

11 (9) In whom also ye are circumcised with (*) circumcision made without hands, by putting off the (p) sinful body of the flesh, through the circumcision (♣) of Christ,

(9) Now he dealeth perfectly against the third kind, that is to say, against them which urged the Jewish religion: and first of all, he denieth that we have need of the Circumcision of the flesh, seeing that without it we are circumcised within, by the virtue of Christ.
(*) Romans 2:29
(p) These many words are used to shew what the old man is, whom Paul in other places calleth the bodies of sin.
(♣) Made by the Spirit of Christ.

12 (10) In that ye are (*) (q) buried with (r) him through baptism, (11) in whom ye are also raised up together through the faith (♣) of the operation of (s) God, which raised him from the dead.

(10) The taking away of an objection: we need not so much as the eternal sign which our fathers had, seeing that our baptism is a most effectual pledge and witness, of that inward restoring and renewing.
(*) Romans 6:4; Ephesians 1:19 .
(q) Look at Romans 6:4 .
(r) So then all the force of the matter cometh not from the very deed done, that is to say, it is not the dipping of us into the water by a Minister that maketh us to be buried with Christ, as the Papists say, that even for the very act's sake, we become verily Christians, but it cometh from the virtue of Christ, for the Apostle addeth the resurrection of Christ and faith.
(11) One end of Baptism is the death and burial of the old man, and that by the mighty power of God only, whose virtue we lay hold on by faith, in the death and resurrection of Christ.
(♣) In believing that God by his power raised up Christ, whereof we have a sure token in our baptism.
(s) Through faith which cometh from God.

13 (*) (12) And you which were dead in sins, (13) and in the uncircumcision of your flesh, hath he quickened together with him, forgiving (♣) you all *your* trespasses,

(*) Ephesians 2:1 .
(12) Another end of Baptism is, that we which were dead in sin, might obtain free remission of sins and eternal life, through faith in Christ who died for us.
(13) A new argument which lieth in these few words, and it is thus: Uncircumcision was no hindrance to you, why you being justified in Christ should not obtain life therefore you need not circumcision to the argument of salvation.
(♣) Or, us all our.

14 (14) And putting out the (*) (t) (♣) (♣) handwriting of ordinances that was against us, which was contrary to us, he even took it out of the way, and fastened it upon the cross,

(14) He speaketh now more generally against the whole service of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should he that hath obtained remission of all his sins in Christ require those helps of the Law? Secondly, because that if a man do rightly consider those rites, he shall find that they were so many testimonies of our guiltiness, whereby we manifestly witnessed as it were by our own handwriting that we deserved damnation. Therefore did Christ put out that handwriting by his coming, and fastening it to the cross, triumphed over all our enemies, were they never so mighty. Therefore to what end and purpose should we now use those ceremonies, as though we were still guilty of sin, and subject to the tyranny of our enemies.

(*) Ephesians 2:15 .

(t) Abolishing the rites and ceremonies.

(♣) Or, obligation.

(♣) The ceremonies, and rites were as it were a public profession, and handwriting of the miserable state of mankind; for circumcision did declare our natural pollution; the purifying, and washings signified the filth of sin; the sacrifices testified that we were guilty of death, which were all taken away by Christ's death.

15 And hath (*) spoiled the (u) Principalities, and Powers, and hath (x) made a shew of them openly, and hath triumphed over them in the (y) same *cross*.

(*) As Satan and his Angels from whom he hath taken all power.

(u) Satan and his angels.

(x) As a conqueror made by a shew of those captives, and put them to shame.

(y) The cross was as a chariot of triumph. No conqueror could have triumphed so gloriously in his chariot, as Christ did upon the cross.

16 (15) Let no man therefore condemn you in meat and drink, or in respect of a (*) holy day, or of the new moon, or of the Sabbath *days*,

(15) The conclusion: wherein also he nameth certain kinds as the difference of days and meats, and proveth it by a new argument that we are not bound unto them, to wit, because those things were shadows of Christ to come but we possess him now exhibited unto us.

(*) Or, distinction, as to make difference between days.

17 Which are *but* a shadow of things to come; but the (z) body is in Christ.

(z) The body as a thing of substance and pith, he setteth against shadows.

18 (16) (*) Let no man (♣) at his pleasure (♣) bear rule over you by (a) humbleness of mind, and worshipping of Angels, (17) advancing himself in those things which he never saw, (18) (b) rashly puffed up with his fleshly mind,

(16) He disputeth against the first kind of corruptions, and setteth down the worshipping of Angels for an example: which kind of false religion he confuteth, first, this way; because that they which being in such a worship, attribute that unto themselves which is proper only to God, to wit, authority to bind men's consciences with religion although they seem to bring in these things by humbleness of mind.

(*) Matthew 24:4 .

(♣) Meaning that the hypocrites led them at their pleasure into all superstition and error.

(♣) Or, defraud you of your prize.

(a) By a foolish humbleness of mind; for otherwise humbleness is a virtue. For these Angel worshippers blamed such of pride, as would go straight to God, and use no other under means besides Christ.

(17) Secondly, because they rashly thrust upon them for oracles, those things which they neither saw nor heard, but devised of themselves.

(18) Thirdly, because these things have no other ground, whereupon they are built, but only the opinion of men, which please themselves without all measures in their own duties.

(b) Without reason.

19 (19) And holdeth not the (c) head, whereof all the body furnished and knit together by joints and bands, increaseth with the increasing of (d) God.

(19) The fourth argument, which is of great weight, because they spoil Christ of his dignity, who only is sufficient both to nourish, and also to increase his whole body.

(c) Christ.

(d) With the increasing which cometh from God.

20 (20) Wherefore if ye *be* dead with Christ from the ordinances of the world, why, (e) as though ye lived in the world, are ye burdened with traditions?

(20) Now last of all he fighteth against the second kind of corruptions, that is to say, against mere superstitions, invented of men, which partly deceive the simplicity of some with their craftiness, and partly with very foolish superstitions and to be laughed at; as when godliness, remission of sins, or any such like virtue is put in some certain kind of meat and such like things, which the inventors of such rites themselves understand not, because indeed it is not. And he useth an argument taken of comparison. If by the death of Christ who establisheth a new covenant with his blood, you be delivered from those external rites wherewith it pleased the Lord to prepare the world, as it were by certain rudiments to that full knowledge of true religion, why would ye be burdened with traditions. I wrote not what, as though ye were citizens of this world, that is to say, as though ye depended upon this life, and earthly things? Now this is the cause why before verse eight he followed another order than he doeth in the confutation, because he sheweth thereby what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise after which in process of time succeeded gross superstition, against which mischiefs the Lord set at length that service of the Law, which some abused in like sort; but in the confutation he began with the abolishing of the Law service, that he might shew by comparison, that those false services ought much more to be taken away.

(e) As though your felicity stood in these earthly things, and the kingdom of God were not rather spiritual.

21 (21) *As, Touch not, Taste not, Handle not.*

(21) An imitation in the person of these superstitious men, rightly expressing their nature and use of speech.

22 (22) Which all (*) perish with the using, (23) *and are* after the commandments and doctrines of men.

(22) Another argument: The spiritual and inward kingdom of God cannot consist in these outward things, and such as perish with the using.

(*) And appertain nothing to the kingdom of God.

(23) The third argument: Because God is not the author of these traditions, and therefore they do not bind the conscience.

23 (24) Which things have indeed a shew of (f) wisdom, in (g) (*) voluntary religion and humbleness of mind, and in (h) not sparing the body, which are things of no value, *since they pertain* to the (i) filling of the (♣) flesh.

(24) The taking away of an objection. These things have a goodly shew, because men by this means, seem to worship God with a good mind and humble themselves, and neglect the body, which the most part of men curiously pamper up and cherish; but yet notwithstanding the things themselves are of no value, for so much as they pertain not to the things that are spiritual and everlasting, but to the nourishment of the flesh.

(f) Which seem indeed to be some exquisite thing, and so wise devices as though they came from

heaven.

(g) Hence sprang the works of supererogation, as the Papists term them, that is to say, needless works, as though men performed more than is commanded them, which was the beginning and the very ground whereupon Monk's merits were brought in.

(*) Such as men have chosen according to their own fantasy.

(h) A lively description of Monkeny.

(i) Seeing they stand in meat and drink, wherein which the kingdom of God doeth not stand.

♣ They pinch and defraud their body to shew themselves greater hypocrites.

Colossians 3

1 Against earthly exercises, which the false apostles urged, 2 he setteth heavenly; 5 and beginneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular duties which depend on each man's calling.

1 If (1) ye then (2) be (a) (*) risen with Christ, (3) seek those things which are above, where Christ sitteth at the right hand of God.

(1) Another part of this Epistle, wherein he takes occasion by reason of those vain exercises, to shew the duty of a Christian life, which is an ordinary thing with him after he hath once set down the doctrine itself.

(2) Our renewing or new birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountain of all holiness, out of which sundry arms or rivers do afterwards flow.

(a) For if we are partakers of Christ, we are carried as it were into another life, where we shall need neither meat nor drink, for we shall be like unto the Angels.

(*) After that ye have been dead to beggarly ceremonies.

(3) The end and mark which all the duties of Christian life shoot at, is to enter into the kingdom of heaven, and to give ourselves to those things which lead us thither, that is, to true godliness, and not to those outward and corporal things.

2 Set your affections on things which are above, *and* not on things which (*) are on the (b) earth.

(*) Which either serve but for a time, or else are invented by men.

(b) So he calleth that shew of religion, which he spake of in the former Chapter.

3 (4) For ye are (*) dead, (5) and your life is hid with Christ in God.

(4) A reason taken of the efficient causes and others: you are dead as touching to the flesh, that is, touching to the old nature which seeketh after all transitory things, and on the other side, you have begun to live according to the Spirit, therefore give yourselves to spiritual and heavenly, and not to carnal and earthly things.

(*) With Christ.

(5) The taking away of an objection: whiles we are yet in this world, we are subject to many miseries of this life, so that the life that is in us, is as it were hidden; yet notwithstanding we have the beginnings of life and glory, the accomplishment whereof which lieth now in Christ's and in God's hand, shall be assuredly and manifestly performed in the glorious coming of the Lord.

4 When Christ which is our life, shall appear, then shall ye also appear with him in glory.

5 (6) (*) (♣) Mortify therefore your (c) members which are on the earth, fornication, uncleanness, the inordinate affection, evil concupiscence, and covetousness which is idolatry.

(6) Let not your dead nature be any more effectual in you, but let your living nature be effectual. Now the force of nature is known by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spiritual, live. And he reckoneth up a great long scroll of vices, and their contrary virtues.

(*) Ephesians 5:3 .

(♣) Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the Spirit, and not in the flesh.

(c) The motions and lusts that are in us, are in this place very properly called members, because that the reason and will of man is corrupted, doeth use them as the body doeth his members.

6 For the which things' sake the wrath of God (d) cometh on the children of disobedience.

(d) Useth to come.

7 Wherein ye also walked once, when ye lived in them.

8 (*) But now put ye away even all these things, wrath, anger, maliciousness, cursed speaking, filthy speaking, out of your mouth.

(*) Romans 6:4; Ephesians 4:25; Hebrews 12:2; 1 Peter 2:1; 1 Peter 4:1 .

9 Lie not one to another, (7) seeing that ye have put off the old man with his works,

(7) A definition of our new birth taken from the parts thereof, which are the putting off of the old man, that is to say, of the wickedness which is in us by nature, and the restoring, and repairing of the new man, that is to say, of pureness which is given us by grace, but both of them are but begun in us in this present life, and by certain degrees finished, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

10 And have put on the new, (8) which is renewed in (e) knowledge (*) after the image of him that created him,

(8) Newness of life consisteth in knowledge, which transformeth man to the image of God his maker, that is to say, to the sincerity and pureness of the whole soul.

(*) Genesis 1:26; Genesis 5:1; Genesis 9:6 .

(e) He speaketh of an effectual knowledge.

11 (9) Where is neither Grecian nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, free; but Christ is all, and in all things.

(9) He telleth them again, that the Gospel doeth not respect those external things, but true justification and sanctification in Christ only, which have many fruits, as he reckoneth them up here; but he commendeth two things especially, to wit, godly concord, and continual study of God's word.

12 (*) Now therefore as the elect of God, (♣) holy and beloved, (f) put on the (g) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

(*) Ephesians 6:11 .

(♣) He sheweth what fruits are in them that are dead to the world and are risen again with Christ.

(f) So put on, that you never put off.

(g) Those most tender affections of exceeding compassion.

13 Forbearing one another, and forgiving one another, if any man have a quarrel to another; even as Christ forgave you, even so do ye.

14 And above all these things *put on* love, which is the (h) bond of perfectness.

(h) Which bindeth and knitteth together all the duties that pass from man to men.

15 And let the peace of God (i) (*) rule in your hearts, to the which ye are called in (k) one body, and be ye (♣) thankful.

(i) Rule and govern all things.

(*) Let it guide all your doings.

(k) You are joined together into one body through God's goodness, so that you might help one another as fellow members.

(♣) Or, amiable, or gracious.

16 Let the (♣) word of Christ dwell in you plenteously in all wisdom, teaching and admonishing your own selves, in (l) (♣) psalms, and hymns, and spiritual songs, singing with a (*) (♠) grace in your hearts to the Lord.

(♣) The doctrine of the Gospel.

(l) By Psalms he meaneth all godly songs, which were written upon divers occasions, and by hymns, all such as contain the praise of God, and by spiritual songs, other more peculiar and artificial songs which were also in praise of God, but they were made fuller of music.

(♣) Psalms properly contain complainings to God, narrations, and expostulations; hymns, only thanksgiving; songs contain praises, and thanksgiving, but not so largely and amply, as hymns do.

(*) Ephesians 4:29 .

(♠) Or, thanksgiving.

17 (*) And whatsoever ye shall do, in word or deed, *do* all in the (m) Name of the Lord Jesus, giving thanks to God even the Father by him.

(*) 1 Corinthians 10:31 .

(m) Call upon the name of Christ, when you do it, do it to Christ's praise and glory.

18 ¶ (*) (10) Wives, submit yourselves unto your husbands, as it is (n) comely in the Lord.

(*) Ephesians 5:22 .

(10) He goeth from precepts which concern the whole civil life of man, to precepts pertaining to every man's family, and requireth of wives, subjection in the Lord.
(n) For those wives do not well, that do not set God in Christ before them in their love; but this Philosophy knoweth not.

19 (*) (11) Husbands, love your wives, and be not bitter unto them.

(*) 1 Peter 3:1 .
(11) He requireth of husbands, that they love their wives, and use them gently.

20 ¶ (*) (12) Children, obey your parents in (o) all things, for that is well pleasing unto the Lord.

(*) Ephesians 6:1 .
(12) He requireth of children, that according to God's commandment they be obedient to their parents.
(o) In the Lord; and so it is expounded in Ephesians 6:1 .

21 (13) Fathers, (*) provoke not your children to anger, lest they be discouraged.

(13) Of parents, that they are gentle towards their children.
(*) By much rigor.

22 ¶ (14) (*) Servants, be obedient unto them that are *your* masters according to the flesh, in all things, not with eye service as men pleasers, but in singleness of heart, fearing God.

(14) Of servants that fearing God himself to whom their obedience is acceptable, they reverently, faithfully, and from the heart, obey their masters.
(*) Ephesians 6:5; Titus 2:9; 1 Peter 2:8 .

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men,

24 Knowing that of the Lord ye shall receive the (p) reward of the inheritance, for ye serve the Lord Christ.

(p) For that which you shall have duly obeyed your masters, the time shall come, that you shall be made from sons to servants, and then shall you know this of a surety, which shall be when you are made partakers of the heavenly inheritance.

25 (15) But he (♣) that doeth wrong, shall receive for the wrong that he hath done, and there is no (*) (♣) respect of persons.

(15) He requireth of masters, that being mindful how that they themselves also shall render an account before that heavenly Lord and Master, which will revenge wrongful doings without any respect of masters or servants, they shew themselves just and upright with equity, unto their servants.
(♣) The cruel master.
(*) Deuteronomy 10:17; Romans 2:11; Galatians 2:6; Ephesians 6:9 .
(♣) Whether he be master or servant.

Colossians 4

2 He returneth to general exhortations, 3 touching prayer and gracious speech, 7 and so endeth with greetings and commendations.

1 Ye masters, do unto your servants, that which is just, and equal, knowing that ye also have a master in heaven.

2 (1) (*) (2) Continue in prayer, and watch in the same with thanksgiving,

(1) He addeth certain general exhortations, and at length endeth his Epistle with divers familiar and godly salutations.

(*) Luke 18:1; 1 Thessalonians 5:17; .

(2) Prayers must be continual and earnest.

3 (3) (*) Praying also for us, that God may open unto us the (a) door of utterance, to speak the mystery of Christ, wherefore I am also in bonds,

(3) Such as minister the word, must especially be commended to the prayers of the Church.

(*) Ephesians 6:18; 2 Thessalonians 3:1 .

(a) An open and free mouth to preach the Gospel.

4 That I may utter it, as it becometh me to speak.

5 ¶ (4) (*) Walk (b) (♣) wisely toward them that are without, and (♣) redeem the (c) time.

(4) In all parts of our life, we ought to have good consideration even of them which are without the Church.

(*) Ephesians 5:15 .

(b) Advisedly and circumspectly.

(♣) To the commodity of your neighbors.

(♣) Bestow the time well, which the malice of men everywhere plucketh from you and causeth you to abuse it.

(c) Seek occasion to win them, although you lose your own by it.

6 (5) Let your speech be (d) gracious always, and powdered with (e) (*) salt, that ye may know how to answer every man.

(5) Our speech and talk must be applied to the profit of the hearers.

(d) Framed to the profit of your neighbor.

(e) Against this is set filthy communication, as in Ephesians 4:29 .

(*) Pertaining to edification, and mixed with no vanity.

7 ¶ Tychicus *our* beloved brother and faithful minister, and fellow servant in the Lord, shall declare unto you my whole state;

8 Whom I have sent unto you for the same purpose that he might know your state, and might comfort your hearts,

9 (*) With Onesimus a faithful and a beloved brother, who is one of you. They shall shew you of all things here.

(*) Philemon 1:10 .

10 Aristarchus my prison fellow saluteth you, and Marcus, Barnabas' cousin (touching whom ye received commandments; if he come unto you, receive him.)

11 And Jesus which is called Justus, which are of the circumcision. These (f) (*) only are my workfellows unto the (g) kingdom of God, which have been unto my consolation.

(f) Hence, Peter was not at that time at Rome.

(*) If they only did help him to preach the Gospel at Rome, where was Peter? Or those five and twenty years that they feigned he abode at Rome?

(g) In the Gospel.

12 Epaphras the servant of Christ, which is one of you, saluteth you, and always striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and for them of Laodicea, and them of Hierapolis.

14 (*) Luke the beloved physician greeteth you, and Demas.

(*) 2 Timothy 4:11 .

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise read the Epistle (*) *written* from Laodicea.

(*) Either to Paul, or else which they would write as an answer to this epistle sent to the Colossians.

17 And say to Archippus, Take heed to the ministry, that thou hast received in the Lord, that thou fulfill it.

18 The salutation by the hand of me Paul. Remember my bands. Grace *be* with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

The First Epistle Of Paul To The Thessalonians

The Argument

After that the Thessalonians had been well instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet Paul (as most careful for them) sent Timothy to strengthen them, who sown after admonishing him of their estate, gave occasion to the Apostle to confirm them by divers arguments to be constant in faith, and to suffer whatsoever God calleth them unto for the testimony of the Gospel, exhorting them to declare by their godly living the purity of their religion. And as the Church can never be so purged, that some cockle remain not among the wheat, so there were among them wicked men, which by moving vain and curious questions to overthrow their faith, taught falsely, as touching the point of the resurrection from the dead; whereof he briefly instructeth them what to think, earnestly forbidding them to seek curiously to know the times, willing them rather to watch lest the sudden coming of Christ come upon them at unawares; and so after certain exhortations, and his commendations to the brethren, he endeth.

<i>1 Thessalonians 1.....</i>	<i>2</i>
<i>1 Thessalonians 2.....</i>	<i>3</i>
<i>1 Thessalonians 3.....</i>	<i>7</i>
<i>1 Thessalonians 4.....</i>	<i>8</i>
<i>1 Thessalonians 5.....</i>	<i>11</i>

1 Thessalonians 1

1 *He therefore beginneth with thanksgiving, 4 to put them in mind that whatsoever was praiseworthy in them, it came of God's goodness; 8 and that they are examples unto others.*

1 Paul, and Silvanus, and Timothy, unto the Church of the Thessalonians, *which is in* (*) God the Father, and in the Lord Jesus Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

(*) For there is no Church which is not joined together in God.

2 (1) (*) We give God thanks always for you all, making (♣) mention of you in our prayers

(1) An example of a right Christian rejoicing, whereby also we learn, that such as have great gifts in them are in two sorts bridled, to wit, if they consider that they have received all from God, and that continuance must be desired at his hands, whereunto also the whole Epistle exhorteth the Thessalonians.

(*) 2 Thessalonians 1:3 .

(♣) Philippians 1:3 .

3 (2) Without ceasing, remembering your (*) effectual faith, and (♣) diligent love, and the patience of *your* hope in our Lord Jesus Christ, in the sight of God even our Father,

(2) He commendeth them for three special gifts: effectual faith, continual love, and patient hope; to the end they might be ashamed being endued with such excellent gifts, not to continue in God's election.

(*) Which declareth itself by most lively fruits.

(♣) Whereby you declared yourselves most ready and painful to help the poor.

4 Knowing, beloved brethren, that ye are (a) elect of God.

(a) Word for word, that your election is of God.

5 (3) For our (*) Gospel was not unto you in word only, but also in power, and in the holy Ghost, and in (b) much assurance, as ye know after what manner we were among you for your sakes.

(3) Another reason why they ought in no wise start back but continue to the end, because they cannot doubt of his doctrine which hath been so many ways confirmed unto them, even from heaven as they themselves did well knew.

(*) The effectual preaching of the Gospel is an evident token of our election.

(b) Paul sheweth by two things, that there followed very great fruits of his preaching, to wit, by these gifts of the holy Ghost, and that certain assurance which was thoroughly settled in their minds, as appeared by their willing bearing of the cross.

6 (4) And ye became followers of us, and of the Lord, and received the word in much affliction, with (c) (*) joy of the holy Ghost,

(4) Another reason, because even to that day, they embraced the Gospel with great cheerfulness, insomuch that they were an example to all their neighbors; so that it should be more shame to them to faint in the mid-race.

(c) With joy which cometh from the holy Ghost.

(*) To believe, and to be fully persuaded to have the gifts of the holy Ghost, and joyfully to suffer for Christ's sake, are most certain signs of our election.

7 So that ye were as (*) examples to all that believe in Macedonia and in Achaia.

(*) Or, patterns.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia only, but your faith also which is toward God, spread abroad in all quarters, that we need not to speak anything.

9 For (d) (*) they themselves shew of us what manner of entering in we had unto you, (5) and how ye turned to God from idols, to serve the (♣) living and true God,

(d) All the believers.

(*) To wit, all the faithful.

(5) It is no true conversion to forsake idols, unless a man therewithal worship the true and living God in Christ the only redeemer.

(♣) For idols are dead things and only feigned fantasies.

10 And to look for his Son from heaven, whom he raised from the dead, *even* Jesus which delivereth us from (e) the (*) wrath to come.

(e) This word (That) is not put here without cause; and by (Wrath) is meant that revenge and punishment, wherewith the Lord will judge the world at length in his terrible wrath.

(*) Which he shall execute upon the wicked.

1 Thessalonians 2

1 He declareth how faithfully he preacheth the Gospel unto them, 5 seeking neither gain, 6 nor praise of men; 10 and he proveth the same by their testimony; 14 that they did courageously bear persecution of their countrymen; 17 that he desireth very much to see them.

1 For (1) ye yourselves know, brethren, that our entrance in unto you was not in (*) vain,

(1) That which he touched before shortly concerning his Apostleship, he handleth now more at large, and to that end and purpose which we spake of.

(*) Not in outward shew and in pomp, but in travel and in the fear of God.

2 (2) But even after that we had suffered before, and were shamefully entreated at (*) Philippi, (as ye know) we were bold in (a) our God, to speak unto you the Gospel of God with much striving.

(2) The virtues of a true Pastor are freely, and without fear to preach the Gospel, even in the midst of dangers.

(*) Acts 16:12 .

(a) Through God his gracious help.

3 (3) For our exhortation was not by deceit, nor (b) by uncleanness, nor by guile.

(3) To teach pure doctrine faithfully and with a pure heart.

(b) By any wicked and naughty kind of dealing.

4 (4) But as we were (c) allowed of God, that the Gospel should be committed unto us, so we speak, not as they that (*) please men, but God, which (d) trieth our hearts.

(4) To approve his conscience to God, being free from all flattery and covetousness.

(c) Seeing there is this difference between the judgments of God and the judgments of men, that when men choose, they respect the qualities of those things which stand before them, but God findeth the reason of his counsel only in himself, it followeth, that seeing we are not able to think a good thought, that whomsoever he first chooseth to those holy callings, he maketh them able, and doeth not find them able. And therefore in that we are allowed of God, it hangeth upon his mercy.

(*) Which declareth a naughty conscience.

(d) Which liketh and alloweth of them.

5 Neither yet did we ever use flattering words, as ye know, nor colored covetousness, God is record.

6 (5) Neither sought we praise of men, neither of you, nor of others, when we might have been (e) (*) chargeable, as the Apostles of Christ.

(5) To submit himself even to the basest, to win them, and eschew all pride.

(e) When I might lawfully have lived upon the expenses of the Church.

(*) Or, in authority.

7 But we were (f) gentle among you, even as a (*) nurse cherisheth her children.

(f) We were rough, but easy, and gentle, as a nurse that is neither ambitious nor covetous, but taketh all pains as patiently, as if she were a mother.

(*) He humbled himself to support all things without all respect of lucre; even as the tender mother which nurseth her children, and thinketh no office to vile for her children's sake.

8 (6) Thus being affectioned toward you, our good will was to have dealt unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

(6) To have the flock that is committed unto him in more estimation, than his own life.

9 (7) For ye remember, brethren, (*) our labor and travail, for we labored day and night, because we would not be chargeable unto any of you, and preached unto you the Gospel of God.

(7) To depart with his own right rather than to be chargeable to his sheep.
(*) Acts 20:34; 1 Corinthians 4:12; 2 Thessalonians 3:8 .

10 (8) Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among (*) you that believe.

(8) To excel others in the example of a godly life.
(*) For it is not possible to avoid the reproaches of the wicked, which ever hate good doings.

11 (9) As ye know how that we exhorted you, and comforted, and besought every one of you, (as a father his children.)

(9) To exhort and comfort with a fatherly mind and affection.

12 (10) That ye (*) would walk worthy of God, who hath called you unto his kingdom and glory.

(10) To exhort all men diligently and earnestly to lead a godly life.
(*) Ephesians 4:1; Philippians 1:17; Colossians 1:10 .

13 (11) For this cause also thank we God without ceasing, that when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is indeed the word of God, which also worketh in you that believe.

(11) Having approved his ministry, he commendeth again (to that end and purpose that I spake of) the cheerfulness of the Thessalonians, which was answerable to his diligence in preaching, and their manly patience.

14 (12) For brethren, ye are become followers of the Churches of God, which in Judea are in (g) (*) Christ Jesus, because ye have also suffered the same things of your own (h) countrymen, even as they *have* of the Jews,

(12) He confirmeth them in their afflictions which they suffered of their own people, because they were afflicted of their own countrymen; which came as well (saith he) to the Churches of the Jews, as to them; and therefore they ought to take it in good part.

(g) Which Christ hath gathered together.

(*) In his Name and under his protection.

(h) Even of them which are of the same country, and the same town that you are of.

15 (13) Who both killed the Lord Jesus and their own Prophets, and have persecuted us, (14) and God they please not, and are contrary (*) to (i) all men,

(13) He preventeth an offence which might be taken, for that the Jews especially above all others persecuted the Gospel. That is no new thing, saith he, seeing that they slew Christ himself and his

Prophets, and have banished me also.

(14) He foretelleth the utter destruction of the Jews, lest any man should be moved by their rebellion.

(*) And would hinder all men from their salvation.

(i) For the Jews would neither enter into the kingdom of God themselves, nor allow others to enter in.

16 And forbid us to preach unto the Gentiles, that they might be saved, to (k) (*) fulfill their sins always, for the (l) wrath of God is (♣) come on them to the utmost.

(k) Until the wickedness of theirs which they have by inheritance as it were of their fathers, be grown so great, that the measure of their iniquity being filled, God may come forth to wrath.

(*) And heap up the measure, Matthew 13:32 .

(l) The judgments of God being angry, which indeed appeared shortly after in the destruction of the city of Jerusalem, whither many resorted even out of divers provinces, when it was besieged.

(♣) He meaneth not this of all the Jews in general; but of certain of them particularly which ceased not after they had put Christ to death, to persecute his word, and his ministers.

17 (15) For as much, brethren, as we (m) were kept from you for a season, concerning sight, but not in the heart, we (*) enforced the more to see your face with great desire.

(15) He meeteth with an objection, why he came not to them straightways being in so great misery, I desired oftentimes (saith he) and it lay not in me, but Satan hindered my endeavors, and therefore I sent Timothy my faithful companion unto you, because you are most dear to me.

(m) Were kept asunder from you, and as it were orphans.

(*) Romans 1:11 .

18 Therefore we would have come unto you (I Paul, at least once or twice) but Satan hindered us.

19 For what is our hope or joy, or crown of rejoicing? Are (*) not even you it in the presence of our Lord Jesus Christ at his coming?

(*) Therefore I could not forget you, except I would forget myself.

20 Yea, ye are our glory and joy.

1 Thessalonians 3

1 To shew his affection towards them, he sendeth Timothy unto them; 6 He is so moved by the report of their prosperous state, 9 that he cannot give sufficient thanks, 11 and therefore he breaketh out into prayer.

1 Wherefore since we could no longer forbear, we thought it good to remain at Athens (*) alone,

(*) Rather seeking your commodity, then mine own in sending of Timothy to you.

2 (*) And have sent Timothy our brother and minister of God, and our laborfellow in the Gospel of Christ, to stablsh you, and to comfort you touching your faith,

(*) Acts 16:1 .

3 That no man should be moved with these afflictions; (1) for ye yourselves know, that we are appointed thereunto.

(1) The will of God, who calleth his on this condition, to bring them to glory by affliction, is a most sure remedy against all afflictions.

4 For verily when we were with you, we told you before that we should suffer tribulations, even as it came to pass, and ye know it.

5 Even for this cause, when (♣) I could no longer forbear, I sent *him* that I might know of your faith, lest the (*) tempter had tempted you in any sort, and that our labor had been in vain.

(♣) His great affection toward the final flock.

(*) Meaning Satan.

6 (2) But now lately when Timothy came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us always, desiring to see us, as we also *do* you,

(2) Because they have hitherto gone so well forward, he exhorteth them again to make an end of the rest of the journey, seeing that therein also they shall do him their Apostle a great pleasure.

7 Therefore, brethren, we had consolation in you, in all our affliction and necessity through your faith.

8 For now are we (a) (*) alive, if ye (♣) stand fast in the Lord.

(a) For now you cannot otherwise think me safe and in good case, unless you go forward in religion and faith.

(*) If ye remain constant in faith and true doctrine, I shall think that all mine afflictions be so many pleasures, and shall be restored from death to life.

(♣) If you persevere in faith.

9 For what thanks can we recompense to God again for you, for all the joy wherewith we rejoyce for your sakes before our God,

10 Night and day, (*) praying exceedingly that we might see your face, and might (b) (♣) accomplish that which is lacking in your faith?

(*) Romans 1:10; Romans 15:23 .

(b) Paul was constrained through the importunate dealing of the enemies to leave the building which he had scarce begun; and for that cause he had left Silas and Timothy in Macedonia, and when Timothy came to Athens to him, he sent him back again straightways. So that he desireth to see the Thessalonians, that he may thereby thoroughly accomplish their faith and religion, that was as yet imperfect.

(♣) We must daily grow from faith to faith.

11 Now God himself, even our Father, and our Lord Jesus Christ, guide our journey unto you,

12 (3) And the Lord increase you, and make you abound in love one toward another, and toward all men, even as we *do* toward you;

(3) Another part of the Epistle, wherein he speaketh of the duties of a Christian life. And he sheweth that the perfection of a Christian life consisteth in two things, to wit, in charity toward all men, and inward purity of the heart, the accomplishment whereof notwithstanding is deferred to the next coming of Christ, who will then perfect his work by the same grace, wherewith he begun it in us.

13 (*) To make your hearts stable and unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his Saints.

(*) 1 Thessalonians 5:23; 1 Corinthians 1:8 .

1 Thessalonians 4

1 He exhorteth them 3 to holiness, 9 and brotherly love, 13 He forbiddeth them to sorrow after to manner the infidels. 15 He setteth out the history of our resurrection.

1 And (1) furthermore we beseech you, brethren, and exhort you in the Lord Jesus, that (*) ye (a) increase more and more, as ye have received of us, how ye ought to walk, and to please God.

(1) Divers exhortations, the ground whereof is this, to be mindful of those things which they have heard of the Apostle.
(*) And as it were, ever come yourselves.
(a) That you labor to excel more and more, and daily pass yourselves.

2 For ye know what (*) commandments we gave you by the Lord Jesus.

(*) The Greek word signified such commandments as one receiveth from some man to give them in his name to others.

3 (*) (2) For this is the will of God *even* your (b) sanctification, (♣) *and* that ye should abstain from fornication,

(*) Romans 12:2; Ephesians 5:17 .
(2) This is the sum of those things, which he delivered them, to dedicate themselves wholly to God. And he condemneth plainly all filthiness through lust, because it is altogether contrary to the will of God.
(b) Look at John 17:17 .
(♣) That is, that you should dedicate yourselves wholly unto God.

4 (3) That everyone of you should know, how to possess his (*) vessel in holiness and honor,

(3) Another reason, because it defileth the body.
(*) That is, his body which is profaned by such filthiness.

5 (4) *And* not in the lust of concupiscence, even as the Gentiles which know not God;

(4) The third, because the Saints are discerned from them which know not God, by honesty and purity.

6 (*) (5) That no man oppress or defraud his brother in any matter, for the Lord is avenger of all such things, as we also have told you before time, and testified.

(*) 1 Corinthians 6:8 .
(5) Secondly, he reprehendeth all violent oppression, and immoderate desire, and sheweth most severely as the Prophet of God, that God will revenge such wickedness.

7 (*) For God hath not called us unto uncleanness, but unto holiness.

(*) 1 Corinthians 1:2 .

8 He therefore that (c) despiseth (♣) *these things*, despiseth not man, but God who hath even given (*) you his holy Spirit.

(c) These commandments which I gave you.
(♣) By these precepts of godly life it appeareth what were the commandments which Paul gave unto them.
(*) 1 Corinthians 7:40 .

9 (6) But as touching brotherly love, ye need not that I write unto you, (*) for ye are taught of God to love one another.

(6) Thirdly, he requireth a ready mind to all manner of lovingkindness, and exhorteth them to profit more and more in that virtue.

(*) John 13:34; John 15:12; 1 John 2:8; 1 John 4:21 .

10 Yea, and that thing verily ye do unto all the brethren, which are throughout all Macedonia; but we beseech you, brethren, that ye increase more and more,

11 (7) And that ye study to be quiet, and to meddle with your own business, (8) and to work with your (*) own hands, as we commanded you,

(7) He condemneth unquiet brains, and such as are curious in matters which appertain not unto them.

(8) He rebuketh idleness and slothfulness, which vices whosoever are given unto, fall into other wickedness, to the great offence of the Church.

(*) And not be idle.

12 That ye may behave yourselves honestly toward them that (*) are without, and that nothing be (♣) lacking unto you.

(*) As strangers and infidels.

(♣) But that ye may be able by your diligence to supply your want and necessity.

13 ¶ (9) I would not, brethren, have you ignorant (10) concerning them (11) which are asleep, that ye (*) sorrow not even as others which have no hope.

(9) The third part of the Epistle, which is interlaced among the former exhortations (which he returneth unto afterwards), wherein he speaketh of mourning for the dead, and the manner of the resurrection, and of the latter day.

(10) We must take heed that we do not immoderately bewail the dead, that is, as they used to do which think that they are utterly perished.

(11) A confirmation: for death is but a sleep of the body (for he speaketh of the faithful) until the Lord cometh.

(*) He doeth not condemn all kind of sorrow, but that which proceedeth of infidelity.

14 (12) For if we believe that Jesus is dead, and is risen, even so them which sleep in (d) (*) Jesus, will God (e) (♣) bring with him.

(12) A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the virtue of God.

(d) They die in Christ, which continue in faith, whereby they are grafted into Christ, even to the last gasp.

(*) Or, have continued in the faith of Christ.

(e) Will call their bodies out of their graves, and join their souls to them again.

(♣) By raising their bodies out of the grave.

15 (13) For this say we unto you by the (f) word of the Lord, (*) that (g) we which live, and are remaining in the coming of the Lord, shall not prevent them which sleep.

(13) The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep, at the sound of the trumpet of God; Christ himself shall descend from heaven. The Saints (for he speaketh properly of them) which shall then be found alive together with the dead which shall rise, shall be taken up into the clouds to meet the Lord, and shall be in perpetual glory with him.
(f) In the Name of the Lord, as though he himself speak unto you.
(*) 1 Corinthians 15:23 .
(g) He speaketh of these things, as though he should be one of those whom the Lord shall find alive at his coming, because that time is uncertain, and therefore every one of us ought to be in such a readiness, as if the Lord were coming at every moment.

16 For the Lord himself shall descend from heaven with a (h) shout, *and* with the voice of the Archangel, and (*) with the trumpet of God, and the dead in Christ shall rise first;

(h) The word which the Apostle useth here, signifieth properly that encouragement which mariners use one to another, when they altogether with one shout, put forth their oars and row together.
(*) Matthew 24:31; 1 Corinthians 15:52 .

17 Then shall (*) we which live and remain, be (i) (♣) caught up with them also in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

(*) Meaning them which shall be found alive.
(i) Suddenly and in the twinkling of an eye.
(♣) In this sudden taking up there shall be a kind of mutation of the qualities of our bodies which shall be as a kind of death.

18 Wherefore, comfort yourselves one another with these words.

1 Thessalonians 5

1 Condemning the curious searching for the seasons of Christ's coming, 6 he warneth them to be ready daily to receive him; 11 And so giveth them sundry good lessons.

1 But (1) of the (*) times and (a) seasons, brethren, ye have no need that I write unto you.

(1) The day that God hath appointed for his judgment, we know not. But this is sure, that it shall come upon men when they look for nothing less.
(*) So much the more we ought to beware of all dreams and fantasies of men which weary themselves and others in searching our curiously the time that the Lord shall appear, alleging for themselves a

vain prophecy, and most falsely ascribed to Elijah that 2000 years before the Law, 2000 years under the Law and 2000 years after the Law the world shall endure.
(a) Look at Acts 1:7 .

2 For ye yourselves know perfectly, that the (*) day of the Lord shall come, even as a thief in the night.

(*) Matthew 24:44; 2 Peter 3:10; Revelation 3:3; Revelation 16:15 .

3 For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the (*) travail upon a woman with child, and they shall not escape.

(*) That is, suddenly and unlooked for.

4 (2) But ye, brethren, are not in darkness, that that day shall come on you, as *it were* a thief.

(2) Returning to exhortations he warneth us which are lightened with the knowledge of God, that it is our duties not to live securely in deliciousness, lest we be suddenly taken in a dead sleep in pleasures, but contrariwise to have an eye to the Lord, and not suffer ourselves to be oppressed with the cares of this world, for that is meet for the darkness of the night, and this for the light.

5 Ye are all the children of light, and the children of the day; we are not of the night, neither of darkness.

6 Therefore let us not (*) sleep as do others, but let us (♣) watch and be sober.

(*) Here sleep is taken for contempt of salvation, when men continue in sins and will not awake to godliness.

(♣) And not be overcome with the cares of the world.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 (3) But let us which are of the (♣) day, be sober, (*) putting on the breastplate of faith and love, and of the hope of salvation for a helmet.

(3) We must fight with faith and hope, much less ought we lie carelessly snoring.

(♣) That is, lightened by the Gospel.

(*) Isaiah 59:17; Ephesians 6:17 .

9 (4) For God hath not appointed us unto wrath, but to obtain salvation by the means of our Lord Jesus Christ,

(4) He pricketh us forward by seeing most certain hope of victory before us.

10 (5) Which died for us, that whether we wake or (*) sleep, we should live together with him.

(5) The death of Christ is a pledge of our victory, for therefore he died, that we might be partakers of his life or virtue, yea even while we live here.
(*) Here it is taken only to die, and is meant of the faithful.

11 (6) Wherefore exhort one another, and edify one another, even as ye do.

(6) We must not only watch ourselves, but we are also bound to stir up and to confirm one another.

12 (7) Now we beseech you, brethren, that ye (b) know them which labor among you, and are over you in the (c) Lord, and (*) admonish you,

(7) We must have great consideration of them which are appointed to the ministry of the word, and the government of the Church of God, and do their duty.
(b) That you acknowledge and take them for such as they are, that is to say, men worthy to be greatly accounted of among you.
(c) In those things which pertain to God's service; so is the Ecclesiastical function distinguished from civil authority, and true shepherds from wolves.
(*) As the flock is bound to love the shepherd, so is it his duty to teach them and exhort them in true religion.

13 That ye have them in singular love for (d) (*) their work's sake. (8) Be at peace among yourselves.

(d) So then, where this cause ceaseth, there must the honor cease.
(*) Where this cause ceaseth, that they work not; the honor also ceaseth, and they must be expelled as wolves out of the flock.
(8) The maintenance of mutual concord is especially to be looked unto.

14 (9) We desire you, brethren, admonish them that are (e) unruly, comfort the feeble-minded, bear with the weak, be patient toward all men.

(9) We must have consideration of every man, and as the disease is, so must the remedy be used.
(e) That keep not their rank or standing.

15 (10) (*) See that none recompense evil for evil unto any man, but ever follow that which is good, both toward yourselves, and toward all men.

(10) Charity ought not to be overcome with any injuries.
(*) Proverbs 17:13; Proverbs 20:22; Matthew 5:39; Romans 12:17; 1 Peter 3:9 .

16 (11) (*) Rejoice evermore.

(11) A quiet and appeased mind is nourished with continual prayers, respecting the will of God.
(*) Have a quiet mind and conscience in Christ which shall make you rejoice in the midst of sorrows, Romans 5:3; 2 Corinthians 6:10 .

17 (*) Pray continually.

(*) Luke 18:1 .

18 In all things give thanks; for this is the (f) will of God in Christ Jesus toward you.

(f) An acceptable thing to God, and such as he liketh well of.

19 (12) Quench not the (*) Spirit.

(12) The sparks of the Spirit of God that are kindled in us, are nourished by daily hearing the word of God; but true doctrine must be diligently distinguished from false.

(*) God that hath given his Spirit to his elect, will never suffer it to be quenched, but hath revealed by what means it may be maintained, that is, by such exhortations as these, and by continual increase in godliness.

20 Despise not (g) prophesying.

(g) The expounding of the word of God.

21 Try all things, *and* keep that which is good.

22 (13) Abstain from all (h) appearance of evil.

(13) A general conclusion, that we waiting for the coming of Christ, do give ourselves to pureness both in mind, will, and body, through the grace and strength of the Spirit of God.

(h) Whatsoever hath but the very shew of evil, abstain from it.

23 Now the very God of peace (i) sanctify you throughout; and *I pray God* that your (*) whole spirit and soul and body, may be kept blameless unto the coming of our Lord Jesus Christ.

(i) Separate you from the world, and make you holy to himself through his Spirit, in Christ in whom only you shall attain unto that true peace.

(*) Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soul, that is, his understanding and will, covet nothing; neither his body doeth execute anything contrary to the will of God.

24 (14) (*) (k) Faithful *is he* which calleth you, which will also (l) do it.

(14) The good will and power of God is a sure confirmation against all difficulties, whereof we have a sure witness in our vocation.

(*) 1 Corinthians 1:9 .

(k) Always one and ever like himself, who performeth indeed whatsoever he promiseth; and an effectual calling is nothing else but a right declaring and true setting forth of God's will; and therefore the salvation of the elect, is safe and sure.

(l) Who will also make you perfect.

25 (15) Brethren, pray for us.

(15) The last part of the Epistle, wherein with most weighty charge, he commendeth both himself and this Epistle unto them.

26 Greet all the brethren with a holy kiss.

27 I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

28 The grace of our Lord Jesus Christ *be* with you, Amen.

The first Epistle unto the Thessalonians written from Athens.

The Second Epistle Of Paul To The Thessalonians

The Argument

Lest the Thessalonians should think that Paul neglected them, because he went to other places, rather than come to them, he writeth unto them and exhorteth them to patience and other fruits of faith, neither to be moved with that vain opinion of such as taught that the coming of Christ was at hand, for as much as before that day there should be a falling away from the true religion, even by a great part of the world, and that Antichrist should reign in the Temple of God; finally commending himself to their prayers, and encouraging them to constancy, he willet them to correct such sharply, as live idly of other men's labors, whom, if they do not obey his admonitions, he commandeth to excommunicate.

<i>2 Thessalonians 1.....</i>	<i>2</i>
<i>2 Thessalonians 2.....</i>	<i>4</i>
<i>2 Thessalonians 3.....</i>	<i>7</i>

2 Thessalonians 1

3 *He commendeth the increase of faith and charity, 4 and the patience of the Thessalonians; 6 And describing God's vengeance against such as oppress the godly, 10 he teacheth the godly to wait for the last judgment.*

1 Paul and Silvanus, and Timothy, unto the Church of the Thessalonians, *which is in God our Father, and in the Lord Jesus Christ:*

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 (*) (1) We ought to thank God always for you, brethren, as it is meet, because that your faith (a) groweth exceedingly, and the love of every one of you toward another, aboundeth,

(*) 1 Thessalonians 1:3 .

(1) The first part of the Epistle, wherein he rejoiceth that through the grace of God, they have manfully sustained all the assaults of their enemies; wherein this he confirmeth them, moreover shewing with what gifts they must chiefly fight, to wit, with faith and charity, which must daily increase.

(a) That whereas it grew up before, it doeth also receive some increase every day more and more.

4 So that we ourselves rejoyce of you in the Churches of God, because of your (*) patience and faith in all your persecutions and tribulations that ye suffer;

(*) Which proceedeth of your faith as a most notable fruit.

5 (*) (2) *Which* is a manifest (♣) token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for the which ye also suffer.

(*) Jude 1:6 .

(2) He openeth the fountain of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousness' sake, we may behold as it were in a glass the testimony of that judgment to come, and the end therefore most acceptable to us, and most sharp to his enemies.

(♣) The faithful by their afflictions see, as in a clear glass the end of God's just judgment when as they shall reign with Christ which have suffered with him, and the wicked shall feel his extreme wrath and vengeance.

6 (3) For it is a righteous thing with God, to recompense tribulation to them that trouble you,

(3) A proof: God is just, therefore he will worthily punish the unjust, and will do away the miseries of his people.

7 And to you which are troubled, rest (4) with us, (*) (5) when the Lord Jesus shall shew himself from heaven with his (♣) mighty Angels,

(4) He confirmeth them also along the way, by this means, that the condition both of this present state and the state to come, is common to him with them.

(*) 1 Thessalonians 4:16 .

(5) A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked.

(♣) By whom he declareth his might.

8 In flaming fire, rendering vengeance unto them, (6) that do not know God, and which obey not unto the Gospel of our Lord Jesus Christ,

(6) There is no knowledge of God unto salvation, without the Gospel of Christ.

9 Which shall be punished with (*) everlasting perdition from the presence of the Lord, and from the glory of his power,

(*) As God is everlasting, so shall their punishment be everlasting; and as he is most mighty of power, so shall their punishment be most sore.

10 When he shall come to be glorified in his Saints, and to be made marvelous in all them that believe (7) because our testimony toward you was believed) in that day.

(7) The children of God shall be counted by the faith which they have in the Gospel, which is preached unto them by the Apostles.

11 (8) Wherefore, we also pray always for you, that our God may make you worthy of (b) *his* calling, and fulfill (c) (*) all the good pleasure of *his* goodness, and the (d) work of faith with power,

(8) Seeing that we have the mark set before us, it remaineth that we go unto it. And we go to it, by certain degrees of causes: first by the free love and good pleasure of God, by virtue whereof all other inferior causes work; from thence proceedeth the free calling to Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in us, and us in Christ.

(b) By (calling) he meaneth not the very act of calling, but that selfsame thing whereunto we are called, which is the glory of that heavenly kingdom.

(c) Which he determined long since, only upon his gracious and merciful goodness towards you.

(*) The free benevolence of God's goodness, comprehendeth his purpose, his predestination and vocation; the work of faith containeth our justification, to the which God addeth glorification; and all these he worketh of his mere grace through Christ.

(d) So then, faith is an excellent work of God in us; and we see here plainly that the Apostle leaveth nothing to free will, to make it checkmate with God's working therein, as the Papists dream.

12 That the Name of our Lord Jesus Christ may be (*) glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ.

(*) As the head with the body.

2 Thessalonians 2

2 He sheweth that the day of the Lord shall not come, till there be a departure from the faith, 3 and that Antichrist be revealed, 8 whose destruction he setteth out, 15 and thereupon exhorteth to constancy.

1 Now (1) we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our (a) assembling unto him,

(1) The second part of the Epistle, containing an excellent prophecy of the state of the Church, which shall be from the Apostles' time unto the latter day of judgment.

(a) If we think earnestly upon that immeasurable glory, which we shall be partakers of with Christ, it will be an excellent remedy for us against wavering and impatience, so that neither the glistening of the world shall allure us, nor the dreadful sight of the cross dismay us.

2 (2) That ye be not suddenly moved from *your* mind, nor troubled neither by (b) (*) spirit, nor by (c) word, nor by (d) letter, as *it were* from us, as though the day of Christ were at hand.

(2) We must take heed of false prophets, especially in this matter, which go about to deceive, and that for the most part, after three sorts: for either they brag of feigned prophetic revelations, or they bring conjectures and reasons of their own, or use counterfeit writings.

(b) By dreams and fables, which men pretend to be spiritual revelations.

(*) As false revelation or dreams.

(c) Either by word of mouth, or by written books.

(d) Either by forged letters, or falsely glozed upon.

3 (*) Let no man deceive you by any means, (3) for *that day shall not come*, except there come a (♣) departing first, and that (e) the (♦) man of sin be disclosed, *even* the son of (♣) perdition,

(*) Ephesians 5:6.

(3) The Apostle foretelleth that before the coming of the Lord, there shall be a throne set up clean contrary to Christ's glory, wherein that wicked man shall sit, and transfer all things that appertain to God, to himself; and many shall fall away from God to him.

(♣) A wonderful departing of the most part from the faith.

(e) By speaking of one, he pointed out the body of the tyrannous and persecuting Church.

(♦) This wicked Antichrist comprehendeth the whole succession of the persecutors of the Church, and all that abominable kingdom of Satan, whereof some were bears, some lions, others leopards, as Daniel describeth them, and is called the man of sin because he setteth himself up against God.

(♣) Who as he destroyeth others, so shall he be destroyed himself.

4 Which is an adversary, and (f) exalteth himself against all that is called God, or that is worshipped, (4) so that he doeth sit as God in the Temple of God, shewing himself that he is God.

(f) All men know who he is that saith he can shut up heaven and open it at his pleasure, and took upon him to be lord and master above all Kings and Princes, before whom Kings and Princes fall down and worship, honoring that Antichrist as a god.

(4) He foretelleth that Antichrist, (that is, whosoever he be that shall occupy that seat that falleth away from God) shall not reign without the Church, but in the very bosom of the Church.

5 (5) Remember ye not, that when I was yet with you, I told you these things?

(5) This prophecy was continually declared to the Ancient Church, but it was neglected of them that followed.

6 And now ye know (g) what (*) withholdeth that he might be revealed in his time.

(g) What hindereth and stayeth.

(*) Because the false apostles had persuaded after a sort the Thessalonians, that the day of the Lord was near, and so the redemption of the Church; Paul teacheth them to look for this horrible dissipation before, and therefore rather to prepare themselves to patience, than to rest and quietness: for as yet there was a let, that is, that the Gospel should be preached throughout all, Matthew 24:14 .

7 (6) For the mystery of iniquity doeth already (*) work; (7) only he which (♣) now (h) withholdeth, *shall let* till he be taken out of the way.

(6) Even in the Apostles' time the first foundations of the Apostolic seat were laid, but yet so, that they deceived men.

(*) To wit, privily, and is therefore called a mystery because it is secret.

(7) He foretelleth that when the empire of Rome is taken away, the seat that falleth away from God shall succeed and shall hold his place, as the old writers, Tertullian, Chrysostom, and Jerome do expound it.

(♣) Which shall stay for a time.

(h) He which is now in authority and ruleth all, to wit, the Roman Empire.

8 (8) And then shall (i) that wicked man be revealed, (*) whom the Lord shall (k) consume with the (l) (♣) Spirit of his mouth, and shall abolish with the brightness of his coming,

(8) That wickedness shall at length be detected by the word of the Lord, and utterly be abolished by Christ's coming.

(i) Word for word, that lawless fellow, that is to say, he that shall tread God's law clean under foot.

(*) Isaiah 11:4 .

(k) Bring to nought.

(l) With his word, for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mighty and everlasting word, which shall break his enemies in sunder, as it were an iron rod.

(♣) That is, with his words.

9 (9) *Even him* whose (*) coming is by the working of Satan, with all power, and signs, and (m) lying wonders,

(9) He foretelleth that Satan will bestow all his might and power, and use all false miracles that he can to establish that seat, and that with great success, because the wickedness of the world doeth so deserve it; yet so, that only the unfaithful shall perish through his deceit.

(*) Meaning the whole time that he shall remain.

(m) Which are partly false, and partly wrought to establish a falsehood.

10 And in all deceivableness of unrighteousness, among them that (*) perish, because they received not the love of the truth, that they might be saved.

(*) Satan's power is limited that he cannot hurt the Elect to their destruction.

11 And therefore God shall send them (n) strong delusion, that they should believe lies,

(n) A most mighty working to deceive them.

12 That all they might be damned which believed not the truth, but (o) had (*) pleasure in unrighteousness.

(o) They liked lies so well, that they had pleasure in them which is the greatest madness that may be.

(*) Delighted in false doctrine.

13 (10) But we ought to give thanks alway to God for you, brethren (*) beloved of the Lord, because that God hath from (♣) the beginning chosen you to salvation, through (p) sanctification of the Spirit, and the (q) faith of (♣) truth,

(10) The elect shall stand steadfast and safe from all these mischiefs. Now election is known by these testimonies: Faith is gathered by sanctification; faith, by that which we accord unto the truth; truth, by calling through the preaching of the Gospel; from whence we come at length to a certain hope of glorification.

(*) The fountain of our election is the love of God; the sanctification of the Spirit, and believing the truth are testimonies of the same election.

(♣) Before the foundation of the world.

(p) To sanctify you.

(q) Faith which layeth hold not upon lies, but upon the truth of God, which is the Gospel.

(♣) And Gospel.

14 Whereunto he called you by our (r) Gospel, to obtain the glory of our Lord Jesus Christ.

(r) By our preaching.

15 (11) Therefore, brethren, stand fast and keep the (*) instructions, which ye have been taught, either (♣) by word, or by our Epistle.

(11) The conclusion remaineth then, that we continue in the doctrine which was delivered unto us by the mouth and writings of the Apostles, through the free good will of God, who comforteth us with an invincible hope, and also in all godliness our whole life long.

(*) That is, the doctrine, 1 Thessalonians 2:2 .

(♣) That is, by my preaching of the Gospel.

16 Now the same Jesus Christ our Lord, and our God even the Father which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every word and good work.

2 Thessalonians 3

1 He desireth them to further the preaching of the Gospel with their prayers, 6 and to withdraw themselves from those, who through idleness, 11 and curiosity pervert good order; 14 Whom he excludeth from the company of the faithful.

1 Furthermore, (1) brethren, (*) pray for us, that the word of the Lord may have free passage and be glorified, even as *it is* with you,

(1) He addeth now consequently according to his manner, divers admonitions: The first of them is, that they make prayers for the increase and free passage of the Gospel, and for the safety of the faithful ministers of the same.

(*) Ephesians 6:19; Colossians 4:3 .

2 And that we may be delivered from (a) unreasonable and evil men; (2) for all men have not (*) faith.

(a) Which have no care of their duty.

(2) It is no marvel that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding, the Church shall never be destroyed by the multitude of the wicked, because it is grounded and stayed upon the faithful promise of God.

(*) Although they boast themselves thereof.

3 But the Lord is faithful, which will stablish you, and keep you from (b) evil.

(b) From Satan's snares, or from evil.

4 (3) And we are persuaded of you through the Lord, that ye both do, and will do the things which we (*) command you.

(3) The second admonition is, that they follow always the doctrine of the Apostles as a rule for their life.

(*) By the Word of God.

5 (4) And the Lord guide your hearts to the love of God, and the waiting for of Christ.

(4) Thirdly, he diligently and earnestly admonisheth them of two things which are given us by the only grace of God, to wit, of charity, and a watchful mind to the coming of Christ.

6 (5) We command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the (*) instruction, which he received of us.

(5) Fourthly, he saith, that idle and lazy persons ought not to be relieved of the Church; nay, that they are not to be suffered.

(*) Which is, to travail, if he will eat, 2 Thessalonians 2:15 .

7 (6) For ye yourselves know, (*) how ye ought to follow us, (♣) for we behaved not ourselves inordinately among you,

(6) Lest he might seem to deal hardly with them, he setteth forth himself for an example, who besides his travail in preaching, labored with his hands, which he saith he was not simply bound to do.

(*) 1 Corinthians 4:12; 1 Thessalonians 4:11 .

(♣) Acts 20:34; 1 Thessalonians 2:9 .

8 Neither took we bread of any man for nought, but we wrought with labor and travail night and day, because we would not be chargeable to any of you.

9 Not because we have not authority, (*) but that we might make ourselves an example unto you to follow us.

(*) 1 Corinthians 11:1 .

10 For even when we were with you, this we warned you of, that if there were any, which would not (*) work, that he should not (c) eat.

(*) Then by the word of God none ought to live idly, but ought to give himself to some vocation, to get his living by, and to do good to others.

(c) What shall we do then with those idle bellied Monks, and sacrificing Priests? A Monk (saith Socrates, book eight, of his Tripartite History) which worketh not work with hands, is like a thief.

11 For we hear, that there are some which walk among (7) you inordinately, and work not at all, (8) but are busybodies.

(7) How great a fault idleness is, he declareth by that which God created no man in vain or to no purpose, neither is there any unto whom he hath not allotted as it were a certain standing and room. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yes, broken, which is great sin and wickedness.

(8) He reprehendeth a vice which is joined with the former, whereupon follows an infinite sort of mischiefs, to wit, that there are none more busy in other men's matters than they which neglect their own.

12 (9) Therefore them that are such, we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread.

(9) The Lord commandeth, and the Apostles pray in the name of Christ, first that no man be idle, and next, that every man quietly and carefully see to do his duty in that office and calling wherein the Lord hath placed him.

13 (10) (*) And ye, brethren, be not weary in well doing.

(10) We must take heed that some men's unworthiness cause us not to be slack in well doing.

(*) Galatians 6:9 .

14 (11) If any man obey not this our saying in this letter, note him by a letter, (*) and have no (12) company with him, (13) that he may be ashamed;

(11) Excommunication is a punishment for the obstinate.
(*) Matthew 18:17; 1 Corinthians 5:9 .
(12) We must have no familiarity or fellowship with the excommunicated.
(13) The end of the excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven in repentance.

15 (14) Yet count him not as an (*) enemy, but admonish him as a brother.

(14) We must so eschew familiarity with the excommunicated, that we diligently seek every occasions and means that may be to bring them again into the right way.
(*) The end of excommunication is not to drive from the Church such as have fallen, but to win them to the Church by amendment.

16 (15) Now the Lord himself of peace give you peace always by all means. The Lord *be* with you all.

(15) Prayers are the seals of all exhortations.

17 (16) The salutation of me Paul, with my own hand, which is the (*) token in every Epistle; so I write,

(16) The apostle subscribeth his letters with his own hand, that false letters might not be brought and put in place of true.
(*) Whether they be mine Epistles of other men's.

18 The grace of our Lord Jesus Christ *be* with you all, Amen.

The second Epistle to the Thessalonians, written from Athens.

The First Epistle Of Paul To Timothy

The Argument

In writing this Epistle Paul seemed not only to have respect to teach Timothy, but chiefly to keep others in awe, which would have rebelled against him, because of his youth. And therefore he doeth arm him against those ambitious questionists, which under pretence of zeal to the Law, disquieted the godly with foolish and unprofitable questions, whereby they declared, that professing the Law they knew not what was the chief end of the Law. And as for himself, he so confesseth his unworthiness, that he sheweth to what worthiness the grace of God hath preserved him; and therefore he willett prayers to be made for all degrees and sorts of men, because that God by offering his Gospel and Christ his Son to them all, is indifferent to every sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinary means in his Church to bring men to salvation, he describeth what manner of men they ought to be, to whom the mystery of the Son of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustain, but specially in the latter days, when under pretence of religious men shall teach things contrary to the word of God. This done, he teacheth what widows should be received or refused to minister to the sick; also what Elders ought to be chosen into office, exhorting him neither to be hasty in admitting, nor in judging any; also what is the duty of servants, the nature of false teachers, of vain speculations, of covetousness, of rich men, and above all things he chargeth him to beware false doctrine.

<i>1 Timothy 1.....</i>	<i>2</i>
<i>1 Timothy 2.....</i>	<i>5</i>
<i>1 Timothy 3.....</i>	<i>8</i>
<i>1 Timothy 4.....</i>	<i>11</i>
<i>1 Timothy 5.....</i>	<i>13</i>
<i>1 Timothy 6.....</i>	<i>17</i>

1 Timothy 1

1 Setting forth a perfect pattern of a true Pastor, whose office especially consisteth in teaching, 4 he warneth him that vain questions set apart, he teach those things, 5 which further charity and faith; 12 and that his authority be not condemned, 14 he sheweth what a one he is made through the grace of God.

1 Paul (1) an Apostle of Jesus Christ, by the (*) commandment of God our Saviour, and of *our* Lord Jesus Christ our hope,

(1) First of all, he avoucheth his own free vocation, and also Timothy's, that the one might be confirmed by the other; and therewithal he declareth the sum of the Apostolical doctrine, to wit, the mercy of God in Christ Jesus apprehended by faith, the end whereof is yet hoped for.
(*) Or, ordinance.

2 Unto Timothy *my* (*) natural son in the faith: Grace, (a) mercy, *and* peace from God our Father, and *from* Christ Jesus our Lord.

(*) So called because he followed the simplicity of the Gospel.
(a) There is as much difference between mercy and grace, as is between the effect and the cause; For grace is that free good will of God, whereby he chose us in Christ, and mercy is that free justification which followeth it.

3 (2) As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so do*, that thou mayest command some, that they teach none other doctrine,

(2) This whole Epistle consisteth in admonitions, wherein all the duties of a faithful Pastor are lively set out. And the first admonition is this, that no innovation be made either in the Apostle's doctrine itself, or in the manner of teaching it.

4 (3) Neither that they give heed to (*) fables and (b) genealogies (♣) *which are* endless, which breed questions rather than godly edifying which is by faith.

(3) The doctrine is corrupted not only by false opinions, but also by vain and curious speculations; the declaration and utterance whereof can nothing help our faith.
(*) Colossians 2:8; 1 Timothy 4:7; Titus 1:14;
(b) He noteth out one kind of vain question.
(♣) 1 Timothy 6:4 .

5 (4) (*) For the (♣) end of the (c) commandment is (d) love out of a pure heart, and of a good conscience, and of faith unfeigned.

(4) The second admonition is, that the right use and practice of the doctrine must be joined with the doctrine. And that consisteth in pure charity, and a good conscience, and true faith.
(*) Romans 13:10 .
(♣) Because these questionists preferred their curious fables to all other knowledge, and beautified them with the Law, as if they had been the very Law of God, Paul sheweth that the end of God's Law is love, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God; so their doctrine which is an occasion of contention is worth nothing.

(c) Of the Law.

(d) There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.

6 (5) From the which things some have erred, and have turned unto vain jangling.

(5) That which he spake before generally of vain and curious controversies, he applieth to them, which pretending a zeal of the Law, dwelled upon outward things, and never made an end of babbling of foolish trifles.

7 (6) They would be doctors of the Law, and yet understand not what they speak, neither whereof they affirm.

(6) There are none more unlearned, and more impudent in usurping the name of holiness, than foolish sophistical babblers.

8 (7) (*) And we know, that the Law is good, if a man use it lawfully;

(7) The taking away of an objection: he condemneth not the Law, but requireth the right use and practice of it.

(*) Romans 7:12 .

9 (8) Knowing this, that the Law is not given unto a (e) (*) righteous man, but unto the lawless and disobedient, to the ungodly, and to (f) (♣) sinners, to the unholy, and to the profane, to murderers of fathers and mothers, to manslayers,

(8) He indeed escapeth the curse of the Law, and therefore doeth not abhor it, who fleeing and eschewing those things which the Law condemneth, giveth himself with all his heart to observe it; and not he that maketh a vain babbling of outward and curious matters.

(e) And such a one is he, whom the Lord hath endued with true doctrine, and with the holy Ghost.

(*) Whose hearts God's Spirit doeth direct to do that willingly which the Law requireth; so that their godly affection is to them as a Law without further constraint.

(f) To such as make an art, as it were, of sinning.

(♣) Such as only delight in sinning.

10 To whoremongers, to (♣) buggerers, to (*) menstealers, to liars, to the perjured, and if there be any other thing that is contrary to wholesome doctrine,

(♣) Unnatural sexual intercourse; a sodomite.

(*) Which steal away children or servants.

11 (9) *Which* is according to the glorious Gospel of the (*) blessed God, (10) which is committed unto me.

(9) He setteth against fond and vain babbling, not only the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine contained in the commandments of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the virtue whereof these babblers knew not.

(*) 1 Timothy 6:15 .

(10) A reason why neither any other Gospel is to be taught than he hath taught in the Church, neither after any other sort, because there is no other Gospel besides that which God committed to him.

12 (11) Therefore (*) I thank him which hath made me (g) strong, *that is*, Christ Jesus our Lord, for he counted me faithful, and put me in *his* service;

(11) He maintaineth of necessity his Apostleship against some that did carp at his former life, debasing himself, even to hell, to advance Christ's only mercy, wherewith he abolished all those his former doings.

(*) He declareth to Timothy the excellent force of God's Spirit in them whom he hath chosen to bear his word, although before they were Gods utter enemies, to encourage him in this battle that he should fight against all infidels and hypocrites.

(g) Who gave me strength, not only when I had no will to do well, but also when I was wholly given to evil.

13 When before I was a (h) blasphemer, and a persecutor, and an oppressor, but I was received to mercy, for I did it (*) ignorantly through unbelief.

(h) These are the preparative works which Paul braggeth of.

(*) Not knowing that I fought against God.

14 But the grace of our Lord was exceeding abundant (12) with (*) faith and (♣) love, which is in Christ Jesus.

(12) He proveth this change by the effects, for that, which he that was a profane man, is become a believer; and he that did most outrageously persecute Christ, burneth now in love towards him.

(*) Which chased away infidelity.

(♣) Which overcame cruelty.

15 (13) This *is* a (i) (♣) true saying, and by all means worthy to be received, that (*) Christ Jesus came into the world to save sinners, of whom I am chief.

(13) He turneth the reproach of the adversaries upon their own head, shewing that this singular example of the goodness of God, redoundeth of the whole Church.

(i) Worthy to be believed.

(♣) Or, faithful and assured.

(*) Matthew 9:13; Mark 2:17 .

16 Notwithstanding, for this cause was I received to mercy, that Jesus Christ should first shew on me all longsuffering unto the example of them, which shall in time to come believe in him unto eternal life.

17 (14) (*) Now unto the King everlasting, immortal, invisible, unto God (k) only wise, *be* honor *and* glory, forever, and ever, Amen.

(14) He breaketh out into an exclamation, even for very zeal of mind, for that he cannot satisfy himself in amplifying the grace of God.

(*) He brasteth forth into these godly affections, considering God's great mercy toward him.

(k) Look at John 17:3 .

18 (15) This commandment commit I unto thee, son Timothy, according to the (♣) prophecies, which went before upon thee, that thou (l) by them shouldest (*) fight a good fight,

(15) The conclusion of both the former fatherly admonitions, to wit, that Timothy striving manfully against all lets, being called to the ministry according to many prophecies which went before of him, should both maintain the doctrine which he had received, and keep also a good conscience.

(*) It appeareth that the vocation of Timothy was approved by notable prophecies, which then were revealed in the primitive Church as Paul and Barnabas by the oracle were appointed to go to the Gentiles.

(l) By the help of them.

(*) 1 Timothy 6:12 .

19 Having (m) faith and a good conscience, (16) which some have put away, and as concerning faith, have made shipwreck.

(m) Wholesome and sound doctrine.

(16) Whosoever keep not a good conscience, do lose also by little and little, the gift of understanding; which he proveth by two most lamentable examples.

20 Of whom is Hymenaeus, and Alexander, (*) (17) whom I have (n) delivered unto Satan, that they might (o) learn not to blaspheme.

(*) 1 Corinthians 5:5 .

(17) Such as fall from God, and his religion, are not to be sustered in the Church, but rather ought to be excommunicated.

(n) Cast out of the Church, and so delivered them to Satan.

(o) That by their smart they might learn what it is to blaspheme.

1 Timothy 2

1 He exhorteth them to make public prayers for all men, 4-5 and that for two causes, 8 and therefore he willeth all men in all places to pray, 9 and declareth in what apparel, 11 and with what modesty, women ought to behave themselves in holy assemblies.

1 I (1) Exhort therefore, that first of all supplications, prayers, intercessions, *and* giving of thanks be made for (*) all men,

(1) Having dispatched those things which pertain to doctrine, he speaketh now in the second place of the other part of the ministry of the word, to wit, of public prayers. And first of all declaring this question, for whom we ought to pray, he teacheth that we must pray for all men, and especially for all manner of magistrates, which thing was at that time somewhat doubted of, seeing that kings, yea, and most part of the magistrates, were at that time enemies of the Church.

(*) That is, of every degree, and all sorts of people.

2 For (*) Kings, and for all that are in authority, (2) that we may lead a quiet and a peaceable life, in all godliness and (a) honesty.

(*) Although persecute the Church of God, so it be of ignorance; else if they do it maliciously, as Julianus Apostata, they may not be prayed for, Galatians 5:12; 1 Thessalonians 2:16; 2 Timothy 4:14; 1 John 5:16 .

(2) An argument taken of the end: to wit, because that magistrates are appointed to this end, that men might peaceably and quietly live in all godliness and honesty, and therefore must we commend them especially to God, that they may faithfully execute so necessary an office.

(a) This word containeth all kind of duty, which is to be used amongst men in all their affairs.

3 (3) For this is good and acceptable in the sight of God our Saviour,

(3) Another argument, why Churches or Congregations ought to pray for all men, without any difference of nation, kind, age, or order, to wit, because the Lord by calling of all sorts, yea, sometimes those that are the greatest enemies to the Gospel, will have his Church gathered together after this sort, and therefore prayer to be made for all.

4 (*) Who will that (♣) all men shall be saved, and come unto the knowledge of the truth.

(*) Galatians 5:12; 1 Thessalonians 2:16; 1 John 5:16 .

(♣) As Jew and Gentile, poor and rich.

5 (4) For there is one God, and one (*) Mediator between God and man, *which is* the (b) (♣) man Christ Jesus,

(4) God would not else be manifested to be the only God of all men, unless he would shew his goodness in saving of all sorts of men; neither should Christ be seen to be the only Mediator between God and all sorts of men, by having taken upon him that nature of man which is common to all men, unless he had satisfied for all sorts of men, and made intercession for all.

(*) Who will reconcile of all nations, people and sorts to one God.

(b) Christ Jesus which was made man.

(♣) Who being God was made man.

6 Who gave himself a (*) ransom for all (♣) men, (5) *to be* the (♣) testimony in due time,

(*) He sheweth that there can be no Mediator, except he be also the redeemer.

(♣) Which should believe.

(5) A confirmation, because that even to the Gentiles in the secret of salvation now opened and made manifest, the Apostle himself being appointed properly to this office, which he doth faithfully and sincerely executes.

(♣) Which the Prophets testified, that Christ should offer himself for the redemption of man at the time that God had determined.

7 (*) Whereunto I am ordained a preacher and an Apostle (I speak the truth in Christ, and lie not) *even* a teacher of the Gentiles in (c) faith and verity.

(*) 2 Timothy 1:11 .

(c) Faithfully and sincerely; and by faith he meaneth wholesome and sound doctrine, and by truth, an upright and sincere handling of it.

8 (6) I will therefore that the men pray, everywhere (d) lifting up (*) pure hands without (e) wrath, or (f) doubting.

(6) He hath spoken of the persons for whom we must pray; and now he teacheth that the difference of places is taken away; for in times past, one only nation, and in one certain place, came together to public service; but now Churches or Congregations are gathered together everywhere (orderly and decently), and men come together to serve God publicly with common prayer, neither must we strive for the nation or for the purification of the body, or for the place, but for the mind to have it clean from all offence, and full of sure trust and confidence.

(d) He putteth the sign for the thing itself, the lifting up of hands, for the calling upon God.

(*) As testimonies of a pure heart and conscience.

(e) Without the griefs and offences of the mind, which hinder us from calling upon God with a good conscience.

(f) Doubting which is against faith; James 1:6 .

9 (*) (7) Likewise also the women, that they array themselves in comely apparel, with shamefastness and modesty, not with (♣) broided hair, or gold, or pearls, or costly apparel,

(*) 1 Peter 3:3 .

(7) Thirdly, he appointeth women to learn in the public assemblies with silence and modesty, being comely appareled without any riot or excess in their apparel.

(♣) The word signifieth to plat, to crisp, to broid, to fold, to bush, to curl, or to lay it curiously; whereby all pomp and wantonness is condemned, which women use in trimming their heads.

10 But (as becometh women that profess the fear of God) with good works.

11 Let the woman learn in silence with all subjection.

12 (*) I permit not a woman to teach, (8) neither to usurp authority over the man, but to be in silence.

(*) 1 Corinthians 14:34 .

(8) The first argument, why it is not lawful for women to teach in the Congregation, because by this means they should be placed above men, for they would be their masters; which is against God's ordinance.

13 (9) For (*) Adam was first formed, then Eve.

(9) He proveth this ordinance of God, whereby the woman is subject to man, first by that, which God made the woman after man, for man's sake.

(*) Genesis 1:27 .

14 (*) (10) And Adam was (♣) not (g) deceived, but the woman was deceived, and was in the (♣) transgression.

(*) Genesis 3:6 .

(10) Then because that after sin God enjoined the woman this punishment, for that the man was deceived by her.

(♣) The woman was first deceived, and so became the instrument of Satan to deceive the man; and though therefore God punisheth them with subjection and pain in their travel, yet if they be faithful and godly in their vocation, they shall be saved.

(g) Adam was deceived, but through his wife's means, and therefore she is worthy for this cause subject to her husband, and ought to be.

(♣) That is, guilty of the transgression.

15 (11) Notwithstanding, through bearing of children she shall be saved, if (*) they continue in faith, and love, and holiness with modesty.

(11) He addeth a comfort by the way, that their subjection hindereth not, but that women may be saved as well as men, if they behave themselves in those burdens holily and modestly, with faith and charity.

(*) Or, women.

1 Timothy 3

2 He setteth out Bishops, 8 and Christian deacons with their wives, 12 children and family, 15 he calleth the Church the house of God.

1 This (1) is a true saying, (2) (*) If any man (a) (♣) desire the office of a (♣) Bishop, he desireth (♦) a worthy work.

(1) Having dispatched the treatise, as well of doctrine and of the manner of handling of it, as also of public prayer, he now in the third place cometh to the persons themselves, speaking first of Pastors, and afterwards of Deacons, and he useth a preface, that the Church may know that these be certain and sure rulers.

(2) A Bishoprick or the ministry of the word is not an idle dignity, but a work, and that an excellent work; and therefore a Bishop must be furnished with many virtues both at home and abroad. Wherefore it is requisite before he be chosen, to examine well his learning, his gifts, and ableness, and his life.

(*) Titus 2:6 .

(a) He speaketh not here of ambitious seeking, then the which there cannot be a worse fault in the Church, but generally of the mind, and disposition of man, framed and disposed to help and edify the Church of God, when and wheresoever it shall please the Lord.

(♣) With a fervent zeal to profit the Church of God, wheresoever he shall call him.

(♣) Whether he be Pastor or Elder.

(♦) Both for the difficulty of the charge and also the excellency thereof and the necessity of the same.

2 (*) A Bishop therefore must be unreprouable, the husband of (♣) one (b) wife, watching, sober, modest, harberous, apt to teach,

(*) Titus 2:6 .

(♣) For in those countries at that time some men had more than one, which was a sign of incontinency.

(b) Therefore he that shutteth out married men from the office of Bishops, only because they are married, is Antichrist.

3 Not (c) given to wine, no striker, not given to filthy lucre, but gentle, no fighter, not covetous,

(c) A common tippler, and one that will sit by it.

4 One that can rule his own house honestly, having children under obedience with all (*) honesty.

(*) Or, reverence.

5 For if any cannot rule his own house, how shall he (*) care for the Church of God?

(*) If it be requisite that a man should take care in governing his own house, how much more are they bound to be careful which shall govern the Church of God?

6 He may not be a young (*) scholar, lest he being puffed up fall into the (d) (♣) condemnation of the devil.

(*) In the doctrine of faith.

(d) Lest by reason that he is advanced to that degree, he takes occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into.

(♣) Lest being proud of his degree he be likewise condemned as the devil was for lifting up himself by pride.

7 He must also be well reported of, even of them which are (*) without, lest he fall into (♣) rebuke, and the snare of the devil.

(*) That is, no man may have anything justly to lay to his charge.

(♣) As being defamed, should become impudent, and do much harm.

8 (3) Likewise *must* (e) Deacons *be* (*) grave, not double tongued, not given unto much wine, neither to filthy lucre,

(3) Likewise the Deacons must first be proved that there may be a good trial of their honesty, truth, sobriety, mind, void of covetousness, that they are well instructed in the doctrine of faith, and to be short, of their good conscience and integrity.

(e) These are they that had to see to the poor.

(*) Or, honest, dignified, honorable.

9 (*) (♣) Having the (f) mystery of the faith in a pure conscience.

(*) 1 Timothy 1:19 .

(♣) Having the true doctrine of the Gospel, and the fear of God.

(f) The doctrine of the Gospel, which is a mystery indeed; for flesh and blood do not reveal it.

10 And let them first be proved; then let them minister, if they be found blameless.

11 (4) Likewise their (*) wives *must be* honest, not evil speakers, *but sober, and* faithful in all things.

(4) Regard must be had also to the Pastor's and Deacon's wives.

(*) Or the Bishops and Deacons.

12 (5) Let the Deacons be the husbands of one wife, and such as can rule their children well, and their own households.

(5) They that have more wives than on at one time, must neither be called to be ministers, nor to be Deacons.

13 For they that have ministered well, get themselves a (*) good (g) degree, and (h) great (♣) liberty in the faith, which is in Christ Jesus.

(*) The good report of all men.

(g) Honor and estimation.

(h) Bold and assured confidence without fear.

(♣) To serve God with greater assurance, because they have always a good conscience.

14 (6) These things write I unto thee, trusting to come very shortly unto thee.

(6) Paul purposing to add many peculiar things pertaining to the daily office of a Pastor, speaketh first a word or two concerning his coming to Timothy, that he would be so much the more careful, lest at his coming he might be reprov'd of negligence.

15 But if I tarry long, that thou mayest yet know, how thou oughtest to behave thyself in the (7) house of God, which is the Church of the living God, the (i) (*) pillar and ground of truth.

(7) The Pastor hath always to think, how that he is occupied in the house of the living God, wherein the treasure of the truth is kept.

(i) To wit, in respect of men; for the Church resteth upon that cornerstone, Christ, and is the preserver of the truth, but not the mother.

(*) This is spoken in respect of men, for as much as in this world the truth only remaineth in the Church, by reason of God's word; for otherwise Christ is the foundation, and the cornerstone, which both beareth and maintaineth his Church.

16 (8) And without controversy, great is the mystery of godliness, *which is*, God is manifested in the flesh, (k) (*) justified in the Spirit, (♣) seen of Angels, preached unto the Gentiles, believed on in the world, *and* received up in (♣) glory.

(8) There is nothing more excellent than this truth, whereof the Church is the keeper and preserver here amongst men, the ministry of the word being appointed to that end and purpose; for it teacheth us the greatest matters that may be thought of, to wit, that God is become visible in the person of Christ by taking our nature upon him, whose Majesty, notwithstanding in so great weakness was manifested many ways, in so much that the sight of it pierced the very Angels; and to conclude, he being preached unto the Gentiles was received of them, and is now placed above in glory unspeakable.

(k) The power of the Godhead sheweth itself so marvelously in that weak flesh of Christ, that though he were a weak man, yet all the world knoweth he was, and is God.

(*) Approved just in that he was not only a man, but God.

(♣) So that the Angels marvel'd at his excellency.

(♣) To the right hand of God the Father.

1 Timothy 4

1 He condemneth as well false doctrine, 3 of marriage and chief of meats, 7 as also profane fables; 8 and commendeth the godly exercise, 13 and the daily reading of the Scriptures.

1 Now (1) the Spirit speaketh evidently, that in the (*) latter times some shall depart from the (a) faith, and shall give heed unto (♣) spirits of error, and doctrines of devils,

(1) He setteth against that true doctrine, false opinions, which he foretelleth that certain which shall fall away from God and his religion, shall bring in by the suggestion of Satan, and so that a great number shall give ear to them.

(*) 2 Timothy 3:1; 2 Peter 3:3; Jude 1:18 .

(a) From the true doctrine of God.

(♣) False teachers, which boast themselves that they have the revelation of the holy Ghost.

2 (2) Which speak lies through (b) hypocrisy, and have their (c) (*) consciences burned with a hot iron,

(2) Although heretics counterfeit holiness never so much, yet they have no conscience.

(b) For they will as it were practice the art of disguised persons and players, so that we may not think they will lie lurking in some one corner, or keep any resemblance of shamefastness.

(c) Whose conscience waxed so hard, that there grew a hard fleshiness over it, and so became to have a canker on it, and now at length required by very necessity to be burned with a hot iron.

(*) Their dull consciences first waxed hard, then after, canker and corruption bred therein, last of all it was burned of with a hot iron, so that he meaneth such as have no conscience, Ephesians 4:19 .

3 (3) Forbidding to marry, *and commanding* to abstain from meats (4) which God hath created (5) to be received (6) with giving thanks of them which believe and know the truth.

(3) He setteth down two kinds of this false doctrine, to wit, the Law of sole life, and difference of meats.

(4) He proveth that he justly called such doctrines devilish, first, because the teachers of them make laws of things which are not their own; for have they created the meats?

(5) Secondly, because they overthrow with their decrees, the end wherefore they were created of God, to wit, that we should use them.

(6) Thirdly, for that by this means they rob God of his glory, who will be honored in the use of them. And herewithal the Apostle declareth that we must use the liberality of God soberly, and with a good conscience.

4 (7) For every creature of God *is* good, and nothing *ought* to be refused, if it be received with thanksgiving.

(7) He setteth an Apostolical rule, for taking away the difference of meats, against that false doctrine.

5 (8) For it is (d) (*) sanctified by the (e) word of God, and prayer.

(8) He useth God's benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.

(d) It is so made pure and holy in respect of us, so that we may use it with a good conscience, as received from the Lord's hands.

(*) Unto us, which receive it, as at God's hands.

(e) We confess and acknowledge that God is the maker and giver of those creatures which we use. Secondly, that we are of those, who through Christ's benefit, have recovered that right over all creatures, which Adam lost by his fall. Thirdly, by our prayers we crave of the Lord, that we may use those meats with a good conscience, which we receive from his hands. Fourthly, we make an end of our eating and drinking, with thanksgiving and prayer; and so are our meats sanctified to us.

6 (9) If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hath been nourished up in the words of faith, and of good doctrine, which thou hast continually (f) followed.

(9) The conclusion with an exhortation to Timothy, to propound these things diligently to the Churches, which he had sucked of the Apostle even in a manner from the teat.

(f) Never departing from the side of it.

7 (10) (*) But cast away profane, and old wives' fables, (11) and exercise thyself unto (g) godliness.

(10) He setteth again true doctrine not only against that false and apostatical doctrine, but also against all vain and curious subtilities.

(*) 1 Timothy 1:4; 1 Timothy 6:20; 2 Timothy 2:16; 2 Timothy 2:23; Titus 3:9 .

(11) It is not only requisite that the minister of the word be sound in doctrine, but also that his life be godly and religious.

(g) In the true serving of God.

8 (12) For (*) bodily exercise profiteth little, but (♣) godliness is profitable unto all things, which hath the promise of the life present, and of that which is to come.

(12) Godliness consisteth in spiritual exercise, and not in outward aulterness of life, which though it be something to be accounteth of, if it be rightly used, yet it is in no wise comparable with godliness; for it profiteth not of itself, but through the benefit of another; but this hath the promise both of the present life, and of that which is to come.

(*) Meaning to be given to ceremonies and to such things as delight the fantasy of man.

(♣) That is, he that hath faith and a good conscience, is promised to have all things necessary for this life, and to enjoy life everlasting.

9 (13) This is a true saying, and by all means worthy to be received.

(13) He goeth a little from his matter, and sheweth that they which give themselves to godliness, although they are afflicted and reproached, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is far different one from the other. For how can God forsake his own, which is bountiful even towards his enemies? And he willeth that this doctrine be well beaten into their heads.

10 For therefore we labor and are rebuked, because we trust in the living God, which is the (*) Saviour of all men, specially of those that believe.

(*) The goodness of God declareth itself toward all men, but chiefly towards the faithful by preserving them; and here he meaneth not of life everlasting.

11 These things command and teach.

12 (14) Let no man despise thy youth, but be unto them that believe, an example, in word, in conversation, in love, in (*) spirit, in faith, *and* in pureness.

(14) Now he returneth to that exhortation, shewing which are the virtues of a Pastor, whereby he may come to be revered, although he be young, to wit, such speech and life as are witnesses of charity, zeal, faith, and purity, but here is no mention made of the crosier staff, ring, cloak, and such other foolish and childish toys.

(*) In godly zeal or gifts of the Spirit.

13 (15) Till I come, give attendance to reading, to exhortation, *and* to doctrine.

(15) The private exercise of Pastors, is the continual reading of the Scriptures, whence out they may draw water out of wholesome doctrine and exhortation, both to themselves and to others.

14 Despise not the gift that is in thee, which was given thee (*) by prophecy with the laying on of the hands of the company of the (♣) Eldership.

(*) And revelation of the holy Ghost.

(♣) Under this name he containeth the whole ministry of the Church which was at Ephesus.

15 These things exercise, *and* give thyself unto them, that (*) it may be seen how thou profitest among all men.

(*) Or, that all may see how thou profitest.

16 Take heed unto thyself, and unto learning; continue therein, for in doing this thou (*) shalt both (h) save thyself, and them that hear thee.

(*) Thou shalt faithfully do thy duty which is an assurance of thy salvation.

(h) Faith is by hearing, and hearing by preaching; and therefore the ministers of the word are so said to save themselves and others, for that in them the Lord hath put the word of reconciliation.

1 Timothy 5

1 Having set down a manner how to rebuke all degrees. 5 He entreateth of widows, who then were chosen for the service of the Church; 17 Then he cometh to Elders, 23 and speaketh somewhat touching the health of the body.

1 Rebuke (1) not an Elder, but exhort him as a father, *and* the younger men as brethren,

(1) Of keeping measure in private reprehensions according to the degrees of ages and kinds.

2 The elder women as mothers, the younger as sisters, with all pureness.

3 (2) (a) Honor widows, which are widows indeed.

(2) The Apostle giveth these rules touching the care of widows.
(a) Have care of those widows which have need of help.

4 (3) But if any widow have children or nephews, let (*) them learn first to shew godliness (4) toward their own house, and (5) to recompense their kindred; (6) for that is an honest thing and acceptable before God.

(3) Widow's children and nephews must take care of their parents according to their ability.
(*) Paul willeth that the widows put the Church to no charge which have either children or kinsfolks, that are able to relieve them, but that the children nourish their mother or kinsfolks according as nature bindeth them.
(4) The first reason, because that, which they bestow upon theirs, they bestow it upon themselves.
(5) Another, because nature itself teacheth us to recompense our parents.
(6) The third: because this dutifulness pleaseth God.

5 (7) And she that is a widow (*) indeed and left alone, trusteth in God, and continueth in supplications and prayers night and day.

(7) The second rule: Let the Church have care of such as are widows indeed, that is to say, such as are poor and destitute of help of their own friends, and live godly and religiously.
(*) Which hath no manner of worldly means to help herself with.

6 (8) But she that liveth in pleasure, is (*) dead, while she liveth.

(8) The third rule: Let widows that live in pleasure, and neglect the care of their own family, be holden and accounted as fallers away from God and his religion, and worse than the very infidels.
(*) Because she is utterly unprofitable.

7 These things therefore command, that they may be blameless.

8 If there be any that provideth not for his own, and namely for them of his household, he denieth the faith, and is worse than an infidel.

9 (9) Let not a widow be taken into the number under threescore years old, that hath been the wife of (b) (*) one husband,

(9) The fourth rule: Let none under threescore years old, be taken into the number of widows, to serve the Congregations or Churches, and such as are free from all reproach of unchastity, and are well reported of for their diligence, charity, and integrity.
(b) That hath had no more husbands, but one at one time.
(*) He meaneth such widows which being justly divorced from their first husband's married again to the slander of the Church; for else he doeth not reprove the widows that have been oftener married than once.

10 And well reported of for good works; if she have nourished her children, if she have lodged the strangers, if she have (c) washed the Saint's feet, if she have

ministered unto them which were in adversity, if she were continually given unto every good work.

(c) This is spoken in respect of the manner of those countries.

11 (10) But (d) refuse the younger widows, for when they have begun to wax (*) wanton against Christ, they will marry,

(10) The first reason why younger widows are not to be admitted to this ministry, to wit, because of the lightness of their age, they will at length shake off the burden that Christ hath laid upon them, and think rather upon marrying again; and so will forsake the ministry whereunto they had bound themselves.

(d) Take them not into the assembly of widows.

(*) Forgetting their vocation.

12 Having (*) damnation, because they have broken the (♣) first faith.

(*) Not only have slandered the Church in leaving their charge, but have forsaken their religion, and therefore shall be punished with everlasting death.

(♣) They have not only done dishonor to Christ in leaving their vocation, but also have broken their faith.

13 (11) And likewise also being idle they learn to go about from house to house; yea, *they are* not only idle, but also prattlers and busybodies, speaking things which are not comely.

(11) Another reason: because they are for the most part prattlers and busybodies, and gadders up and down, neglecting their charge and duty.

14 (12) I will therefore that the younger women marry, and bear children, and govern the house, *and* give none occasion to the adversary to speak evil.

(12) The fifth rule: Let younger widows marry and govern their houses godly.

15 For certain are already turned back after Satan.

16 (13) If any faithful man or faithful woman have widows, let them minister unto them, and let not the Church be charged, that there may be sufficient for them that are widows (*) indeed.

(13) The sixth rule: Let the faithful help their widows at their own charges as much as they can, and let not the Congregation be burdened with these expenses.

(*) Which are without all man's help and succor.

17 ¶ (14) The Elders that rule well, are worthy of (e) (*) double honor, (f) specially they which labor in the word and doctrine,

(14) Now he giveth rules, and sheweth how he ought to behave himself with the Elders, that is to say, with the Pastors and such as have the governance in the discipline of the Church, which is president of their company. The first rule: Let the Church or Congregation see to this especially, as God himself

hath commanded, that the Elders that do their duty well, be honestly maintained.
(e) We must be more careful for them, than for the rest.
(*) Deuteronomy 15:18 .
(f) There were two kinds of Elders, the one attended upon the government only, and looked to be manners of the Congregation; the other did beside that, attend upon preaching and prayers, to and for the Congregation.

18 For the Scripture saith, (*) Thou shalt not muzzle the mouth of the ox that treadeth out the corn; and, (♣) The laborer is worthy of his wages.

(*) Deuteronomy 25:4; 1 Corinthians 9:9 .
(♣) Matthew 10:10; Luke 10:7 .

19 (15) Against an Elder (*) receive none accusation, but under two or three witnesses.

(15) The second rule: Let no accusation be admitted against an Elder, but under two or three witnesses.
(*) Except that he which doeth accuse him, have at least two witnesses which promise with the accuser to prove that which they lay to his charge.

20 (16) Them that sin, (*) rebuke openly, that the rest also may fear.

(16) The third rule: Let the Elders so convicted be rebuked openly, that they may be an example to others.
(*) Chiefly the ministers and so all others.

21 ¶ (*) (17) I (♣) charge *thee* before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things without (♣) preferring one to another, and do nothing partially.

(*) 1 Timothy 6:13 .
(17) The fourth rule: Let sincerity be used without any prejudice or respect of persons in Ecclesiastical proceedings (especially against the Elders), because God himself is there present, and the Lord Jesus Christ with a multitude of Angels.
(♣) Or, protest.
(♣) Or, without hasty judgment.

22 (18) Lay hands (g) suddenly on no man, (*) neither be partaker of other men's sins; keep thyself (♣) pure.

(18) The fifth rule: Let the minister lay hands suddenly on no man. Let him not be faulty herein either, either by favoring any man's folly, or perverse affection. If ought be not done otherwise of his fellows, let him keep his conscience pure.
(g) As much as in thee lieth, do not rashly admit any whatsoever, to any Ecclesiastical function.
(*) In admitting them without sufficient trial.
(♣) From just offence.

23 (19) Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

(19) The sixth rule: Let the Elders have indifferent consideration of their health, in the manner of their diet.

24 (20) Some men's sins are open (*) beforehand, and go before unto judgment; but some men's (♣) follow after.

(20) Because hypocrites sometimes creep into the ministry although there be never so great diligence used, the Apostle willeth the Pastors not to be troubled therefore, or slack any whit of their diligence in trying and examining, because the Lord hath appointed a time to discover the faults of such men, and it is our parts to take heed that we offend not therein.

(*) As Simon the sorcerer.

(♣) Their sins follow, which for a time have deceived the godly, and after are detected, as Saul, Judas, and other hypocrites.

25 (21) Likewise also the good works are manifest beforehand, and they that are otherwise, cannot be hid.

(21) Another comfort belonging to them, which sometimes are slandered and misreported of.

1 Timothy 6

1 He sheweth the duty of servants; 10 and what a mischievous evil covetousness is; 13 and having spoken somewhat of rich men, he once again forbiddeth Timothy, 20 to cumber himself with vain babblings.

1 Let (1) as many (*) servants as are under the yoke, count their masters worthy of all honor, (2) that the Name of God, and *his* doctrine be not evil spoken of.

(1) He addeth also rules for the servant's duty towards their masters; whereupon no doubt there were many questions then moved by them which took occasion by the Gospel to trouble the common state. And this is the first rule: Let servants that have come to the faith, and have infidels to their masters, serve them notwithstanding with great fidelity.

(*) Ephesians 6:5; Colossians 3:22; 1 Peter 2:18 .

(2) The reason: lest God should seem by the Doctrine of the Gospel to stir up men to rebellion and all wickedness.

2 (3) And they which have believing masters, let them not despise them, because they are brethren, but rather do service, because they are faithful, and beloved, and (a) partakers of the (*) benefit. (4) These things teach and exhort.

(3) The second rule: Let not servants that are come to the faith, and have also masters of the same profession and religion, abuse the name of brotherhood, but let them so much the rather obey them.

(a) Let this be sufficient, that as touching those things which pertain to everlasting life, they are partakers of the same good will and love of God, as their masters themselves are.

(*) That is, of the grace of God, as their servants are, and having the same adoption.

(4) A general conclusion, that these things ought not only to be simply taught, but must with exhortations be diligently beaten into their heads.

3 (5) If any man teach otherwise, and consenteth not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

(5) He condemneth severely, and excommunicateth or casts out of the Church as proud men, such as content not themselves with Christ's doctrine, (that is to say, the doctrine of godliness) but weary both themselves and others in vain questions, (for all other things are vain) because they content not themselves in Christ's doctrine; and as lying deceivers, because they savor or sound of nothing but vanity; as mad men, because they trouble themselves so much in matters of nothing; as mischievous plagues, for that they cause great contentions, and corrupt men's minds and judgment. To be short, as profane and wicked, because they abuse the precious name of godliness and religion to filthy lucre.

4 He is puffed up and knoweth nothing, but doteth about (*) questions and (b) strife of words, whereof cometh envy, strife, railings, evil surmisings,

(*) 1 Timothy 1:4 .

(b) Strivings about words, and not about matter; and by words he meaneth all those things which have no pith in them, and whereby we can reap no profit.

5 Vain (c) disputations of men of corrupt minds and destitute of the truth, which think that gain is godliness; from such separate thyself.

(c) Such as we see in those shameless schools of Popery, which are nothing else but vain babbling and prattling.

6 (6) (*) But godliness is great gain, if a man be content with that he hath.

(6) He turneth away fitly the name of gain and lucre, confessing that godliness is great gain, but far after another sort, to wit, because it bringeth true sufficiency.

(*) They that measure religion by riches, are here taught, that only religion is the true riches.

7 (7) (*) For we brought nothing into the world, *and* it is certain, that we can carry nothing out.

(7) He mocketh their folly, which do so greedily gape after frail things, that they can in no wise be satisfied, and yet notwithstanding they cannot enjoy that excess.

(*) Job 1:21; Proverbs 27:26; Ecclesiastes 5:14 .

8 Therefore when we have food and raiment, let us therewith be content.

9 (8) For they that will be (*) rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction.

(8) He frayeth Timothy from covetousness after another sort, to wit, because it draweth with it an infinite sort of lusts, and those very hurtful, wherewith covetous men do torment themselves so far forth, that in the end they cast away from them their faith and salvation.

(*) That set their felicity in riches.

10 For the desire of money is the root of all evil, which while some lusted after, they erred from the faith, and (d) (*) pierced themselves through with many sorrows.

(d) Sorrow and grief do as it were pierce through the mind of man, and are the harvest and true fruits of covetousness.

(*) For they are never quiet neither in soul nor body.

11 (9) But thou, O (e) man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, *and* meekness.

(9) A peculiar exhortation to divers virtues, wherewith it behooveth the Pastors especially to be furnished.

(e) Whom the Spirit of God ruleth.

12 Fight the good fight of faith; lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 (*) (10) I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ, which under Pontius Pilate (♣) witnessed a good confession,

(*) 1 Timothy 5:21 .

(10) A most earnest request and charge, to observe and keep all the premises faithfully, with our eyes set upon the coming of Jesus Christ, whose glory we have to set against the vain glittering of this world, and his power, against all the terrors of the wicked.

(♣) Matthew 27:11; John 18:37 .

14 That thou keep *this* commandment without spot, and unrebukeable, until the appearing of our Lord Jesus Christ,

15 Which in due time he shall shew, that is (f) (*) blessed and Prince only, (♣) the King of kings and Lord of lords,

(f) He heapeth many words together, to one purpose; whereby he voucheth the power of God, which if we stick fast unto, we shall not be moved out of our standings.

(*) 1 Timothy 1:11; Revelation 17:14; Revelation 19:16 .

(♣) By this mighty power of God the faithful are admonished boldly to stand in their vocation although the world, Satan and hell rage against them.

16 Who only hath immortality, and dwelleth in the light that none can attain unto, (*) whom never man saw, neither can see, unto whom *be* honor and power everlasting, Amen.

(*) John 1:18 .

17 (11) Charge them that are rich in (g) this world, that they be not highminded, and that they (*) trust not in uncertain riches, but in the (h) living God, (which giveth us abundantly all things to enjoy.)

(11) He addeth for an overplus as it were a sharp admonition to the rich, that they chiefly take heed of two mischiefs, to wit, of pride, and deceitful hope, against which he setteth three excellent virtues, hope in the living God, liberality towards their neighbor, and gentle conditions.

(g) In things pertaining to this life, with whom those men are compared which are rich in good works.
(*) Mark 4:19; Luke 12:15 .
(h) Who only alone is, and that everlasting; for he setteth the frail nature of riches against God.

18 That they do good, *and* be rich in good works, *and* ready to distribute, and communicate,

19 (*) (12) Laying up in store for themselves a good foundation against the time to come, that they may obtain eternal life.

(*) Matthew 6:20 .
(12) The praise of liberality by the effects thereof, because it is a sure testimony of the Spirit of God which dwelleth in us, and therefore of the salvation that shall be given us.

20 (13) O Timothy, keep (♣) that which is committed unto thee, and (*) avoid profane *and* vain babblings, and (♣) oppositions of science falsely so called,

(13) He rehearseth the chiefest of all the former exhortations, which ought to be deeply imprinted in the minds of all ministers of the word, to wits, that they eschew all vain babblings of sophistry and continue in the simplicity of sincere doctrine.
(♣) The gifts of God for the utility of the Church.
(*) 1 Timothy 1:4; 1 Timothy 4:7 .
(♣) As when question engendereth question.

21 Which while some (i) profess, they have erred concerning the faith. Grace *be* with thee, Amen.

(i) Not only in word, but also in countenance and gesture; to be short, whiles their behavior was such that even when they held their peace, they would make men believe their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

The first Epistle to Timothy, written from Laodicea, which is the chiefest city of Phrygia Pacaciana.

The Second Epistle Of Paul To Timothy

The Argument

The Apostle being now ready to confirm that doctrine with his blood, which he had professed and taught, encourageth Timothy (and in him all the faithful) in the faith of the Gospel, and in the constant and sincere confession of the same; willing him not to shrink for fear of afflictions, but patiently to attend the issue, as do husbandmen, which at length receive the fruits of their labors, and to cast off all fear and care, as soldiers do which seek only to please their captain; shewing him briefly the sum of the Gospel, which he preached, commanding him to preach the same to others, diligently taking heed of contentions, curious disputations, and vain questions, to the intent that his doctrine may all together edify. Considering that the examples of Hymenaeus and Philetus, which subverted the true doctrine of the resurrection, were so horrible; and yet to the intent that no man should be offended at their fall, being men of authority and in estimation, he sheweth that all that profess Christ, are not his, and that the Church is subject to this calamity that the evil must dwell amongst the good until God's trial come; he referreth them whom he hath elected, even to the end. And that Timothy should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall follow, willing him to arm himself with the hope of the good issue that God will give unto his, and to exercise himself diligently in the Scriptures, both against the adversaries, and for the utility of the Church, desiring him to come to him for certain necessary affairs, and so with his and others salutations endeth.

<i>2 Timothy 1.....</i>	<i>2</i>
<i>2 Timothy 2.....</i>	<i>5</i>
<i>2 Timothy 3.....</i>	<i>9</i>
<i>2 Timothy 4.....</i>	<i>11</i>

2 Timothy 1

3 He commendeth Timothy's faith, 6 and exhorteth him to go on faithfully in the charge committed unto him; 8 and that neither for his bonds, 9 nor the revolting of others, he faint. 11 He triumpheth of his Apostleship. 14 He willeth him to have care of the thing committed unto him, 16 and praiseth Onesiphorus.

1 Paul an Apostle of Jesus Christ by the will of God, (a) according to the promise of life which is in Christ Jesus,

(a) Sent of God to preach that life which he promised in Christ Jesus.

2 To Timothy *my* beloved son: Grace, mercy *and* peace from God the Father, and *from* Jesus Christ our Lord.

3 (1) I thank God, (*) whom I serve from *my* (b) (♣) elders with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day,

(1) The chiefest mark that he shooteth at in this Epistle, is to confirm Timothy to continue constantly and manfully even to the end, setting first before him the great good will he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothy, and his ancestors, which might so much the more make him bound to God.

(*) Acts 22:3 .

(b) From Abraham, Isaac, and Jacob; for he speaketh not of Pharisaism, but of Christianity.

(♣) Following the steps of mine ancestors, as Abraham, Isaac, Jacob, and others of whom I am come and of whom I received the true religion by succession.

4 Desiring to see thee, mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that *it dwelleth* in thee also.

6 (2) Wherefore, I put thee in remembrance that thou (c) (*) stir up the gift of God which is in thee, by the putting on of (♣) my hands.

(2) He warneth us to set the invincible power of the Spirit, which God hath given us, against those storms which may and do come upon us.

(c) The gift of God is as it were a certain lively flame kindled in our hearts, which the flesh and the devil go about to put out; and therefore we on the contrary side must labor as much as we can to foster and keep it burning.

(*) The gift of God is a certain lively flame kindled in our hearts, which Satan, and the flesh labor to quench, and therefore we must nourish it, and stir it up.

(♣) With the rest of the Elders of Ephesus, 1 Timothy 4:14 .

7 For God hath not given to us the Spirit of (d) fear, but of power, and of love, and of a sound mind.

(d) To pierce us through, and terrify us, as men whom the Lord will destroy.

8 (3) Be not therefore ashamed of the testimony of our Lord, neither of me (e) his prisoner, but be partaker of the afflictions of the (f) Gospel according to the (g) power of God;

(3) He proveth that the ignominy or shame of the cross is not only not to be ashamed of, and also that it is glorious and most honorable: first, because the Gospel wherefore the godly are afflicted, is the testimony of Christ; and secondly, because at length the great virtue and power of God appeareth in them.

(e) For his sake.

(f) This Gospel after a sort is said to be afflicted in them that preach it.

(g) Through the power of God.

9 (4) Who hath saved us, and called us with a (*) holy calling, not according to our (♣) works, but according to his own purpose and grace, which was (h) given to us through Christ Jesus (i) before the (♣) world was,

(4) He sheweth with how great benefits God hath bound us to maintain boldly and constantly his glory which is joined with our salvation, and reckoneth up the causes of our salvation, to wit, that free and eternal purpose of God to save us in Christ which was to come, whereby it should come to pass, that we should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and author of immortality.

(*) 1 Corinthians 1:2 .

(♣) Titus 3:5 .

(h) He saith that, that grace was given us from everlasting, unto which we were predestinated from everlasting. So that the doctrine of foreseen faith and foreseen works, is clean contrary to the doctrine which preached and teacheth the grace of God.

(i) Before that course of years, which hath run on ever since the beginning of the world.

(♣) Romans 16:25; Ephesians 1:4; Colossians 1:26; Titus 1:2 .

10 But is now made manifest by the (*) appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality unto (k) light through the Gospel.

(*) He speaketh here of his first coming, which though it seemed poor, and contemptible, yet was honorable and glorious; therefore our minds ought to be lifted up from the consideration of the worldly things to contemplate the majesty thereof.

(k) Hath caused life and immortality to appear.

11 (*) (5) Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

(*) 1 Timothy 2:7 .

(5) That is, the Gospel which the Apostle preached.

12 (6) For the which cause I also suffer these things, (7) but I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have (*) committed to him against that day.

(6) He confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it.

(7) By setting his own example before us, he sheweth us how it may be that we shall not be ashamed

of the cross of Christ, to wit, if we be sure that God both can and will keep the salvation which he hath as it were laid up in store by himself for us against that day.
(*) Which is myself.

13 (8) Keep the true pattern of the wholesome words, which thou hast heard of me in faith and love which is in Christ Jesus.

(8) He sheweth wherein he ought to be most constant, to wit, both in the doctrine itself, the abridgement whereof is faith and charity, and next in the manner of teaching it, a lively pattern and shape whereof Timothy knew in the Apostle.

14 (9) That (*) worthy thing, which was committed to thee, keep (10) through the holy Ghost, which dwelleth in us.

(9) An amplification, taken of the dignity of so great a benefit committed to the ministers.
(*) The graces of the holy Ghost.
(10) The taking away of an objection. It is a hard thing to do it, but the Spirit of God is mighty, who hath inwardly endued us with his virtue.

15 (11) This thou knowest, that all they which are in Asia, be turned from me, of which sort are Phygellus and Hermogenes.

(11) He preventeth an offence which arose by the means of certain that fell from God and the religion, and uttereth also their names, that they might be known of all men. But he setteth against them the singular faith of one man, that one only good example alone might counterpoise and weigh down all evil examples.

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain,

17 But when he was at Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him, that he may find mercy with the Lord at that day, and in how many things he hath ministered unto me at Ephesus, thou knowest very well.

2 Timothy 2

2 The better to set out perseverance in the Christian warfare, 3 he taketh similitudes, 4 from soldiers, 6 and from husbandmen. 10 He sheweth that his bonds are for the profit of the Saints; 15 Then he warneth Timothy to divide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

1 Thou (1) therefore, my son, be strong in the grace that is in Christ Jesus.

(1) The conclusion of the former exhortation, which hath also added unto it a declaration how that they do not keep that worthy thing that is committed unto them which keep it to themselves, but they rather which do most freely communicate it with others, to the end that many may be partakers of it, without any man's loss or hindrance.

2 And what things thou hast heard of me, (*) by (a) many witnesses, the same deliver to faithful men, which shall be able to (♣) teach others also.

(*) Or, by the presence of many witnesses.
(a) When many were by, which can bear witness of these things.
(♣) So that the truth of God may remain perfect.

3 (2) Thou therefore suffer affliction as a good soldier of Jesus Christ.

(2) Another admonition: That the ministry of the word is a spiritual warfare, which no man can so travail in, that he may please his captain, unless he forgo and part with all hindrances which might draw him away from it.

4 No man that warreth, entangleth himself with the affairs of (b) *this* life, because he would please him that hath chosen him to be a soldier.

(b) With affairs of household, or other things that belong to other ordinary businesses.

5 (3) And if any man also strive for a mastery, he is not crowned, except he strive as he ought to do.

(3) The third admonition: The ministry is like to a game or jousting, wherein men strive for the victory, and no man is crowned unless he strive according to the laws which are prescribed, be they never so hard and painful.

6 (4) The husbandman (*) must labor before he receive the fruits.

(4) Another similitude tending to the same end; no man may look for the harvest, unless he first take pains to plow and sow his ground.
(*) So that the pain must go before the recompense.

7 (5) Consider what I say, and the Lord give thee understanding in all things.

(5) All these things cannot be understood, and much less practiced, unless we ask of God and he gives us understanding.

8 (6) Remember that Jesus Christ, *made* of the seed of David, was raised again from the dead according to my Gospel,

(6) He confirmeth plainly two principles of our faith, which are always assaulted of heretics, the one whereof (to wit, that Christ is the true Messiah made man of the seed of David) is the ground of our salvation; and the other is the highest part of it, to wit, that he is risen again from the dead.

9 (7) Wherein I suffer trouble as an evil doer, even unto bonds; but the word of God is not (*) bound.

(7) The taking away of an objection: Truth it is, that he is kept in prison, as an evil doer, yet there is no cause, why therefore some should go about to derogate credit from his Gospel, seeing that notwithstanding God did bless his ministry; nay rather, that example of this his captivity and patience did sundry ways confirm the Church in the hope of a better life.
(*) Notwithstanding mine imprisonment the word of God hath it race, and increaseth.

10 Therefore I suffer all things for the (*) (♣) elect's sake, that they might also obtain the salvation which is in Christ Jesus, with eternal glory.

(*) 2 Corinthians 1:4; Colossians 1:24 .
(♣) To confirm their faith, more esteeming the edification of the Church than himself.

11 (8) *It is* a true saying, For if we be (*) (c) dead together *with him*, we also shall live together *with him*.

(8) The fourth admonition: we ought not to contend upon words and questions, which are not only unprofitable, but also for the most part hurtful; but rather upon this, how we may frame ourselves to all manner of patience, and to die also with Christ (that is to say, for Christ's name) because that is the plain way to the most glorious life; as contrariwise the falling away of men can diminish no part of the truth of God, although by such means they procure most certain destruction to themselves.
(*) Romans 6:5 .
(c) If we are afflicted with Christ, and for Christ's sake.

12 If we suffer, we shall also reign together *with him*; (*) if we deny *him*, he also will deny us.

(*) Matthew 10:33; Mark 8:38 .

13 If (*) we believe not, *yet* abideth he faithful, he cannot deny himself.

(*) Romans 3:3; Romans 9:6 .

14 Of these things put them in remembrance, and (d) protest before the Lord, that they strive not about words, which is to no profit, *but* to the perverting of the hearers.

(d) Call God to witness, or as a Judge: as Moses, Joshua, Samuel, and Paul himself did, in Acts 13.

15 (9) Study to shew thyself approved unto God a workman that needeth not to be ashamed, (*) dividing the word of truth (e) aright.

(9) The fifth admonition: A minister must not be an idle disputer, but a faithful steward in dividing aright the word of truth, in so much that he must stop the mouths of other vain babblers.

(*) Giving to every one his just portion. Wherein he alludeth to the Priests of the old Law which in their sacrifice gave to God his part, took their own part and gave to him that brought the sacrifice his duty.

(e) By adding nothing to it, neither over skipping anything, neither mangling it, nor renting it asunder, nor wresting of it; but marking diligently what his hearers are able to hear, and what is fit to edifying.

16 (f) (*) Avoid profane and vain babblings, (10) for they shall increase unto more ungodliness.

(f) Mark and watch, and see they creep not on further.

(*) 1 Timothy 4:7; 1 Timothy 6:20; Titus 3:9 .

(10) He discovereth the subtilty of Satan, who beginning with these principles, draweth us by little and little to ungodliness through the means of that wicked and profane babbling, still creeping on; which he proveth by the horrible example of them that taught that the resurrection was already past.

17 And their word shall fret as a canker, of which sort is Hymaeneus and Philetus,

18 Which as concerning the truth have erred, saying that the resurrection is past already, and do destroy the faith of certain.

19 (11) But the foundation of God remaineth sure, and hath this seal, (*) The Lord knoweth who are his; and, Let every one that (g) calleth on the Name of Christ, depart from iniquity.

(11) A digression, wherein he serveth that offence that rose by their falling away; shewing first, that the elect are out of all danger of any such falling away; secondly, that they are known to God and not to us; and therefore it is no marvel if we count hypocrites oftentimes for true brethren; but we must take heed that we are not like them, but rather that we be indeed, such as we are said to be.

(*) He groundeth upon God's election and man's faith.

(g) That serveth and worshippeth him, and is as it were named of him, a faithful man or Christian.

20 (12) Notwithstanding in a (♣) great house are not only vessels of gold and of silver, but also of wood and of earth, (*) and some for honor, and some unto dishonor.

(12) The taking away of an objection: it is not dishonor to the good man of the house, that he hath not in a great house all vessels of one sort and for one service, but we must look to this, that we be found vessels prepared to honor.

(♣) Because the wicked should not cover themselves under name of Christ, he sheweth by this similitude, that both good and bad may be therein.

(*) Romans 9:21 .

21 If any man therefore (h) purge himself from (*) these, he shall be a vessel unto honor, sanctified, and meet for the Lord, and prepared unto every good work.

(h) By these words is meant the execution of the matter, and not the cause; for in that we purge ourselves, it is not to be attributeth to any free will that is in us, but to God, who freely and wholly worketh in us a good and an effectual will.

(*) That is, both separate himself from the wicked, and also purge his natural corruption by God's Spirit.

22 (13) Flee also from the lusts of youth, and follow after righteousness, faith, love, *and* (14) peace, with them that (*) call on the Lord with a pure heart,

(13) Returning to the matter from whence he digressed in 2 Timothy 2:16, he warneth him to exercise himself in weighty matters, and such as pertain to godliness.

(14) The sixth admonition: We must above all things eschew all bitterness of mind, both in teaching all men, and also in calling them back which have gone out of the way.

(*) 1 Corinthians 1:2.

23 (*) And put away foolish and (♣) unlearned questions, knowing that they engender strife.

(*) 1 Timothy 1:4; 1 Timothy 4:7; Titus 3:9.

(♣) Which do not edify.

24 But the servant of the Lord must not strive, but *must* be gentle toward all men, apt to teach, (i) (*) suffering the evil men, *patiently*,

(i) To win them through our patient bearing with them, but not to please them or excuse them in their wickedness.

(*) Which fail of ignorance.

25 Instructing them with meekness that are (k) contrary (*) minded, *proving* if God at any time will give them repentance, that they may acknowledge the truth,

(k) He meaneth such as do not yet see the truth.

(*) He meaneth not this of Apostates or heretics, whom he willeth to flee; but of them only which as yet are not come to the knowledge of the truth, and fall through ignorance.

26 And (*) that they may come to amendment out of the snare of the devil, of whom they are taken prisoners, to *do* his will.

(*) Or, that being delivered out of the snare of the devil of whom they are taken, they may come to amendment and perform his will.

2 Timothy 3

1 He foretelleth the dangerous times that are to ensue; 9 but with certain hope of victory, 10 he encourageth him to the combat, 14 setting out especially the trial of sound doctrine.

1 This (1) know also, that in the (*) last days shall come perilous times.

(1) The seventh admonition: we may not hope for any Church in this world without corruption; but there shall be rather great abundance of most wicked men, even in the very bosom of the Church, which notwithstanding shall make a shew and countenance of great holiness, and charity.
(*) 1 Timothy 4:1; 2 Peter 3:3; Jude 1:18 .

2 For (*) men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankful, (a) unholy,

(*) He speaketh of them which make profession to be Christians.
(a) Which make no account, either of right or honesty.

3 Without natural affection, truce breakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God,

5 Having a shew of godliness, but have denied the power thereof; (2) turn away therefore from such.

(2) We must not dally with such men as resist the truth not from simple ignorance, but of a perverse mind, (which thing appeareth by their fruits which he painteth out here lively) but we must rather turn away from them.

6 For of this sort are they which (*) creep into houses, and lead captive simple women laden with sins, and led with divers lusts,

(*) As Monks, friars, and such hypocrites.

7 Which women are ever learning, and are never able to come to the knowledge of the truth.

8 (*) And as Jannes and Jambres withstood Moses, so do these also resist the truth, men of (♣) corrupt minds, reprobate concerning the faith.

(*) Exodus 7:11 .
(♣) Which can judge nothing aright.

9 (3) But they shall prevail no longer; for their madness shall be evident unto all men, as theirs also was.

(3) He addeth a comfort: The Lord will at length pluck off all their vizards.

10 ¶ (4) But thou hast (b) fully known my doctrine, manner of living, (*) purpose, faith, longsuffering, love, patience,

(4) That we be not deceived by such hypocrites, we must set before us the virtues of the holy servants of God, and we must not be afraid of persecution, which they suffered willingly, and which always followeth true godliness. But we must especially hold fast the doctrine of the Apostles, the sum whereof is this, that we are saved through faith in Christ Jesus.

(b) You knowest thoroughly, not only what I taught and did, but also how I was minded and disposed.

(*) Not only what I taught and did, but also what my mind and will was.

11 Persecutions, *and* afflictions which came unto me at (c) (*) Antioch, at Iconium, and at Lystra, which persecutions I suffered, but from them all the Lord delivered me.

(c) Which is in Pisidia.

(*) Acts 13:14 .

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But the evil men and (*) deceivers shall wax (d) worse and worse, deceiving, and being deceived.

(*) The word signifieth them, that by any crafty packing or conveyance beguile men with false colors, flatteries and illusions, and such God setteth up to exercise his by them; and here Paul admonisheth us of them.

(d) Their wickedness shall daily increase.

14 But continue thou in the things which thou hast learned, and art persuaded *thereof*, knowing of whom thou hast learned *them*;

15 And that thou hast known the holy Scriptures of a child, which are able to make thee wise unto salvation, through the faith which is in Christ Jesus.

16 (*) (5) For the whole Scripture *is* given by inspiration of God, and *is* profitable to teach, to reproof, to correct, *and* to instruct in righteousness,

(*) 2 Peter 1:20 .

(5) The eighth admonition, which is most precious: A Pastor must be wise by the word of God only; wherein we have perfectly delivered unto us, whatsoever pertaineth either to discern, know and establish true opinions, and to confute false, and furthermore, to correct evil manners, and to frame good.

17 That the (e) (*) man of God may be (♣) absolute, being made perfect unto all good works.

(e) The Prophets and expounders of God's will, are properly and peculiarly called, Men of God.

- (*) Which is content to be governed by God's word.
(♣) The only Scriptures sufficeth to lead us to perdition.

2 Timothy 4

1 He chargeth him to preach the Gospel with all diligence, 3 in that so miserable a time; 6 that his death is hard at hand, 8 yes so, that as a conqueror he maketh haste to a glorious triumph. 10 He sheweth the cause why he sendeth for Timothy, 11 even by reason of his present state.

1 I (1) (*) charge *thee* therefore before God, and *before* the Lord Jesus Christ, which shall judge the quick and dead at that his appearing, and in his kingdom,

- (1) The principal and chief of all admonitions, being therefore proposed with a most earnest charge, is this: That the word of God be propounded with a certain holy importunity, as necessity requireth; but so, that a good and true ground of the doctrine be laid, and the vehemency be tempered with all holy meekness.
(*) Or, adjure.

2 Preach the word; be instant, (*) in season and out of season; improve, rebuke, exhort with all longsuffering and doctrine.

- (*) Leave none occasion to preach and to profit.

3 (2) For the time will come when they will not suffer wholesome doctrine; but having their ears itching, shall after their own lusts get them a heap of teachers,

- (2) Faithful Pastors in times past took all occasions they could, because men were very prompt and ready to return to their fables.

4 And shall turn their ears from the truth, and shall be given unto (a) fables.

- (a) To false and unprofitable doctrines, which the world is now so bewitched withal, that it had rather the open light of the truth were utterly put out, when it would come out of darkness.

5 (3) But watch thou in all things, suffer adversity, do the work of an Evangelist, (b) (*) make thy ministry fully known.

- (3) The wickedness and falling away of the world, ought to cause faithful ministers to be so much the more careful.
(b) Prove and shew by good and substantial proof, that you are the true minister of God.
(*) So behave thyself in this office, that men may be able to charge thee with nothing, but rather approve thee in all things.

6 (4) For I am now ready to be (c) (*) offered, and the time of my (♣) departing is at hand.

(4) He foretelleth his death to be at hand, and setteth before them an excellent example, both of invincible constancy and sure hope.
(c) To be offered for a drink offering; and he alludeth to the pouring out of blood or wine which was used in sacrifices.
(*) Read Philippians 2:17 .
(♣) Or, dissolving.

7 I have fought a good fight, and have finished *my* course, I have kept the faith.

8 *For* henceforth is laid up for me the crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love that his appearing.

9 (5) Make speed to come unto me at once;

(5) The last part of the Epistle, setting forth grievous complaints against certain, and examples of singular godliness in every place, and of a mind never wearied.

10 For Demas hath forsaken me, and hath (d) embraced this present world, and is departed unto Thessalonica. Crescens *is gone* to Galatia, Titus unto Dalmatia.

(d) Contented himself with this world.

11 (*) (♣) Only Luke is with me. Take Mark and bring him with thee, for he is profitable unto me to minister.

(*) Colossians 4:10-14 .
(♣) Hereby it is manifest that Peter as yet was not at Rome, and if ever he was there it is uncertain.

12 And Tychicus have I sent to Ephesus.

13 The (*) cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but specially the parchments.

(*) Some read coffer; others, book.

14 Alexander the coppersmith hath done me much evil; the Lord (*) reward him according to his works.

(*) For Paul saw in him manifest signs of reprobation.

15 Of whom be thou ware also, for he withstood our preaching sore.

16 At my first answering (*) no man assisted me, but all forsook me; *I pray God*, that it may not be laid to their charge.

(*) If Peter had been there he would not have forsaken him.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles should hear; and I was delivered out of the mouth of the (e) lion.

(e) Out of the great danger of Nero.

18 And the Lord will deliver me from every (f) evil work, and will preserve me unto his (g) heavenly kingdom; to whom *be* praise forever and ever, Amen.

(f) Preserve me pure from committing anything unworthy my Apostleship.

(g) To make me partaker of his kingdom.

19 Salute Prisca and Aquila, and the (*) household of Onesiphorus.

(*) 2 Timothy 1:16 .

20 Erastus abode at Corinth, Trophimus I left at Miletum sick.

21 Make speed to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you, Amen.

The second Epistle written from Rome unto Timothy, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperor Nero.

The Epistle Of Paul To Titus

The Argument

When Titus was left in Crete to finish that doctrine which Paul had there begun, Satan stirred up certain which went about not only to overthrow the government of the Church, but also to corrupt the doctrine; for some by ambition would have thrust in themselves to be pastors; others, under pretext of Moses' Law brought in many trifles. Against these two sorts of men Paul armeth Titus: first teaching him what manner of ministers he ought to choose, chiefly requiring that they be men of sound doctrine to the intent they might resist the adversaries, and amongst other things he noteth the Jews which put a certain holiness in meats and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertain to every man's vocation. Against the which if any man rebel or else doeth not obey, he willett him to be avoided.

<i>Titus 1.....</i>	<i>2</i>
<i>Titus 2.....</i>	<i>5</i>
<i>Titus 3.....</i>	<i>7</i>

Titus 1

6 He sheweth what kind of men ought to be chosen Ministers; 10 how vain babblers' mouths should be stopped; 12 and through this occasion he toucheth the nature of the Cretians, 14 and the Jews, who put holiness in outward things.

1 Paul (1) a (a) servant of God, and an Apostle of Jesus Christ, according to the (*) faith of God's (b) elect, (2) and the acknowledging of the truth, which is according to godliness,

(1) He voucheth his Apostleship (not for Titus, but for the Cretian's sake) both by the testimony of his outward calling, and by his consent wherein which he agreeth with all the elect from the beginning of the world.

(a) Minister, as Christ himself, in that which he was a minister and head of the Prophets, is called a servant; Isaiah 43:10 .

(*) That is, to preach the faith, to increase their knowledge, to teach them to live godly that at length they may obtain eternal life.

(b) Of those whom God hath chosen.

(2) The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this end, that worshipping God aright that they at length obtain life everlasting according to the promise of God, who is true, which promise was exhibited to Christ in due time according to his eternal purpose.

2 Unto the (c) hope of eternal life, which God that cannot lie, hath (d) (♣) promised before the (*) (e) world began;

(c) Hope is the end of faith.

(d) Freely, and of his mere liberality.

(♣) Hath willingly, and of his mere liberality promised without foreseeing our faith or works as a cause to move him to this free mercy.

(*) Romans 16:25; Ephesians 3:9; Colossians 1:26; 2 Timothy 1:9; 1 Peter 1:20 .

(e) Look at 2 Timothy 1:9 .

3 (3) But hath made his word manifest in due time through the preaching, which is (*) committed unto me according to the commandment of God our (f) (♣) Saviour;

(3) This truth is no other where to be sought, but in the preaching of the Apostles.

(*) Galatians 1:1 .

(f) This word (Saviour) doeth not only signify a preserver of life, but also a giver of life.

(♣) Who both giveth life and preserveth life.

4 (4) To Titus *my* natural (*) son according to the common faith, (5) Grace, mercy *and* peace from God the Father, and *from* the Lord Jesus Christ our Saviour.

(4) The Apostle moveth the Cretians to hear Titus, by setting forth his consent and agreement with them in the faith, and therewithal sheweth by what special note we may distinguish true ministers from false.

(*) In respect of faith which was common to them both, so that hereby they are brethren; but in respect of the ministry Paul begat him his son in faith.

(5) There is but one way of salvation, common both to the Pastor and the flock.

5 (6) For this cause left I thee in Crete, that thou shouldest continue to redress the things that remain, and shouldest ordain Elders in every city, as I appointed thee;

(6) The first admonition: to ordain Elders in every city.

6 (*) If any (♣) be unrepveable, the husband of one wife, having faithful children, which are not slandered of riot, neither are (g) disobedient.

(*) 1 Timothy 3:2 .

(♣) That is, without all infamy whereby his authority might be diminished.

(g) This word is proper to horses and oxen, which will not abide tolerate the yoke.

7 (7) For a Bishop must be unrepveable, as (*) God's (h) steward, not (i) (♣) froward, not angry, not given to wine, no striker, not given to filthy lucre,

(7) The second admonition: what faults pastors (whom he comprehended afore under the word Elders) ought to be void of, and what virtues they ought to have.

(*) Who hath the dispensation of his gifts.

(h) Whom the Lord hath appointed steward of his gifts.

(i) Not hard conditioned, and evil to please.

(♣) Or self will.

8 But harberous, one that loveth (♣) goodness, (k) wise, (*) righteous, (♣) holy, temperate,

(♣) Or, good men.

(k) Circumspect, of a sound judgment, and of a singular example of moderation.

(*) Toward men.

(♣) Toward God.

9 (8) Holding fast the faithful word according to doctrine, (9) that he also may be able to exhort with wholesome doctrine, and convince them that say against it.

(8) The third admonition: The pastor must hold fast that doctrine, which the Apostles delivered, and pertaineth to salvation, leaving behind all curious and vain matters.

(9) The fourth admonition: To apply the knowledge of true doctrine unto use, which consisteth in two things, to wit, in governing them which shew themselves apt to learn, and confuting the obstinate.

10 (10) For there are many disobedient and vain talkers and deceivers of minds, chiefly they of the (l) (*) Circumcision,

(10) An applying of the general proposition to a particular: The Cretians above all others need sharp reprehensions; both because their minds are naturally given to lies and slothfulness, and also because of certain covetous Jews, which under a color of godliness, joined partly certain vain traditions, and partly old ceremonies with the Gospel.

(l) Of the Jews, or rather of those Jews, which went about to join Christ and the Law together.

(*) Which were not only the Jews, but also the Hebionites, and Cherinthians heretics, which taught that the Law must be joined with Christ.

11 Whose mouths must be stopped, which subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 (m) One of themselves, *even* one of their own (*) prophets said, The Cretians *are* always liars, evil beasts, slow bellies.

(m) Epimenides, who was counted a Prophet amongst them. Look upon Laertius and Cicero in his first book of Divination.

(*) He calleth Epimenides the Philosopher, or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him; and as Laetitus writeth, they sacrificed unto him as to a God, forasmuch as he had a marvelous gift to understand things to come; which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.

13 This witness is true. Wherefore rebuke them (n) sharply, that they may be sound in the faith,

(n) Roughly and plainly, and go not about the bush with them.

14 And not taking heed to (*) Jewish fables and commandments of men, that turn away from the truth.

(*) 1 Timothy 1:4 .

15 (11) Unto the pure (*) *are* all things pure, but unto them that are defiled, and unbelieving *is* nothing pure, but even their (o) minds and consciences are defiled.

(11) He sheweth in few words, that purity consisteth not in any external worship, and that which is according to the old Law, (as in difference of meats, and washing and other such things which are abolished) but in the mind and conscience; and whosoever teach otherwise, knows not what is true religion indeed, and also are nothing less than that they would seem to be.

(*) Romans 14:20 .

(o) If our minds and consciences be unclean, what cleanness is there in us before regeneration?

16 They profess that they know God, but by (*) works they deny *him*, and are abominable and disobedient, and unto every good work reprobate.

(*) For as much as they stay at things of nothing, and pass not for them, that are of importance, and so give themselves to all wickedness.

Titus 2

2 He setteth out the duties of sundry persons and states, 6 and willeth him to instruct the Church in manners. 11 He draweth an argument from the end of our redemption, 12 which is, that we live godly and uprightly.

1 But (1) speak thou the things which become (*) wholesome doctrine,

(1) The fifth admonition: The doctrine must not only be generally pure, but also be applied to all ages and orders of men, according to the diversity of circumstances.

(*) Wherewith our souls are fed and maintained in health.

2 (2) That the elder men be sober, honest, discreet, sound in the faith, in love, *and* in patience;

(2) What are the chiefest virtues for old and young, both men and women; and how they ought to be stirred up unto them continually.

3 The elder women likewise, that they be in such behavior as becometh holiness, not false accusers, not subject to much wine, *but* teachers of honest things,

4 That they may instruct the young women to be sober minded, that they love their husbands, that they love their children,

5 *That they be* discreet, chaste, (a) (♣) keeping at home, good and (*) subject unto their husbands, that the word of God be not evil spoken of.

(a) No gadders up and down.

(♣) Not running to and fro without necessary occasions, which is a sign of lightness.

(*) Ephesians 5:23 .

6 Exhort young men likewise, that they be sober minded.

7 (3) In all things shew thyself an example of good works with uncorrupt doctrine, with (b) gravity, integrity,

(3) The sixth admonition: That both the Pastor's life and doctrine must be sound.

(b) Not such a gravity as may drive men from coming to the minister, but such as may cause them to come in a most reverent and honest sort.

8 *And* with the wholesome word, which cannot be condemned, that he which withstandeth, may be ashamed, having nothing concerning you to speak evil of.

9 (*) (4) Let servants be subject to their masters, and please *them* in all (c) things, not answering again,

(*) Ephesians 6:5; Colossians 3:22; 1 Peter 2:18 .
(4) The seventh admonition, of servants toward their masters.
(c) Which may be done without offence to God.

10 Neither pilfering, but that they shew all good faithfulness, that they may adorn the doctrine of God our Saviour in all things.

11 (*) (5) For that grace of God, that bringeth (♣) salvation unto all men, hath appeared,

(*) 1 Corinthians 1:2; Colossians 1:22 .
(5) The eighth admonition belongeth to all the godly; seeing that God calleth all men to the Gospel, and Christ hath so justified us, that he hath also sanctified us, we must all of us give ourselves to true godliness and righteousness, setting before us a sure hope of that immeasurable glory; which thing must in such sort be beaten into their heads, that the gainsayers also must be reprov'd, by the authority of the mighty God.
(♣) Of what condition or state soever they be.

12 And teacheth us, that we should deny ungodliness and (d) worldly lusts, and that we should live soberly and righteously, and godly in this present world,

(d) Lusts of the flesh, which belong to the present state of this life and world.

13 (e) Looking for the blessed hope, and appearing of the glory of our mighty God, and Saviour Jesus Christ,

(e) Christ is here most plainly called that mighty God, and his appearance and coming is called by the figure of speech Metonymy, our hope.

14 Who gave himself for us, that he might redeem us from all iniquity, and purge us *to be* a (f) (*) peculiar people unto himself, zealous of good works.

(f) As it were a thing peculiarly laid up for himself.
(*) Most dear and precious.

15 These things speak, and exhort, and rebuke with all (g) (*) authority. See that no man despise thee.

(g) With all authority possible.
(*) As becometh the ambassador of God.

Titus 3

1 He willeth that all generally be put in mind to reverence such as be in authority. 3 That they remember their former life, and attribute all justification unto grace. 9 And if any babblers withstand these things, 10 he willeth that he be rejected.

1 Put (1) them in remembrance that they (*) (♣) be subject to the principalities and powers, *and* that they be obedient, *and* ready to every good work,

(1) He declareth particularly and severally, that which he said before generally, noting out certain chief and principal duties, which men owe to men, and especially subjects to their magistrates.

(*) Romans 13:1; 1 Peter 2:13 .

(♣) Although the rulers be infidels, yet we are bound to obey them in civil policies, and whereas they command us nothing against the word of God.

2 That they speak evil of no man, that they be no fighters, *but* soft, shewing all meekness unto all men.

3 (2) (*) (♣) For we ourselves also were in times past unwise, disobedient, deceived, serving the lusts and divers pleasures, living in maliciousness and envy, hateful, *and* hating one another;

(2) He confirmeth again the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptism.

(*) 1 Corinthians 6:18 .

(♣) For let us consider what we ourselves were when God shewed us favor.

4 But when the bountifulness and love of God our Saviour toward man appeared,

5 (*) Not (♣) by the works of (a) righteousness, which we had done, but according to his mercy he saved us, by the (♣) washing of the new birth, and the renewing of the (b) holy Ghost,

(*) 2 Timothy 1:9 .

(♣) God doeth not justify us for respect of anything, which he seeth in us, but doeth prevent us with his grace and freely accepteth us.

(a) Word for word, of works which are done in righteousness; and this place doth fully refute the doctrine of merits.

(♣) Baptism is a sure sign of our regeneration, which is wrought by the holy Ghost.

(b) Which the virtue of the holy Ghost worketh.

6 Which he shed on us abundantly, through Jesus Christ our Saviour,

7 That we, being justified by his grace, should be made heirs according to the hope of eternal life.

8 (3) This is a true saying, and these things I will thou shouldest affirm, that they which have believed God, might be careful to shew forth (c) good works. These things are good and profitable unto men.

(3) Again with great earnestness he beateth into our heads, how that we ought to give ourselves, to true godliness, and eschew all vain questions, which serve to nothing but to move strife and debate.
(c) Give themselves earnestly unto good works.

9 (*) But avoid foolish questions, and genealogies, and contentions, and brawlings about the Law, for they are unprofitable and vain.

(*) 1 Timothy 1:4; 1 Timothy 4:7; 2 Timothy 2:23 .

10 (4) (*) Reject him that is a heretic, after once or twice admonition,

(4) The ministers of the word must at once cast off heretics, that is, such as stubbornly and seditiously disquiet the Church, and will give no ear to Ecclesiastical admonitions.

(*) This commandment is given to the minister, and so particularly to all men to whom the sword is not committed but else the magistrate, whose chief office is to maintain God's glory in his Church, ought to cut off all such rotten and infectious members from the body.

11 Knowing that he that is such, is (*) perverted, and (♣) sinneth, being damned of his own self.

(*) So that there is no hope of amendment.
(♣) Willingly, and wittingly.

12 (5) When I shall send Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis, for I have determined there to winter.

(5) Least of all, he writeth a word or two of private matters and commendeth certain men.

13 Bring Zenas (*) the expounder of the Law, and Apollos on their journey diligently, that they lack nothing.

(*) It is probably, that he was an interpreter of the Law of Moses, as Apollos.

14 And let ours also learn to shew forth good works for necessary uses, that they be not unfruitful.

15 All that are with me, salute thee. Greet them that love us in the faith. Grace be with you all, Amen.

*To Titus, elect the first Bishop of the Church of the Cretians, written from
Nicopolis in Macedonia.*

The Epistle Of Paul To Philemon

The Argument

Albeit the excellency of Paul's spirit wonderfully appeareth in his other Epistles, yet this Epistle is a great witness, and a declaration of the same. For far passing the baseness of his matter, he fleeth as it were up to heaven, and speaketh with a divine grace and majesty. Onesimus servant to Philemon both robbed his master, and fled away, whom Paul having won to Christ, sent again to his master, earnestly begging his pardon, with most weighty arguments proving the duty of one Christian to another, and so with salutations endeth.

Philemon 2

Philemon

*1 Paul handling a base and small matter, yet according to his manner mounteth aloft unto God.
8 Sending again to Philemon his vagabond and thievish servant, he entreateth pardon for him,
and very gravely preacheth of Christian equity.*

1 Paul a prisoner of Jesus Christ, and *our* brother Timothy, unto Philemon our dear friend, and fellow helper,

2 And to *our* dear sister Apphia, and to Archippus our fellow soldier, and to the Church that is in thy house:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 I (*) give thanks to my God, making mention always of thee in my prayers,

(*) 1 Thessalonians 1:2; 2 Thessalonians 1:3 .

5 (When I hear of thy love and faith, which thou hast toward the Lord Jesus, and toward all Saints.)

6 That the (a) (*) fellowship of thy faith may be made effectual, and that whatsoever good thing is in you (♣) through Christ Jesus, may be (b) known.

(a) By fellowship of faith, he meaneth those duties of charity which are bestowed upon the Saints, and flow forth of an effectual faith.

(*) Thy benevolence toward the Saints, which proceedeth of a lively and effectual faith.

(♣) That experience may declare that you are the members of Jesus Christ.

(b) That by this means all men may perceive how rich you are in Christ, to wit, in faith, charity, and all bountifulness.

7 For we have great joy and consolation in thy love, because by thee, brother, the Saints' (c) (*) bowels are comforted.

(c) Because thou didst so dutifully and cheerfully refresh the Saints, that they conceived inwardly a marvelous joy; for by this word (Bowels) is meant not only the inward feeling of wants and miseries that men have one of another's state, but also that joy and comfort which entereth into the very bowels, as though the heart were refreshed and comforted.

(*) Meaning their inward parts and affections were through his charity comforted.

8 Wherefore, though I be very bold in Christ to command thee that which is convenient,

9 (1) Yet for love's sake I rather beseech thee, though I be as I am, even Paul aged, and even now a prisoner for Jesus Christ.

(1) An example of a Christian exercise and commendation for another man.

10 I beseech thee for my son (*) Onesimus, whom I have begotten in my bonds,

(*) Colossians 4:9 .

11 Which in time past was to thee unprofitable, but now profitable both to thee and to me,

12 Whom I have sent again, thou therefore receive him, that is my own (d) bowels,

(d) As my own son, and as if I had begotten him from my own body.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel.

14 But without thy mind would I do nothing, that thy benefit should not be as it were of (e) necessity, but willingly.

(e) That you mightest not seem to have lent me thy servant upon constraint, but willingly.

15 It may be that he therefore (f) departed for (g) a season, that thou shouldest receive him forever,

(f) Thus he assuageth the harder kind of speech, which is to say, he ran away.

(g) For a little time.

16 (*) Not now as a servant, but above a servant, *even as* a brother beloved, specially to me, how much more than unto thee, both in the (h) flesh and in the Lord?

(*) For he is thy servant by condition, and also now the Lord's, to the both for thine own sake and for the Lord's thou oughtest to love him.

(h) Because he is thy servant, as other servants are, and because he is the Lord's servant, so that thou must needs love him both for the Lord's sake, and for your own sake.

17 If therefore thou count our things (*) common, receive him as myself.

(*) That all thine is mine, and all mine is thine.

18 If he hath hurt thee, or oweth thee ought, that put on my account.

19 I Paul have written *this* with my own hand, I will recompense it, albeit I do not say to thee, that thou owest unto me even thy own self.

20 (i) Yea, brother, let me obtain this pleasure of thee in the Lord; comfort my (*) bowels in the Lord.

(i) Good brother let me obtain this benefit at thine hand.

(*) Grant me this benefit, which shall be most acceptable unto me of all others.

21 Trusting in thy obedience, I wrote unto thee, knowing that thou wilt do even more than I say.

22 Moreover also prepare me lodging, for I trust through your prayers I shall be freely given unto you.

23 There salute thee Epaphras my fellow prisoner (*) in Christ Jesus,

(*) That is, for Christ's cause.

24 Marcus, Aristarchus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lord Jesus Christ *be* with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a servant.

The Epistle To The Hebrews

The Argument

For as much as divers, both of the Greek writers and Latin's witness, that the writer of this Epistle for just causes would not have his name known, it were curiosity of our part to labor much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authority, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chief purpose is to persuade unto the Hebrews (whereby he principally meaneth them that abode at Jerusalem, and under them all the rest of the Jews) that Christ Jesus was not only the redeemer, but also that at his coming all ceremonies must have an end; for as much as his doctrine was the conclusion of all the prophecies, and therefore not only Moses was inferior to him, but also the Angels; for they all were servants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure us of our salvation through himself; for he is that eternal Priest, whereof all the Levitical Priests were but shadows, and therefore at his coming they ought to cease, and all sacrifices for sin to be abolished, as he proveth from the seventh chapter verse eleven, unto the twelfth chapter verse eighteen. (Hebrews 7:11-12:18) Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the twelfth chapter, verse eighteen, to the twenty fifth verse of the same chapter; (Hebrews 12:18-25) yea, and is the King to whom all things are subject, as appeareth from verse twenty five, to the beginning of the last chapter. (Hebrews 12:25-13:1) Wherefore according to the examples of the old fathers we must constantly believe in him, that being sanctified by his justice, taught by his wisdom, and governed by his power, we may steadfastly, and courageously persevere even to the end in hope of that joy that is set before our eyes, occupying ourselves in Christian exercises that we may both be thankful to God, and dutiful to our neighbor.

<i>Hebrews 1.....</i>	3
<i>Hebrews 2.....</i>	5
<i>Hebrews 3.....</i>	9
<i>Hebrews 4.....</i>	12
<i>Hebrews 5.....</i>	15
<i>Hebrews 6.....</i>	17
<i>Hebrews 7.....</i>	20
<i>Hebrews 8.....</i>	24
<i>Hebrews 9.....</i>	27
<i>Hebrews 10.....</i>	32
<i>Hebrews 11.....</i>	37
<i>Hebrews 12.....</i>	43
<i>Hebrews 13.....</i>	47

Hebrews 1

2 To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies, 4 he advanceth him above the Angels; 10 And proveth by divers testimonies of the Scripture, that he far passeth all others.

1 At (1) sundry times and in divers manners (*) God spake in the old time to *our* fathers by the Prophets,

(1) The first part of the general proposition of this Epistle; The Son of God is indeed that Prophet or teacher, which hath actually now performed that which God after a sort and in shadows signified by his prophets, and hath fully opened his Father's will to the world.

(*) God, who is ever constant, and merciful to his Church, declared his will in time past, not all at once or after one sort, but from time to time, and in sundry sorts; but now last of all he hath fully declared all truth to us by his Son.

2 In these (a) (*) last days he hath spoken unto us by his (b) Son, (2) whom he hath made (c) heir of all things, (♣) by whom also he made the (d) worlds,

(a) So that the former declaration made by the Prophets was not full, and nothing must be added to this later.

(*) So that now we may not credit any new revelations after him.

(b) Which one Son is God and man.

(2) The second part of the same proposition: The same Son is appointed of the Father to be our King and Lord, by whom also he made all things, and in whom only he setteth forth his glory, yea and himself also to be beholden of us, who beareth up and sustaineth all things by his will and pleasure.

(c) Possessor and equal copartner of all things with the Father.

(♣) He entreateth here of Christ, both as touching his person, which is very God, and very man, by whom all things are made, and also as touching his office, whereby he is King Prophet and Priest.

(d) That is, whatsoever hath been at any time, is, or shall be.

3 (*) Who being the (e) brightness of the glory, and the (♣) engraved form of his (f) person, and (g) bearing up all things by his mighty word, (3) hath by himself (♣) purged our sins, and (h) sitteth at the right hand of the Majesty in the highest places,

(*) Colossians 1:14-15 .

(e) He in whom the glory and Majesty of the Father shineth, who is otherwise infinite, and cannot be beholden.

(♣) The lively image and pattern, so that he that seeth him, seeth the Father, John 14:9; for else the person of the Father is not seen, but apprehended by faith.

(f) His Father's person.

(g) Sustaineth, defendeth and cherisheth.

(3) The third part of the same proposition: The same Son executed the office of the high Priest in offering up himself, and is our only and most mighty Mediator in heaven.

(♣) So that our sins can be purged by none other means.

(h) This sheweth that the savor of that his sacrifice is not only most acceptable to the Father, but also is everlasting, and furthermore how far this high Priest passeth all the other high Priests.

4 (4) And is made so much more excellent than the (*) Angels, in as much as he hath obtained a more excellent (i) Name than they.

(4) Before he cometh to declare the office of Christ, he setteth forth the excellency of his person, and first of all he sheweth him so to be man, and that therewithal he is God also.
(*) Much more than all other things created.
(i) Dignity and honor.

5 (5) For unto which of the Angels said he at any time, (*) Thou art my Son, (k) (♣) this day begat I thee? (6) And again, I (♣) will be his Father, and he shall be my Son;

(5) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(*) Psalm 2:7; Acts 13:33; Hebrews 5:5 .
(k) The Father begat the Son from everlasting, but that everlasting generation was made manifest and represented to the world in his time, and therefore he addeth this word (Today.)
(♣) Because he was at the time appointed declared to the world.
(6) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(♣) 2 Samuel 7:14; 2 Chronicles 22:10 .

6 (7) And (l) again, when he bringeth in *his* first begotten Son into the world, he saith, (*) And let all the Angels of God worship him.

(7) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(l) The Lord was not content to have spoken it once, but he repeateth it in another place.
(*) Psalm 97:7 .

7 (8) And of the Angels he saith, (*) He maketh the (♣) spirits his (m) messengers, and his ministers a flame (n) of fire.

(8) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(*) Psalm 104:4 .
(♣) He compareth the Angels to the winds, which are here beneath as God's messengers.
(m) Cherub, Psalm 18:10 .
(n) Seraph, Isaiah 6:2 .

8 But unto the Son *he saith*, (*) O God, thy (o) throne *is* forever (p) and ever, the (♣) scepter of thy kingdom *is* a (q) scepter of righteousness.

(*) Psalm 45:6 .
(o) The throne is proper to the Prince, and not for servant.
(p) For everlasting, for this doubling of the word increaseth the significance of it beyond all measure.
(♣) The administration of thy kingdom is just.
(q) The government of thy kingdom is righteous.

9 Thou hast loved righteousness and (r) hated iniquity. Wherefore God, *even* thy God, hath (s) (*) anointed thee with the oil of gladness above thy (t) fellows.

(r) This type of rehearsing which the Jews use by contraries, hath great force in it.
(s) In that, which the word became flesh, by pouring the holy Ghost upon him without measure.
(*) This is meant in that the word is made flesh, and that the holy Ghost was poured on him, without measure, that we may all receive of him every one according to his measure.
(t) For he is the head and we are his members.

10 (9) And, (*) Thou, Lord, in the beginning hast (u) established the earth, and the heavens are the works of thy hands.

(9) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(*) Psalm 102:25 .
(u) Madest the earth firm and sure.

11 They shall perish, but thou doest remain, and they all shall wax old as doeth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed. But thou art the same, and thy years shall not fail.

13 (10) Unto which also of the Angels said he at any time, (*) Sit at my right hand, till I make thine enemies thy footstool?

(10) He proveth and confirmeth the divinity of Christ manifested in the flesh by these six evident testimonies, whereby it appeareth that he far passeth all Angels, in so much that he is called both Son, and God in Hebrews 1:5,6,7,8,10,13 .
(*) Psalm 110:1; Matthew 22:44; 1 Corinthians 15:25; Hebrews 10:12 .

14 Are they not all (x) ministering spirits, sent forth to minister, for their sakes which shall be heirs of salvation?

(x) By that name by which we commonly call Princes messengers, he here calleth the spirits.

Hebrews 2

1 Thereof he inferreth, that good heed be given to Christ's doctrine. 9 And he setteth him out unto us even as our brother in our flesh, that we may with a good will yield up ourselves wholly unto him.

1 Wherefore (1) we ought diligently to give heed to the things which (a) we have heard, lest at any (*) time (b) we should let them slip.

(1) Now as it were pausing with himself and shewing to what end and purpose all these things were spoken, to wit, to understand by the excellency of Christ above all creatures, that his doctrine, majesty and Priesthood is most perfect, he useth an exhortation taken from a comparison.

(a) He maketh himself a hearer.

(*) We must diligently keep in memory the doctrine, which we have learned, lest like vessels full of chappes we leak, and run out on every part.

(b) They are said to let the word run out, which hold it not fast when they have heard it.

2 For if the (c) (*) word spoken by Angels was steadfast, and every transgression, and disobedience received a just recompense of reward,

(c) The Law which appointed punishment for the offenders; and which Paul saith was given by Angels, Galatians 3:19 and Stephen, Acts 7:53 .

(*) Which was the Law given to Moses by the hands of the Angels.

3 How shall we escape if we neglect so (*) great salvation, (2) which at the first began to be preached by the Lord, and *afterward* was confirmed unto us by (d) them that heard him,

(*) As the Gospel is which only offereth salvation.

(2) If the breach and transgression of the word spoken by Angels was not suffered unpunished, much less shall it be lawful for us to neglect the Gospel which the Lord of Angels preached, and was confirmed by the voice of the Apostles, and with so many signs and wonders from heaven, and especially with so great and mighty working of the holy Ghost.

(d) By the Apostles.

4 (*) God bearing witness thereto, both with (e) signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will?

(*) Mark 16:20 .

(e) This is the true end of miracles. Now they are called signs, because they appear one thing, and represent another; and they are called wonders, because they represent some strange and unaccustomed things and virtues because they give us a glimpse of God's mighty power.

5 (3) For he hath not put in subjection unto the Angels, the (f) (*) world to come, whereof we speak.

(3) If it was a heinous matter to contemn the Angels which are but servants, much more heinous is it to contemn that most mighty King of the restored world.

(f) The world to come, whereof Christ is Father, Isaiah 9:6; or the Church, which as a new world, was to be gathered together by the Gospel.

(*) Which Isaiah calleth the new heavens, and the new earth, Isaiah 65:17; whereof Christ is the father, Isaiah 9:6; that is, the head of us his members.

6 (4) But (*) one in a certain place witnessed, saying, (g) (♣) What is man, that thou shouldest be mindful of him? Or the (h) son of man, that thou wouldest consider him?

(4) He sheweth that the use of this kingly dignity consisteth herein, that men might not only Christ recover that dignity which they have lost, but also might be through him advanced above all things, which dignity of men David describeth most excellently.

(*) Psalm 8:4 .

(g) What is there in man that thou shouldest have so great regard of him, and do him that honor?

(♣) He speaketh here chiefly of the faithful, which are made through Christ citizens of the world to come where they shall enjoy with their prince all these things which now they have only but in part.
(h) He calleth all the citizens of the heavenly kingdom as they are considered in themselves, before that God giveth them the liberty of that city in Christ, Man, and Son of man.

7 Thou (i) madest him a little inferior to the Angels; thou crownedst him with (k) (*) glory and honor, and hast set him above the works of thy hands.

(i) This is the first honor of the citizens of the world to come, that they are next the angels.
(k) For they shall be in very great honor, when they shall be partakers of the kingdom. And he speaketh of the thing that shall be, as though it were already, because it is so certain.
(*) In making him fellow heir with Christ.

8 (*) Thou hast put all things in subjection under his feet. And in that he hath put all things in subjection under him, he left nothing that should not be subject unto him. (5) (♣) But we yet see not all things subdued unto (♣) him,

(*) Matthew 28:18; 1 Corinthians 15:27 .
(5) An objection: But where is this so great rule and dominion?
(♣) To them which object that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captain who leadeth his to the same glory with him.
(♣) To man, as he is of Christ.

9 (6) But we (l) see Jesus crowned with glory and honor, (*) which was made a little (m) inferior to the Angels, (7) through the (n) suffering of death, that by God's grace he might (o) taste death for (8) all men.

(6) The answer: This is already fulfilled in Jesus Christ our head, who was for a time for our sakes inferior to the Angels, being made man; but now is advanced into most high glory.
(l) By his virtue and power which appeareth manifestly in the Church.
(*) Philippians 2:8 .
(m) Who abased himself for a season, and took upon the shape of a servant.
(7) He sheweth the cause of this subjection, to wit, to taste of death for our sakes, that so doing the part of a redeemer, he might not only be our Prophet and King, but also our high Priest.
(n) That he might die.
(o) Feel death.
(8) In this consisteth the force of the argument: for we could not at length be glorified with him, unless he had been abased for us, even all the faithful. And by this occasion the Apostle cometh to the other part of the declaration of Christ's person, wherein he proveth him to be in such sort God, that he is also man.

10 (9) For it became (p) him, for whom *are* all things, and by whom *are* all things, (10) seeing that he brought many children unto glory, (11) that he should consecrate the (q) (*) Prince of their salvation through (♣) afflictions.

(9) He proveth moreover by other arguments, why it behooveth the Son of God who is true God (as he proveth a little before) to become man notwithstanding, subject to all miseries, sin only except.
(p) God.
(10) First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sons unto glory. And how could he have men for his sons, unless his only begotten son had become a brother to men?
(11) Secondly, the Father determined to bring those sons to glory, to wit, out of that ignominy wherein they lay before. Therefore the Son should not have been seen plainly to be made man, unless he had been made like unto other men, that he might come to glory by the selfsame way, by the which he should bring others; yea rather, it became him which was Prince of the salvation of others,

to be consecrated above others through those afflictions, Prophet, King, and Priest, which are the parts of that principality for the salvation of others.
 (q) The Chieftain, who as he is chiefest in dignity, so is he first begotten from among the dead, amongst many brethren.
 (*) Jesus Christ by humbling himself and taking upon him the form of a servant, which was our flesh, and mortality, giveth us assurance of our salvation.
 (♣) Therefore we by afflictions are made like to the Son of God.

11 (12) For he that (r) sanctifieth, and they which are sanctified, *are* all (*) of (s) one; wherefore he is not ashamed to call them brethren,

(12) The ground of both of the former arguments: for neither should we be sons through him, neither could he be consecrated through afflictions, unless he hath been made man like unto us. But because this Sonhood dependeth not upon nature only, for no man is accounted the son of God, unless that besides that he is a son of a man, he be also Christ's brother, (which is by sanctification, that is, by becoming one with Christ, who sanctifieth us through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithful, whom therefore Christ vouchsafeth to call brethren.
 (r) He useth the time that now is, to shew us that we are still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sin, and our dedication wholly unto God, all which Christ alone worketh in us.
 (*) The head and members are of one nature; so Christ which sanctifieth us, and we that are sanctified, are all one by the union of our flesh.
 (s) One, of the selfsame nature of man.

12 (13) Saying, (*) I will declare thy Name unto my (♣) brethren, in the midst of the Church will I sing praises to thee.

(13) That which he taught before of the incarnation of the sanctifier, he applieth to the propheticall office.
 (*) Psalm 22:25 .
 (♣) This proveth Christ's humanity.

13 (14) And again, (*) I will put my (t) (♣) trust in him. And again, (♣) (u) (♠) Behold, here am I, and the children which God hath given me.

(14) He applieth the same to the kingly power of Christ in delivering his from the power of the devil and death.
 (*) Psalm 18:2 .
 (t) I will commit myself to him, and to his defence.
 (♣) Meaning, that Christ touching his humanity put his trust in God.
 (♠) Isaiah 8:18 .
 (u) This Isaiah speaketh of himself and his disciples, but betokening thereby all ministers, as also his disciples signify the whole Church. And therefore seeing Christ is the head of the Prophets and ministers, these words are more rightly verified of him, than by Isaiah.
 (♠) Isaiah speaketh this of himself, and his disciples, but properly it is applied to Christ the head of all ministers.

14 Forasmuch then as the children are (x) partakers of flesh and blood, he also himself likewise took part with them, that he might destroy (*) through death, him that had the (y) power of death, that is, the (z) devil,

(x) Are made of flesh and blood which is a frail and brittle nature.
 (*) Hosea 13:14; 1 Corinthians 15:55 .
 (y) The devil is said to have the power of death, because he is the author of sin; and from sin cometh

death, and for this cause he eggeth us daily to sin.
(z) He speaketh of one as of the Prince, joining to him secretly all his angels.

15 And that he might deliver all them, which for fear of (a) (*) death were all their lifetime subject to bondage.

(a) By (Death) thou must understand here that death which is joined with the wrath of God, as it must needs be, if it be without Christ, then the which can be nothing devised more miserable.
(*) And God's anger.

16 (15) For he in no sort took on *him* the (b) (*) Angel's nature, but he took on *him* the (c) seed of Abraham.

(15) He expoundeth those words of flesh and blood, shewing that Christ is true man, and that not by turning his divine nature, but by taking of man's nature. And he nameth Abraham, respecting the promises made to Abraham in this behalf.
(b) The nature of Angels.
(*) Not the nature of Angels but of man.
(c) The very nature of man.

17 (16) Wherefore in (d) all things it behooved him to be made like unto his brethren, that he might be (e) merciful, and a (f) faithful high Priest in things concerning God, that he might make reconciliation for the sins of the people.

(16) He applieth the same to the priesthood, for which he should not have benefit, unless he had become man, and that like unto us in all things, sin only except.
(d) Not only touching nature, but qualities also.
(e) That he might be truly touched with the feeling of our miseries.
(f) Doing his office sincerely.

18 For in that he (*) suffered, and was (g) tempted, he is able to succor them that are tempted.

(*) Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will sucker us.
(g) Was tried and egged to wickedness by the devil.

Hebrews 3

1 Now he sheweth how far inferior Moses is to Christ, 5-6 even so much as the servant to the Master; and so he bringeth in certain exhortations and threatenings taken out of David, 8 against such as either stubbornly resist, 12 or else are very slow to obey.

1 Therefore, (1) holy brethren, partakers of the heavenly vocation, (*) consider the (a) Apostle and high Priest of our (b) (♣) profession Christ Jesus;

(1) Having laid the foundation that is to say, declared and proved both the natures of one selfsame Christ, he giveth him three offices, to wit, the office of a Prophet, King and Priest, and as touching the office of teaching and governing, compareth them with Moses and Joshua, unto Hebrews 3:1-4:14, and with Aaron touching the Priesthood. And he propoundeth that which he purposeth to speak of, with a most grave exhortation, that all our faith may tend to Christ, as to the only everlasting teacher, governor, and high Priest.

(*) Take heed to his words and receive him.

(a) The Ambassador or messenger, as in Romans 15:8; he is called the minister of circumcision.

(b) Of the doctrine of the Gospel which we profess.

(♣) Of that doctrine which we believe, and ought to confess.

2 (2) Who was faithful to him that hath (c) appointed (♣) him, (3) even as (*) Moses *was* in all his house.

(2) He confirmeth his exhortation with two reasons, first of all because Christ Jesus was appointed such a one of God; secondly, because he thoroughly executed the offices that his Father enjoined him.

(c) Apostle and high Priest.

(♣) To be the ambassador and high Priest.

(3) Now he cometh to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers over God's house, and executed faithfully their office; but by and by he sheweth that there is great unlikeliness in that similitude.

(*) Numbers 12:7.

3 (4) For this man is counted worthy of more glory than Moses, inasmuch as he which hath built the house, (*) hath more honor than the house.

(4) The first comparison: The builder of the house is better than the house itself, therefore is Christ better than Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses; and therefore Moses was not properly the builder, but a part of the house; but Christ as Lord and God, made all this house.

(*) Moses was but part of the house, that is, of the Church whereof the pastors are the lively stones, but Christ built it, and laid the stones; therefore he deserveth more praise.

4 For every house is built of some man, and he that hath built all things, *is* (*) God.

(*) That is Christ; for Christ in the foundation, and head of the Church; he is our brother and Lord; he is the Son of God, and very God, working all things by his own power.

5 (5) Now Moses verily was faithful in all his house, as a servant, for a witness of the things which should be spoken after.

(5) Another comparison: Moses was a faithful servant in this house, that is, in the Church, seeing the Lord that was to come, but Christ rules and governeth his house as Lord.

6 But Christ *is* as the Son, over his own house, (6) whose (d) (*) house we are, if we hold fast the (e) confidence and the rejoicing of the hope unto the end.

(6) He applieth the former doctrine to this end, exhorting all men by the words of David to hear the Son himself speak, and to give full credit to his words, seeing that otherwise they cannot enter into that eternal rest.

(d) To wit, Christ's.

(*) For in obeying the Son we are made the house of God.
(e) He calleth that excellent effect of faith (whereby we cry Abba, that is, Father) confidence, and to confidence he joineth hope.

7 Wherefore, as the holy Ghost saith, (*) Today if ye (f) shall hear his voice,

(*) Psalm 95:8; Hebrews 4:7 .
(f) So that God was to speak once again after Moses.

8 Harden not your hearts, as in the (g) (*) provocation, according to the day of the temptation in the wilderness,

(g) In the day that they vexed the Lord, or strove with him.
(*) As when ye provoked God's anger in Massah and Meribah, Exodus 17:7 .

9 Where your fathers tempted me, proved me, and saw my works forty years long.

10 Wherefore I was grieved with that generation, and said, They (h) err ever in *their* heart, neither have they known my ways.

(h) They are brutish and mad.

11 Therefore I swear in my wrath, (*) If they shall enter into my (♣) rest.

(*) Meaning by this oath that they should not enter.
(♣) As disobeying God, they in old time were debarred from the quietness of the land of Canaan so they which do not obey Christ, shall not enter into the heavenly rest.

12 (7) Take heed, brethren, lest at any time there be in any of you an evil heart, and unfaithful, to depart away from the living God.

(7) Now weighing the words of David, he sheweth first by this word, Today that we must not neglect the occasion while we have it; for that word is not to be restrained to David's time, but it comprehendeth all that time wherein God calleth us.

13 But exhort one another daily, (i) while it is called (*) Today, lest any of you be hardened through the deceitfulness of sin.

(i) While today lasteth, that is to say, so long as the Gospel is offered to us.
(*) Which is all that time wherein God doeth call us; while he therefore speaketh, let us hear.

14 (8) For we are made partakers of Christ, if we keep sure unto the (*) end the (k) (♣) beginning, wherewith we are upholden,

(8) Now he considereth these words, If you hear his voice, shewing that they are spoken and meant of the hearing of faith, against which he setteth hardening through unbelief.
(*) Which is by faith to embrace and hold fast the true doctrine of Jesus Christ.
(k) That beginning of trust and confidence; and after the manner of the Hebrews, he calleth that beginning, which is chiefest.

(♣) Or, foundation of our assurance.

15 (1) So long as it is said, Today if ye hear his voice, harden not your hearts, as in the provocation.

(1) So long as this voice soundeth out.

16 For some when they heard, provoked (*) him to anger, howbeit, not all that came out of Egypt by Moses.

(*) To wit, the Lord.

17 But with whom was he displeased forty years? Was he not displeased with them that sinned, (*) whose (♣) carcasses fell in the wilderness?

(*) Numbers 14:37 .

(♣) Or, bodies and members.

18 And to whom sware he that they should not enter into his rest, but unto them that obeyed not?

19 So we see that they could not enter in, because of unbelief.

Hebrews 4

1 He joineth exhortation with threatening, lest they, even as their fathers were deprived of the rest offered unto them, 11 but that they endeavor to enter into it. 14 And so he beginneth to entreat of Christ's Priesthood.

1 Let us fear therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seem to be deprived.

2 (1) For unto us was the Gospel preached as also unto them; but the word that they heard, profited not them, because it was not (a) (*) mixed with faith in those that heard it.

(1) By these words His voice, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

(a) He compareth the preaching of the Gospel to drink, which being drunk, that is to say, heard, profiteth nothing, unless it be tempered with faith.

(*) He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, hear and understand with profit, we must temper or mix it with faith.

3 (2) For we which have believed, do enter into rest, as he said *to the other*, (*) As I have sworn in my wrath, If (♣) they shall enter into my rest, although (♣) the works were finished from the foundation of the world.

(2) Lest any man should object, that those words were meant of the land of Canaan, and of Moses' doctrine, and therefore cannot well be drawn to Christ, and to eternal life, the Apostle sheweth that there are two manner of rests spoken of in the Scriptures: the one, of the seventh day, wherein God is said to have rested from all his works, another is said to be that same, whereinto Joshua led the people; but this rest is not the last rest whereunto we are called, and that he proveth through by two reasons. For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, useth these words, Today, and threateneth them still that they shall not enter into the rest of God, which refuseth then the voice of God that sounded in their ears, we must needs say that he meant another time than the time of Moses, and another rest of the land of Canaan. And that is, that everlasting rest, wherein we begin to live to God, after that the race of this life ceaseth; as God rested the seventh day from those his works, that is to say, from making the world. Moreover, the Apostle therewithal signifieth that the way to this rest, which Moses and the land of Canaan, and all that order of the Law shadow, is opened in the Gospel only.

(*) Psalm 95:11 .

(♣) Although that God by his rest, after the creation of his works, signified the spiritual rest of the faithful, yet he sware to give rest in Canaan which was but a figure of the heavenly rest, and dured but for a time.

(♣) The perfection of God's works, and for his rest, signify our heavenly rest.

4 For he spake in a certain place of the seventh day on this wise, (*) And God did rest the seventh day from all his works.

(*) Genesis 2:2; Deuteronomy 5:14 .

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not therein for unbelief's sake;

7 Again he appointed (♣) in David a certain day, by Today, after so long a time, saying, as it is said, (*) This day, if ye hear his voice, harden not your hearts.

(♣) That is, in the Psalms.

(*) Hebrews 3:7 .

8 For if (b) Jesus had given them rest, then would he not after this have spoken of another day.

(b) He speaketh of Joshua the son of Nun; and as the land of Canaan was a figure of our true rest, so was Joshua a figure of Christ.

9 There remaineth therefore a rest to the people of God.

10 (c) For he that is entered into his rest, (*) hath also ceased from his own works, as God *did* from his.

(c) As God rested the seventh day, so must we rest from our works, that is, from such as proceed from our corrupt nature.

(*) Hath cast of his appetites, mortified his flesh, renounced himself, and followeth God.

11 (3) Let us study therefore to enter into that rest, lest (d) any man fall after the same example of disobedience.

(3) He returneth to an exhortation.

(d) Lest any man become a like example of infidelity.

12 (4) For the (e) word of God *is* (f) lively, and mighty in operation, and sharper than any two edged sword, and (*) entereth through, even unto the dividing asunder of the (g) soul and the (h) (♣) spirit, and of the joints, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

(4) An amplification taken from the nature of the word of God, the power whereof is such, that it entereth even to the deepest and most inward and secret parts of the heart, wounding them deadly that are stubborn, and plainly quickening the believers.

(e) The doctrine of God which is preached both in the Law and in the Gospel.

(f) He calleth the word of God lively by reason of the effects it worketh in them, whom it is preached.

(*) For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should live unto God.

(g) He calleth that the soul, which hath the affections resideth in it.

(h) By the spirit, he meaneth that noblest part which is called the mind.

(♣) Which containeth will and reason.

13 Neither is there any creature, which is not manifest in (i) his sight, but all things *are* naked and (*) open unto his eyes, (♣) with whom we have (♣) to do.

(i) In God's sight.

(*) As that thing which is clear asunder even through the midst of the back, and so is made open that it may be seen throughout.

(♣) Or, concerning whom we speak.

(♣) Therefore when we hear his word, we must tremble, knowing thereby that God soundeth our hearts.

14 (5) Seeing then that we have a great high Priest, which is entered into heaven, *even* Jesus the Son of God, let us (k) hold fast our profession.

(5) Now he entereth into the comparison of Christ's priesthood with Aaron's, and declareth even in the very beginning the marvelous excellency of this Priesthood, calling him the Son of God, and placing him in the seat of God in heaven, plainly and evidently setting him with against Aaron's Priests, and the transitory tabernacle; which comparisons he setteth forth afterward more at large.

(k) And let it not go out of your hands.

15 (6) For we have not a high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sin.

(6) Lest he might seem by this great glory of our high Priest, to stay and stop us from going unto him, he addeth straightways after, that he is notwithstanding our brother indeed, (as he proved it also before) and that he accounteth all our miseries, his own, to call us boldly to him.

16 Let us therefore go boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need.

Hebrews 5

1 First he sheweth the duty of the high Priest; 5 Secondly, that Christ is appointed of God to be our high Priest, 7 and that he hath fulfilled all things belonging thereunto.

1 For (1) every high Priest is taken from among men, and is (*) ordained for men, in things pertaining to God, (2) that he may offer both (a) gifts and (b) sacrifices for sins,

(1) The first part of the first comparison of Christ's high Priesthood, with Aaron's: Other high Priests are taken from among men, and are called after the order of men.

(*) He sheweth that man can have none access to God without a high Priest, because that of himself he is profane and sinful.

(2) The first part of the second comparison: Others as weak, are made high Priests, to the end that feeling the same infirmity in themselves which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance.

(a) Offering of things without life.

(b) Beasts which were killed, but especially in the sacrifices for sins and offences.

2 Which is (c) able sufficiently to have compassion (d) on them that are ignorant, and that are out of the way, because that he also is (e) compassed with infirmity,

(c) Fit and meet.

(d) On them that are sinful; for in the Hebrew tongue, under ignorance and error is every sin meant, even that sin that is voluntary.

(e) For that he himself heareth about with him a nature subject to the same discommodities and vices.

3 And for the same's sake he is bound to offer for sins, as well for his own part, as for the people's.

4 (*) (3) And no man taketh this honor unto himself, but he that is called of God, as *was* Aaron.

(*) 2 Chronicles 13:10 .

(3) The third comparison which is whole: The others are called of God, and so was Christ, but in another order than Aaron; for Christ is called the Son, begotten of God, and a Priest for ever after the order of Melchisedec.

5 So likewise Christ took not to himself this honor, to be made the high Priest, but he that said unto him, (*) Thou art my Son, this day begat I thee, *gave it him*.

(*) Psalm 2:7; Hebrews 1:5 .

6 As he also in another place speaketh, (*) Thou art a Priest forever after the (f) (♣) order of Melchisedec.

(*) Psalm 110:4; Hebrews 7:17 .

(f) After the likeness or manner as it is afterward declared; Hebrews 7:15 .

(♣) Who was both Priest and King.

7 (4) Who in the (g) days of his flesh did offer up prayers and supplications, with (*) strong crying and tears unto him, that was able to (h) save him from death, and was also heard (♣) in that which he feared.

(4) The other part of the second comparison: Christ being exceedingly afflicted, and exceedingly merciful, asked not for his sins, for he had none, but for his fear, and obtained his request, and offered himself for all his.

(g) While he lived here with us, in our weak and frail nature.

(*) He meaneth that most earnest prayer which Christ prayed in the garden where he sweated drops of blood.

(h) To deliver him from death.

(♣) Being in perplexity and fearing the horrors of death.

8 And though he were the Son, yet (i) learned he obedience, by the things which he suffered.

(i) He learned in deed what it is to have a Father, whom a man must obey.

9 (5) And being (k) consecrate, was made the author of eternal salvation unto all them that obey him;

(5) The other part of the first comparison: But Christ was consecrated of God the Father as the author of our salvation, and a high Priest for ever, and therefore he is so a man that notwithstanding he is far above all men.

(k) Look at Hebrews 2:10 .

10 And is called of God a high Priest after the order of Melchisedec.

11 (6) Of whom we have many things to say, which are hard to be uttered, because ye are dull of hearing.

(6) A digression until he comes to the beginning of the seventh chapter; wherein he partly holdeth the Hebrews in the diligent consideration of those things which he hath said, and partly prepareth them to the understanding of those things whereof he will speak.

12 (7) For when as concerning the time ye ought to be teachers, yet have ye need again that we teach you what *are* the first (♣) principles of the word of God, and are become such as have need of (*) milk, and not of strong meat.

(7) An example of an Apostolic chiding.
(♣) Or, rudiments.
(*) 1 Corinthians 3:2 .

13 For every one that useth milk, is inexpert in the (l) (*) word of righteousness, for he is a babe.

(l) In the word which teacheth righteousness.
(*) That is, the Gospel which is the true knowledge that teacheth us where we have our justice.

14 But strong meat belongeth to them that are of age, which through long custom have their (m) wits exercised, to discern both good and evil.

(m) All their power whereby they understand and judge.

Hebrews 6

1 He briefly toucheth the childish slothfulness of the Hebrews, 4 and terrifieth them with severe threatenings; 7 He stirreth them up to endeavor in time to go forward; 9 He hopeth well of them. 13 He allegeth Abraham's example; 17 and compareth faith that taketh hold on the word, 19 unto anchor.

1 Therefore, leaving the doctrine of the (a) beginning of Christ, let us be led forward unto perfection, (1) not laying again the foundation (*) of repentance from dead works, and of faith toward God,

(a) The first principles of Christian religion, which we call the Catechism.
(1) Certain principles of a Catechism, which comprehend the sum of the doctrine of the Gospel, were given in few words and briefly to the rude and ignorant, to wit, the profession of repentance and faith in God; the articles of which doctrine, were demanded of him which were not as yet received members of the Church, at the days appointed for Baptism; and of the children of the faithful which were baptized in their infancy, when hands were laid upon them. And of those articles, two are by name recited: the resurrection of the flesh, and eternal judgment.
(*) He mentioneth five points of the catechism, which was then in use: the confession of amendment of life, the sum of the faith, a brief explication of Baptism, and laying on of hands, the article of the resurrection, and the last judgment.

2 Of the doctrine of (*) baptisms, and laying on of hands, and of the resurrection from the dead, and of eternal judgment.

(*) Then the use of baptism was declared when on the solemn days appointed to baptize the Church came together.

3 And this will we do (*) if God permit.

(*) It is God's singular gift to increase in knowledge, and to go forward in the understanding of God's word.

4 (2) (*) For it is (b) impossible that they which were once lightened, and have (c) tasted of the heavenly gift, and were made partakers of the holy Ghost,

(2) He addeth a vehemency to his exhortation, and a most sharp threatening of the certain destruction that shall come to them which fall from God and his religion.

(*) Hebrews 10:26; Matthew 12:45; 2 Peter 2:20 .

(b) He speaketh of a general backsliding, and such as do altogether fall away from the faith, not of sins which are committed through the frailty of man against the first and the second table.

(c) We must mark the force of this word, for it is one thing to believe as Lydia did, whose heart God opened, Acts 16:13; and another thing to have some taste.

5 And have tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed again by repentance, seeing they (d) crucify again to themselves the Son of God, and make a mock of him.

(d) They which are Apostates, and sin against the holy Ghost, hate Christ, crucify and mock him, but to their own destruction, and therefore fall into desperation; as Julian the Apostate or backslider did.

7 (3) For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing of God.

(3) He setteth forth the former threatening with a similitude.

8 But that which beareth thorns and briars, *is* reproved, and is near unto cursing, whose end *is* to be burned.

9 (4) But beloved, we have persuaded ourselves better things of you, and such as accompany salvation, though we thus speak.

(4) He mitigateth and assuageth calms all that sharpness, expecting better of them to whom he writeth.

10 (5) For God *is* not unrighteous, that he should forget your work, and labor of love, which ye shewed toward his Name, in that ye have ministered unto the Saints, and *yet* minister.

(5) He praiseth them for their charity, thereby encouraging them to go forward, and to hold out to the end.

11 And we desire that every one of you shew the same diligence, to the (*) full assurance of hope unto the end,

(*) Whereby it may appear, that you are fully persuaded of life everlasting.

12 (6) That ye be not slothful, but followers of (*) them, which through faith and patience, inherit the promises.

(6) He sheweth what virtues chiefly they have need of to go forward constantly, and also to profit, to wit, of charity, and patience; and lest any man should object and say, that these things are impossible to be done, he willeth them to set before themselves the examples of their ancestors, and to follow them.

(*) As the holy fathers, Prophets and martyrs, that were before us.

13 (7) For when God made the promise to Abraham, because he had no greater to swear by, he sware by himself,

(7) Another prick to prick them forward; Because the hope of the inheritance is certain, if we continue to the end, for God hath not only promised it, but also promised it with an oath.

14 Saying, (*) Surely I will (e) abundantly bless thee and multiply thee marvelously.

(*) Genesis 12:2-3; Genesis 17:4-8; Genesis 22:17 .

(e) I will heap up benefits most plentifully upon thee.

15 And so after that he had tarried patiently, he enjoyed the promise.

16 For men verily swear by him that is greater *than themselves*, and an oath for confirmation is among them an end of all strife.

17 So God, willing more (f) (*) abundantly to shew unto the heirs of promise the stableness of his counsel, bound himself by an oath,

(f) More than was needed, were it not for the wickedness of men which believe not God, even though he swears.

(*) Because of man's wickedness, which will not believe God except he swear.

18 That by (*) two immutable things, wherein it is impossible that God should lie, we might have strong consolation, which have our refuge to lay hold upon the hope that is set before us,

(*) God's word and oath are two things in him unchangeable.

19 (8) Which *hope* we have, as an anchor of the soul, both sure and steadfast, and it (*) entereth into that which is within the (♣) veil,

(8) He likeneth hope to an anchor; because that even as an anchor being cast into the bottom of the sea, stayeth the whole ship, so doeth hope also enter even into the very secret places of heaven. And he maketh mention of the Sanctuary, alluding to the old tabernacle, and by this means returneth to the comparison of the Priesthood of Christ with the Levitical.

(*) He returneth to the comparison between Christ's Priesthood and the Levitical which he had begun in the fifth chapter.

(♣) Which is heaven whether Christ is gone before to prepare us place.

20 (9) Whither the forerunner is for us entered in, *even* Jesus that is made a high Priest forever after the order of Melchisedec.

(9) He repeateth David's words, wherein all those comparisons whereof he hath before made mention, are signified, as he declareth in all the next chapter.

Hebrews 7

1 He hath hitherto stirred them up, to mark diligently what things are to be considered in Melchisedec, 15 wherein he is like unto Christ. 20 Wherefore the Law should give place to the Gospel.

1 For this (1) Melchisedec (*) was King of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kings, and (a) blessed him;

(1) Declaring those words, According to the order of Melchisedec, whereupon that comparison standeth of the Priesthood of Christ with the Levitical; first Melchisedec himself is considered as the figure of Christ, and these are the hands of that comparison. Melchisedec was a King and a Priest; and such a one indeed is Christ alone. He was a King of peace and righteousness; such a one indeed is Christ alone.

(*) Genesis 14:18 .

(a) With a solemn and Priestly blessing.

2 To whom also Abraham gave the tithe of all things, who first is by interpretation King of righteousness, after that, *he is* also King of Salem, that is, King of peace,

3 (2) Without (*) father, without mother, without kindred, and hath neither beginning of *his* days, neither end of life, but is likened unto the Son of God, and continueth a Priest forever.

(2) Another figure: Melchisedec set before us to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors, nor his death are written of; and such a one is indeed is the Son of God, to wit, an everlasting Priest; as he is God, without mother wonderfully begotten; as he is man, without father wonderfully conceived.

(*) So called, because that Moses maketh no mention of his parents or kinsfolks, but as he had been suddenly sent of God into the world to be a figure of Christ our everlasting Priest, and shortly taken out of the world again, so Christ as touching his humanity had no father, and concerning his divinity, no mother.

4 (3) Now consider how great this man *was*, unto whom even the (*) Patriarch Abraham gave the tithe of the spoils.

(3) Another figure: Melchisedec in consideration of his Priesthood was above Abraham for he took tithes of him, and blessed him as a Priest; Such a one indeed is Christ, upon whom dependeth even Abraham's sanctification, and all the believers, and whom all men ought to worship and reverence as the author of all.

(*) That is, the chief of fathers.

5 For verily they which are the children of Levi, which receive the office of the Priesthood, have a (*) (♣) commandment to take, according to the Law, tithes of the people (that is, of their brethren) though they (b) came out of the loins of Abraham.

(*) Numbers 18:19-21 .

(♣) The Levites had commandment to receive that, which Abraham gave freely to Melchisedec.

(b) Were begotten of Abraham.

6 But he whose kindred is not counted among them, (*) received tithes of Abraham, and blessed him that had the promises.

(*) The Levites received tithes of their brethren, but Melchisedec of Abraham, the Patriarch; therefore his Priesthood is more excellent than the Levitical.

7 And (c) without all contradiction the less is blessed of the greater.

(c) He speaketh of the public blessing which the Priests used.

8 And here men that die, receive tithes, but there he *receiveth them*, of whom it is witnessed, that he (*) liveth.

(*) Because there is no mention of his death.

9 (4) And to say as the thing is, Levi also which receiveth tithes, paid tithes in Abraham.

(4) A double amplification: The first, that Melchisedec took the tithes, as one immortal (to wit, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an everlasting Priest) but the Levitical Priests, as mortal men, for they succeed one another; the second, that Levi himself was tithed in Abraham by Melchisedec. Therefore the Priesthood of Melchisedec (that is, Christ's, who is pronounced to be an everlasting Priest according to his order) is more excellent than the Levitical.

10 For he was yet in the loins of his father *Abraham*, when Melchisedec met him.

11 (5) If therefore (d) perfection had been by the Priesthood of the Levites (for under it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

(5) The third treatise of this Epistle, wherein after he hath proved Christ to be a King, a Prophet, and a Priest, he now handleth distinctly the condition and excellency of all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfect. He beginneth with the Priesthood, wherewith also the former treatise ended, that by this means all the parts and members of this disputation, may better hang together. And first of all he proveth that the Levitical Priesthood was imperfect because another Priest is promised a long time after according to another order, that is to say, of another manner of rule and fashion.
(d) If the Priesthood of Levi could have made any man perfect.

12 (6) For if the Priesthood be changed, then of necessity must there be a change of the (e) (*) Law.

(6) He sheweth how that by the institution of the new Priesthood, not only the imperfection of the Priesthood of Levi was declared, but also that it was changed for this; for these two cannot stand together, because that first appointment of the tribe of Levi, did shut forth the tribe of Judah and made it also inferior to Levi; and this latter doeth place the Priesthood in the tribe of Judah.
(e) Of the institution of Aaron.
(*) The Law and the Priesthood are both of one condition; so that both Aaron's and Moses' office pertain to Christ, which is Priest and Law maker.

13 For he of whom these things are spoken, pertaineth unto another tribe, whereof no man (f) served at the altar.

(f) Had anything to do about the altar.

14 For it is evident, that our Lord sprung out of Judah, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 (7) And it is yet a more evident thing, because that after the similitude of Melchisedec there is risen up another Priest,

(7) Lest any man might object, that the Priesthood indeed was translated from Levi to Judah; but yet notwithstanding the same remaineth still, he both weigheth and expoundeth these words of David, forever, according to the order of Melchisedec, whereby also a divers institution of Priesthood is well perceived.

16 (8) Which is not made *Priest* after the (g) Law (*) of the carnal commandment, but after the power of the endless life.

(8) He proveth the diversity and excellency of the institution of Melchisedec's Priesthood, by this, that the Priesthood of the Law did stand upon the outward and bodily anointing; but the sacrifice of Melchisedec is set out to be everlasting and more spiritual.
(g) Not after the ordination, which commandeth frail and transitory things, as was done in Aaron's consecration, and all that whole Priesthood.
(*) Which stood in outward and corporal ceremonies.

17 For he testifieth *thus*, (*) Thou art a Priest forever, after the order of Melchisedec.

(*) Psalm 110:4; Hebrews 5:6 .

18 (9) For the (h) commandment that went afore, is disannulled, because (*) of the weakness thereof, and unprofitableness.

(9) Again, that no man might object that the last Priesthood was added to make a perfect one, by the coupling them both together, he proveth that the first was abrogated by the later, as unprofitable, and that by the nature of them both. For how could those corporal and transitory things sanctify us, either of themselves, or being joined with another?

(h) The ceremonial law.

(*) For the Law hath no virtue nor profit till a man is come to Christ.

19 For the Law made nothing perfect, but (*) the bringing in of a better hope *made perfect*, whereby we draw near unto God.

(*) Or, it was an introduction of a better hope.

20 (10) And for as much as it is not without an oath (for these are made Priests without an oath;

(10) Another argument whereby he proveth that the Priesthood of Christ is better than the Priesthood of Levi, because it was established with an oath, but theirs was not so.

21 But this, he *is made* with an oath by him that said unto him, (*) The Lord hath sworn, and will not repent, Thou art a Priest forever, after the order of Melchisedec.)

(*) Psalm 110:4 .

22 By so much is Jesus made a surety of a better (*) Testament.

(*) Or, covenant.

23 (11) And among them many were made Priests, because they were not suffered to endure, by the reason of death.

(11) Another argument tending to the same purpose. The Levitical Priests (as mortal men) could not be everlasting, but Christ, as he is everlasting, so hath he also an everlasting Priesthood making most effectual intercession for them which by him come unto God.

24 But this man, because he endureth ever, hath an (i) (*) everlasting Priesthood.

(i) Which cannot pass away.

(*) Therefore all others are blasphemous, that either make themselves his successors, or pretend any other sacrifice.

25 Wherefore, he is (k) able also (*) perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.

(k) He is fit and meet.

(*) The fruit of his Priesthood is to save and that fully and perfectly, not by supplying that which wanteth, but by taking away the Law which is imperfect by reason of our infirmities.

26 (12) For such a high Priest it became us to have, *which is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

(12) Another argument: There are required in a high Priest innocency and perfect pureness, which may separate him from sinners for whom he offereth. But the Levitical high Priests shall not be found to be such, for they offer first for their own sins; But Christ only is such a one, and therefore the true and only high Priest.

27 Which needeth not daily as those high Priests to offer up sacrifice, (*) first for his own sins, and then for the peoples, (13) for (l) that did he (m) (♣) once, when he offered up himself.

(*) Leviticus 16:11 .

(13) Another argument which notwithstanding he handleth afterward: The Levitical Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered not for himself, but for others, not sacrifices, but himself, not often times, but once. And this ought not to seem strange, saith he, for so much as they are weak, but this man is consecrated as an everlasting Priest, and that by an oath.

(l) That sacrifice which he offered.

(m) It was so done, that it needeth not to be repeated or offered again any more.

(♣) And cannot without blasphemy be said to be offered again, or else by any creature; for none could offer him, but himself.

28 For the Law maketh men high Priests, which have infirmity, but the (n) word of the oath (14) that (o) was (*) since the Law, *maketh* the Son, who is consecrated for evermore.

(n) The commandment of God which was bound with an oath.

(14) Another argument taken by the time: Former things are taken away by the latter.

(o) Exhibited.

(*) Not that it was first made after the Law was given; but because the declaration of the eternal oath was then revealed to the world.

Hebrews 8

1 To prove more certainly that the ceremony of the Law are abrogated, 5 he sheweth that they were appointed to serve the heavenly pattern. 8 He bringeth in the place of Jeremiah, 15 to prove the amendment of the old covenant.

1 Now (1) of the things which we have spoken, *this is* the sum, that we have such a high Priest, that sitteth at the right hand of the throne of the Majesty in the heavens,

(1) He briefly repeateth that whereunto all these things are to be referred, to wit, that we have a far other high Priest than those Levitical high Priests are, even such a one as sitteth at the right hand of the Most High God in heaven.

2 (2) And *is* a minister of the (a) Sanctuary, (3) and of the (b) true Tabernacle which the Lord (*) pight, and not (♣) man.

(2) They of Levi were high Priests in an earthly sanctuary, but Christ is in the heavenly.

(a) Of heaven.

(3) They of Levi exercised their Priesthood in a frail tabernacle, but Christ beareth about with him a far other tabernacle, to wit, his body which God himself made everlasting, as shall afterward be declared in Hebrews 9:11 .

(b) Of his body.

(*) Pitched, or set up.

(♣) For else it should be corruptible.

3 (4) For (*) every high Priest is ordained to offer both gifts and sacrifices; wherefore it was of necessity, that this man should have somewhat also to offer.

(4) He bringeth a reason why it must needs be that Christ should have a body (which he calleth a tabernacle which the Lord pight and not man) to wit, that he might have what to offer; for otherwise he could not be a high Priest. And the selfsame body is both the tabernacle and the sacrifice.

(*) He proveth that Christ's body is the true Tabernacle, and that he must needs be made man, to the intent that he might have a thing to offer, which was his body.

4 (5) For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

(5) He giveth a reason why he said that our high Priest is in the heavenly sanctuary, and not in the earthly; because, saith he, if he were now on the earth, he could not minister in the earthly sanctuary, seeing, there are still Levitical Priests, which are appointed for him, that is to say, to be patterns of that perfect example. And to what purpose should the patterns serve when the true and original example is present.

5 Who serve unto the pattern and shadow of heavenly things, as Moses was warned by God when he was about to finish the Tabernacle. (*) See, said he, that thou make all things according to the (♣) pattern, shewed to thee in the mount.

(*) Exodus 25:40; Acts 7:44 .

(♣) Seeing the offerings of the Levites were but shadows of heavenly things, as appeareth by the oracle to Moses, it followeth then that Christ's heavenly Sanctuary, his Tabernacle and office are far more excellent.

6 (6) But now *our high Priest* hath obtained a more excellent office, in as much as he is the Mediator of a better (*) Testament, which is established upon better promises.

(6) He entereth into the comparison of the old and transitory Testament or covenant being but for a time, whereof the Levitical Priests were mediators, with the new, the everlasting Mediator whereof is Christ, to shew that this is not only better than that in all respects, but also that which was abrogated by this.

(*) Or, covenant.

7 (7) For if that first *Testament* had been faultless, no place should have been sought for the second.

(7) He proveth by the testimony of Jeremiah that there is a second Testament or covenant, and therefore that the first was not perfect.

8 For in rebuking them he saith, (*) Behold, the days will (♣) come, saith the Lord, when I shall make with (c) the house of Israel, and with the house (♣) of Judah a New Testament;

(*) Jeremiah 31:31-34; Romans 11:27; Hebrews 10:16 .

(♣) That is, when Christ shall remit our sins by the preaching of the Gospel.

(c) He calleth it a house, as it were one family of the whole kingdom; for whereas the kingdom of David was divided into two factions, the Prophet giveth us to understand that through the new Testament they shall be joined together again in one.

(♣) Signifying that there should be no more division, but all shall be made one Church.

9 Not like the Testament that I made with their fathers, in the day that I took them by the hand, to lead them out of the land of Egypt; for they (*) continued not in my Testament, and I regarded them not, saith the Lord.

(*) Man by transgressing the bands of the Covenant, could not enjoy the commodity thereof.

10 For this is the Testament that I will make with the house of Israel after those days, saith the Lord, I will put my Laws in their mind, and in their heart I will write them, and I will be their God, and they shall be my people,

11 And they shall not (*) teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me, from the least of them to the greatest of them.

(*) Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

12 For I will be merciful to their unrighteousness, and I will remember their sins and their iniquities no more.

13 (8) In that he saith a New *Testament*, he hath abrogated the old. Now that which is disannulled and waxed old, is ready to vanish away.

(8) The conclusion: Therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old. And again that same is at length taken away, which is subject to corruption, and therefore imperfect.

Hebrews 9

1 Comparing the form of the Tabernacle, 10 and the ceremonies of the Law, 11 unto the truth set out in Christ, 15 he concludeth that now there is no more need of another Priest, 24 because Christ himself had fulfilled these duties under the new covenant.

1 Then (1) the first (*) *Testament* had also (♣) ordinances of religion, and a (a) (♣) worldly Sanctuary.

(1) A division of the first Tabernacle which he calleth worldly, that is to say, transitory and earthly into two parts, to wit, into the holy places and the Holiest of all.

(*) Or, Tabernacle.

(♣) Or, ceremonies.

(a) An earthy and a fleeting.

(♣) Not heavenly and spiritual.

2 For the first (*) Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which *Tabernacle* is called the Holy places.

(*) Exodus 26:1; Exodus 36:1 .

3 And after the (b) (*) second veil *was* the Tabernacle, which is called the (c) Holiest of all,

(b) He calleth it the second veil, not because there were two veils, but because it was behind the Sanctuary or the first Tabernacle.

(*) That is, on the inward side of the veil which was hid from the people.

(c) The holiest Sanctuary.

4 Which had the golden censer, and the Ark of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, *was*, and (*) Aaron's rod that had budded, and the (♣) tables of the Testament.

(*) Numbers 7:10 .

(♣) 1 Kings 8:9; 2 Chronicles 5:10 .

5 (*) And over the Ark were the glorious Cherubims, shadowing the (d) (♣) mercyseat; of which things we will not now speak particularly.

(*) Exodus 21:22 .

(d) The Hebrews call the cover of the Ark of the covenant the mercyseat, which both the Grecian and we follow.

(♣) Or, cover of the Ark.

6 (2) Now when these things were thus ordained, the Priests went always into the first Tabernacle, and accomplished the service.

(2) Now he cometh to the sacrifices which he divideth into those daily sacrifices, and that yearly and solemn sacrifice with the which the high Priest only, but once every year entering into the Holiest of all with blood, offered for himself and the people.

7 But into the second went the (*) high Priest alone, once every year, not without blood which he offered for himself, and for the (e) (♣) ignorance's of the people.

(*) Exodus 30:10; Leviticus 16:2 .
(e) For the sins, look at Hebrews 5:2 .
(♣) Or, errors.

8 (3) Whereby the holy Ghost this signified, that the (*) way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

(3) Of that yearly rite and ceremony he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the Holiest of all. For why did the high Priest enter in thither, shutting out all others, and that to offer sacrifices there both for himself and for others, and after did shut the Holiest of all again?
(*) For so long as the high Priest offered once a year for his own sins, and for the peoples', and also while this earthly tabernacle stood, the way to the heavenly Tabernacle, which is made open by Christ's blood, could not be entered into.

9 (4) Which was a figure (f) for that present time, wherein were offered gifts and sacrifices that could not make (*) holy, concerning the conscience, (♣) him that did the service,

(4) An objection: If the way were not opened into heaven by those sacrifices (that is to say, If the worshippers were not purged by them) why then were those ceremonies used? To wit, that men might be called back to that spiritual example, that is to say, to Christ, who should correct all those things at his coming.
(f) For that time that that figure had to last.
(*) Or, perfect.
(♣) Neither yet him for whom they were offered.

10 (5) Which only stood in meats and drinks, and divers washings, and (*) carnal rites, (g) which were enjoined, until the time of (♣) reformation.

(5) Another reason why they could not make clean the conscience of the worshipper, to wit, because they were outward and carnal or corporal things.
(*) Which ceremonies although they are ordained of God, yet considered in themselves, or else compared with Christ, are but carnal, gross, and earthly and touch not the soul.
(g) For they were as you would say, a burden, from which Christ delivered us.
(♣) Until the New Testament was appointed.

11 (6) But Christ being come a high Priest of good things to come, (7) by a (h) greater and a more perfect (*) Tabernacle, not made with hands, that is, not of this building,

(6) Now he entereth into the declaration of the figures, and first of all comparing the Levitical high Priest with Christ, (that is to say, the figure with the thing itself) he attributeth to Christ the administration of good things to come, that is, everlasting, which those carnal things had respect to.
(7) Another comparison of the first corruptible Tabernacle with the latter, (that is to say, with the human nature of Christ) which is the true incorruptible Temple of God, whereinto the Son of God

entered, as the Levitical high Priests into the other which was frail and transitory.
(h) By a more excellent and better.
(*) Which was his body and human nature.

12 (8) Neither by the blood of (i) goats and calves, but by his own blood entered he in once unto the (*) holy place, (♣) and obtained eternal redemption *for us*.

(8) Another comparison of the blood of the sacrifices with Christ. The Levitical high Priests entering by those their holy places into their Sanctuary, offered corruptible blood for one year only; but Christ entering into that holy body of his, entered by it into heaven itself, offering his own most pure blood for an everlasting redemption; For one selfsame Christ answereth both to the High Priest, and the Tabernacle, and the sacrifices, and the offerings themselves, as the truth to the figures, so that Christ is both the High Priest, and Tabernacle, and Sacrifice, yea, all these both truly, and forever.
(i) For in this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf.
(*) Which is heaven.
(♣) For Christ was the sacrifice and the Priest.

13 (*) (9) For if the (♣) blood of bulls and of goats, and the ashes of a heifer, sprinkling them that are unclean, sanctifieth as touching the (k) purifying of the (♣) flesh,

(*) Leviticus 16:14; Numbers 19:4 .
(9) If the outward sprinkling of blood and ashes of beasts was a true and effectual sign of purifying and cleansing, how much more shall the thing itself and the truth being present, which in times past was shadowed by those external Sacraments, that is to say, his blood, which is in such sort man's blood, that it is also the blood of the Son of God, and therefore hath an everlasting virtue of purifying and cleansing, do it?
(♣) The Levitical Priest offered beast's blood; but Christ the true and eternal Priest offered his own blood, which was most holy and pure. The Levitical Priest offered yearly, and therefore did only represent the true holiness; but Christ by one only sacrifice hath made holy forever all them that believe.
(k) He considereth the signs apart, being separate from the thing itself.
(♣) Outwardly in the sight of man.

14 How much more shall the (*) blood of Christ which through the eternal Spirit offered himself without (♣) spot to God, (♣) purge your conscience from (l) (♦) dead works, to serve the living God?

(*) 1 Peter 1:19; 1 John 1:9; Revelation 1:5 .
(♣) Or, blemish or fault, unblameable.
(♣) Luke 1:74 .
(l) From sins which proceed from death, and bring forth nothing but death.
(♦) Which of themselves procure death and are the fruits thereof.

15 (10) And for this cause is he the Mediator of the New Testament, that through (*) death which was for the redemption of the transgressions *that were* in the (♣) former Testament, they which were called, might receive the promise of eternal inheritance.

(10) The conclusion of the former argument: therefore seeing the blood of beasts did not purge sins, the New Testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the virtue whereof all transgressions might be taken away, and heaven indeed opened to us; whereof it followeth that Christ shed his blood also for the Fathers, for he was shadowed by those old ceremonies, otherwise, unless they had served to represent him, they had

been nothing at all profitable. Therefore this Testament is called the latter, not concerning the virtue of it, (that is to say, remission of sins) but in respect of that time, wherein the thing itself was finished, that is to say, wherein Christ was indeed exhibited to the world, and fulfilled all things which were necessary to our salvation.

(*) Romans 5:6; 2 Peter 3:18 .

(♣) Made between God and Christ, who by his death should make us heirs.

16 (11) For where a Testament *is*, there must be the death of him that made the Testament.

(11) A reason why the Testament must be established by the death of the Mediator, because this Testament hath the condition of a Testament or gift, which is made effectual by death, and therefore that it might be effectual, it must needs be that he that made the Testament, should die.

17 (*) For the (♣) Testament is confirmed when men are dead, for it is yet of no force as long as he that made it, is alive.

(*) Galatians 3:15 .

(♣) He proveth that Christ must die because the covenant or testament is of none effect without the death of the testator.

18 (12) Wherefore neither was the first ordained without (*) blood.

(12) There must be a proportion between those things which purify, and those which are purified; Under the law all those figures were earthly, the Tabernacle, the book, the vessels, the sacrifices, although they were the signs of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature, to wit, with the blood of beasts, with water, wool, hyssop. But under Christ all things are heavenly, a heavenly tabernacle, heavenly sacrifice, heavenly people, heavenly doctrine, and heaven itself is set open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ.

(*) Without the death of beasts that were sacrificed which signified that Christ would pacify his Father's wrath with his blood.

19 For when Moses had spoken every precept to the people, (m) according to the Law, he took the blood of calves and of goats, with water and purple wool and hyssop, and (n) sprinkled both the book, and all the people,

(m) As the Lord had commanded.

(n) He useth to sprinkle.

20 (*) Saying, This is the blood of the Testament, which God hath appointed unto you.

(*) Exodus 24:8 .

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the (o) similitudes of heavenly things should be purified with such things, but the heavenly things themselves *are purified* with better (*) sacrifices than are these.

(o) The similitudes of heavenly things were earthly, and therefore they were to be set forth with earthly things, as with the blood of beasts, and wool, and hyssop. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively blood.
(*) Albeit there is but one sacrifice, which is Christ himself once offered, yet because this true and eternal sacrifice is compared with all those which were figurative, and is more sufficient than all they, therefore he calleth it in the plural number, sacrifices.

24 (13) For Christ is not entered into the holy places that are made with hands, which are (*) similitudes of the true *Sanctuary*, but *is entered* into (♣) *the* very heaven, to appear now in the sight of God for us;

(13) Another double comparison: The Levitical high Priest entered into the Sanctuary, which was made indeed by the commandment of God, but yet with men's hands, that it might be a pattern of another more excellent, to wit, of the heavenly place. But Christ entered even into heaven itself. Again, he appeared before the Ark, but Christ before God the Father himself.
(*) Or, patterns.
(♣) Or, heaven itself.

25 (14) Not that he should offer himself (*) often, as the high Priest entered into the Holy place every year with others blood,

(14) Another double comparison: The Levitical high Priest offered others blood, but Christ offered his own; he every year once iterated his offering; Christ offering himself but once, abolished sin altogether, both of the former ages and of the ages to come.
(*) Therefore to make any other offering or sacrifice for sin after that Christ's body was once offered, is blasphemy.

26 (15) (For then must he have often suffered since the foundation of the world) but now in the (p) end of the world hath he appeared once to put away (q) sin by the sacrifice of himself.

(15) An argument to prove that Christ's offering ought not to be repeated; Seeing that sins were to be purged from the beginning of the world, and it is proved that sins cannot be purged, but by the blood of Christ; he must needs have died often times since the beginning of the world. But a man can die only once; therefore Christ's oblation which was once done in the latter days, neither could nor can be repeated. Seeing then it is so, surely the virtue of it extendeth both to sins that were before, and to sins that are after his coming.
(p) In the latter days.
(q) That whole root of sin.

27 And as it is appointed unto men that they shall (r) once die, and after that *cometh* the judgment;

(r) He speaketh of the natural state and condition of man; For as for Lazarus and certain others that died twice, that was no usual thing, but extraordinary; and as for them that shall be changed, their changing is a kind of death. 1 Corinthians 15:51 .

28 So (*) Christ was once offered to take away the sins of (s) (♣) many, (16) and unto them that look for him, shall he appear the second time (♣) without sin unto salvation.

(*) Romans 5:8; 1 Peter 3:18 .

(s) Thus the general promise is restrained to the elect only; and we have to seek the testimony of our election, not in the secret counsel of God, but in the effects that our faith worketh, and so we must climb up from the lowest step to the highest, there to find such comfort as is most certain, and shall never be moved.

(♣) Of the elect.

(16) Shortly by the way he setteth out Christ as Judge, partly to terrify them, which do not rest themselves in the only oblation of Christ once made, and partly to keep the faithful in their duty, that they go not back.

(♣) That is, without a sacrifice for sin; or sin abolished.

Hebrews 10

1 He proveth that the sacrifice of the Law was imperfect, 2 because they were yearly renewed. 5 But that the sacrifice of Christ is one, and perpetual, 6 he proveth by David's testimony; 19 Then he addeth and exhortation, 29 and severely threateneth them that reject the grace of Christ. 36 In the end he prayeth patience, 38 that cometh of faith.

1 For (1) the (*) Law having the (♣) shadow of good things to (a) come, and not the very (♣) image of the things, can never with those sacrifices, which they offer year by year continually, (♣) sanctify the comers thereunto.

(1) He preventeth a privy objection. Why then were those sacrifices offered? The Apostle answereth first touching that yearly sacrifice which was the solemnest of all, wherein (saith he) there was made every year a remembrance again of all former sins. Therefore that sacrifice had no power to sanctify; for to what purpose should those sins which are purged be repeated again, and wherefore should new sins come to be repeated every year, if those sacrifices did abolish sin?

(*) Leviticus 16:14 .

(♣) Which was as it were the first draught and portrait of the lively pattern to come.

(a) Of things which are everlasting, which were promised to the Fathers, and exhibited in Christ.

(♣) Or, substance.

(♣) Or make perfect.

2 For would they not then have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins?

3 But in those *sacrifices* there is a remembrance again of sins every year.

4 For it is impossible that the blood of bulls and goats should (*) take away sins.

(*) Leviticus 16:14 .

5 (2) Wherefore when he (b) cometh into the world, he saith, (*) Sacrifice and offering thou wouldest not, but a (c) (♣) body hast thou ordained me.

(2) A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not do it, therefore Christ speaking of himself as of our high Priest manifested in the flesh, witnesseth evidently that God resteth not in the sacrifices, but in the obedience of his Son our High Priest, in which obedience he offered up himself once to his Father for us.

(b) The Son of God is said to come into the world, when he was made man.

(*) Psalm 40:7 .

(c) It is word for word in the Hebrew text, Thou hast pierced mine ears through, that is, thou hast made me obedient, and willing to hear.

(♣) In the Hebrew it is, thou hast pierced mine ears through, that is, hast made me prompt and ready to hear; and in the Greek, thou hast made me a body, that is, to obey thee, which both tend to one purpose.

6 In burnt offerings, and sin offerings thou hast had no pleasure.

7 Then I said, Lo, I come (In the beginning of the (*) book it is written of me) that I should do thy will, O God.

(*) Or roll and folding; for in old time they used to fold books like rolls.

8 Above, when he said, Sacrifice and offering, and burnt offerings, and sin offerings thou wouldest not have, neither hadst pleasure *therein* (which are offered by the Law.)

9 Then said he, Lo, I come to do thy will, O God, he taketh away the (d) first, that he may stablish the second.

(d) That is the sacrifices, to establish the second, that is, the will of God.

10 By the which will we are sanctified, *even* by the offering of the body of Jesus Christ once *made*.

11 (3) And every Priest (e) standeth daily ministering, and oft times offereth one manner of offering, which can never take away sins;

(3) A conclusion, with the other part of the comparison: The Levitical high Priest repeateth the same sacrifices daily in his sanctuary; whereupon it followeth that neither those sacrifices, neither those offerings, neither those high Priests could take away sins. But Christ, having offered one sacrifice once for the sins of all men, and having sanctified his own forever, sitteth at the right hand of the Father, having all power in his hands.

(e) At the altar.

12 But this man after he had offered one sacrifice for sins, (*) sitteth forever at the right hand of God,

(*) Hebrews 1:13; Psalm 110:1; 1 Corinthians 15:25 .

13 (4) And from henceforth tarrieth, (*) till his enemies be made his footstool.

(4) He preventeth a private objection, to wit, that yet notwithstanding we are subject to sin and death, whereunto the Apostle answereth, that the full efficacy of Christ's virtue hath not yet shewed itself, but shall at length appear when he will at once put to flight all his enemies, with whom as yet we strive.

(*) Hebrews 1:13 .

14 For with one offering hath (*) he consecrated forever them that are sanctified.

(*) That is, sanctified to God and made perfect.

15 (5) For the holy Ghost also beareth us record; for after that he had said before,

(5) Although there do yet remain in us relics of sin, yet the work of our sanctification which is to be perfected, hangeth upon the selfsame sacrifice which never shall be repeated; and that the Apostle proveth by alleging again the testimony of Jeremiah, thus; Sin is taken away by the New Testament, seeing the Lord saith that it shall come to pass, that according to the form of it, he will no more remember our sins; Therefore we need now no purging sacrifice to take away that which is already taken away, but we must rather take pains, that we may now through faith be partakers of that sacrifice.

16 (*) This *is* the Testament that I will make unto them after those days, saith the Lord, I will put my Laws in their heart, and in their minds I will write them;

(*) Jeremiah 31:33; Romans 11:27; Hebrews 8:8 .

17 And their sins and iniquities will I remember (f) no more.

(f) Why then, where is the fire of Purgatory, and that Popish distinction of the fault, and the punishment?

18 Now where (*) remission of these things *is*, there *is* no more (♣) offering for (g) sin.

(*) Where there remain no sins to be forgiven, there is no more sacrifice; seeing therefore that only Christ's death hath washed away all sins, and doeth ever afresh when sinners do repent, there can be none other sacrifice but that, and it can be no more reiterate.

(♣) For the offering of thanksgiving, which is the only sacrifice now of the Christians, is not for sin; but a thanksgiving and an offering up of our selves and ours for the same.

(g) He said well, for sin; for there remaineth another offering, to wit, of thanksgiving.

19 (6) Seeing therefore, brethren, that by the blood of Jesus we (*) may be bold to enter into the Holy place,

(6) The sum of the former treatise: We are not shut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) seeing that we are purged with the blood, not of beasts, but of Jesus. Neither as in times past, doeth the high Priest shut us out by setting the veil against us, but through the veil, which is his flesh, he hath brought us into heaven itself, being present with us, so that we have now truly a high Priest, which is over the house of God.

(*) We by Christ have that liberty which the ancient fathers could not have by the Law.

20 By the new and (*) living way, which he hath prepared for us, through the veil, that is, his (h) flesh;

(*) The blood of Christ is always fresh and lively, before the Father to sprinkle and quicken us.
(h) So Christ's flesh sheweth us the Godhead as if it were under a veil, for otherwise we were not able to abide the brightness of it.

21 *And seeing we have a high Priest, which is over the house of God,*

22 (7) Let us draw near with a (i) true heart in assurance of faith, (*) sprinkled in our (k) hearts from an evil conscience, and washed in our bodies with (l) pure water;

(7) A most grave exhortation, wherein he sheweth how that sacrifice of Christ may be applied to us, to wit, by faith, which also he describeth by the consequence, to wit, by sanctification of the Spirit, which causeth us surely to hope in God, and to procure by all means possible one another's salvation, through the love that is in us one towards another.
(i) With no double and counterfeit heart, but with such a heart as is truly and indeed given to God.
(*) That is, having our hearts made pure.
(k) That is it which the Lord saith, Be ye holy, for I am holy.
(l) With the grace of the holy Ghost.

23 Let us keep the profession of our hope, without wavering, (for *he is faithful* that promised.)

24 And let us consider one another, to provoke unto love, and to good works,

25 Not forsaking the fellowship that we have among ourselves, as the manner of some *is*, but let us exhort *one another*, (8) and that so much the more, because ye see that the (*) day draweth near.

(8) Having mentioned the last coming of Christ, he stirreth up the godly to the meditation of a holy life, and citeth the faithless fallers from God, to the fearful judgment seat of the Judge, because they wickedly rejected him in whom only salvation consisteth.
(*) Of Christ's second coming.

26 (*) For if we sin (m) (♣) willingly after that we have received the (♠) knowledge of the truth, there remaineth no more sacrifice for sins,

(*) Hebrews 6:4 .
(m) Without any cause or occasion, or shew of occasion.
(♣) That is, forsake Jesus Christ, as Judas, Saul, Arrius, and Julian the apostate did.
(♠) Precise and correct knowledge, meaning we totally understood.

27 But a fearful looking for of judgment, and violent fire, which shall devour the (n) adversaries.

(n) For it is another matter to sin through the frailty of man's nature, and another thing to proclaim war as it were to God as to an enemy.

28 (9) He that despiseth Moses' Law, dieth without mercy (*) under two, or three witnesses;

(9) If the breach of the law of Moses was punished by death, how much more worthy of death is it to fall away from Christ?

(*) Deuteronomy 19:15; Matthew 18:16; John 8:17; 2 Corinthians 13:1 .

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Son of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth (*) despite the Spirit of grace?

(*) Whereby is evident that the Apostle here only meaneth of that sin, which is against the holy Ghost, as also Hebrews 6:4 .

30 (10) For we know him that hath said, (*) Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall (o) (♣) judge his people.

(10) The reason of all these things is, because God is a revenger of such as despise him; otherwise he should not rightly govern his Church. Now there is nothing more horrible than the wrath of the living God.

(*) Deuteronomy 32:35; Romans 12:19 .

(o) Rule or govern.

(♣) Defend the godly and punish the wicked.

31 It is a fearful thing to fall into the hands of the living God.

32 (11) Now call to remembrance the days that are passed, in the which, after ye had received light, ye endured a great fight in afflictions,

(11) As he terrified the fallers away from God so doeth he now comfort them that are constant and stand strongly setting before them the success of their former fights, so stirring them up to a sure hope of a full and ready victory.

33 Partly while ye were made a (p) gazingstock both by reproaches and afflictions, and partly while ye became (q) (*) companions of them which were (♣) so tossed to and fro.

(p) You were brought forth to be ashamed.

(q) In taking their miseries, to be your miseries.

(*) For the which thing also Paul praiseth the Philippians and Thessalonians.

(♣) Or, of that state.

34 For both ye sorrowed with me for my bonds, and suffered with joy the spoiling of your goods, knowing in yourselves how that ye have in heaven a better, and an enduring (r) substance.

(r) Goods and riches.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very (s) little while, and he that shall come, will come, and will not tarry.

(s) He will come within this very little while.

38 (*) (12) Now the just shall live by faith; but if *any* withdraw himself, my soul shall have no pleasure in him.

(*) Habakkuk 2:4; Romans 1:17; Galatians 3:11 .

(12) He commendeth the excellency of a sure faith by the effect, because it is the only way to life, which sentence he setteth forth and amplifieth by setting the contrary against it.

39 But we are not they which withdraw ourselves unto perdition, but *follow* faith unto the conservation of the soul.

Hebrews 11

1 He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation no other way than by faith, that the Jews may know that by the same only, they are knit unto the Fathers in a holy union.

1 Now (1) faith is the ground of things which are hoped for, and the evidence of things which are not seen.

(1) An excellent description of faith by the effects, because it representeth things which are but yet in hope, and setteth as it were before our eyes things that are invisible.

2 (2) For by it *our* (a) elders were well (*) reported of.

(2) He sheweth that the Fathers ought to be accounted of, by this virtue.

(a) That is, those Fathers of whom we came; and whose authority and example ought to move us very much.

(*) Have been approved, and so obtained salvation.

3 (*) (3) Through faith we understand that the world was ordained by the word of God, so that the things which we (b) see, are not made of things which (♣) did appear.

(*) Genesis 1:3; John 1:10 .

(3) He sheweth the propriety of faith, by setting out unto us most piked examples of such as from the beginning of the world excelled in the Church.

(b) So that the world which we see, was not made of any matter that appeared or was before, but of nothing.

(♣) For God made all things of nothing.

4 (4) By faith Abel (*) offered unto God a greater sacrifice than Cain, (♣) by (♣) the which he obtained witness that he was (♠) righteous, God testifying of his gifts, by the which *faith* also he being dead, yet (♥) speaketh.

(4) Abel.

(*) Genesis 4:4 .

(♣) Meaning, faith.

(♠) Matthew 23:35 .

(♠) Because God received him to mercy, therefore he imputed him righteous.

(♥) That is, liveth.

5 (5) By faith was (*) (♣) Enoch taken away, that he should not (c) see death; neither was he found, for God had taken him away; for before he was taken away, he was reported of, that he had pleased God.

(5) Enoch.

(*) Genesis 5:24 .

(♣) For Enoch's and Elijah's taking up was such a thing, as is spoken of in 1 Corinthians 15:51; 1 Thessalonians 4:15 .

(c) That he should not die.

6 But without faith it is impossible to please *him*, for he that cometh to God, must believe that *God* is, and that he is (*) a (d) rewarder of them that seek him.

(*) First God must find us before we can seek him; then we must seek him with a pure heart in Christ, who is revealed in his word; and thereby we learn to believe God's free mercy towards us in his Son, through whom we obtain the reward of his promise, and not of our deserts.

(d) This reward is not referred to our merits, but to the free promise, as Paul teacheth in Abraham the father of all the faithful, Romans 4:4 .

7 (6) By faith (*) Noah being warned of God of the things which were as yet not seen, moved with reverence, prepared the Ark to the saving of his household, through the which *Ark* he condemned the world, and was made heir of the righteousness, which is by faith.

(6) Noah.

(*) Genesis 6:13 .

8 (7) By faith (*) Abraham, when he was called, obeyed *God*, to go out into a place, which he should afterward receive for inheritance, and he went out, not knowing whither he went.

(7) Abraham and Sarah.
(*) Genesis 12:4 .

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heirs with him of the same promise.

10 For he looked for a city having a (e) (*) foundation, whose builder and maker *is* God.

(e) This foundation to set against their tabernacle.
(*) For all things in the world are subject to corruption.

11 Through faith (*) Sarah also received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful which had promised.

(*) Genesis 17:19; Genesis 21:2 .

12 And therefore sprang thereof one, even of one which was (f) dead, *so many* as the stars of the sky in multitude, and as the sand of the seashore which is innumerable.

(f) As unlikely to bear children, as if she had been stark dead.

13 All these died in (g) faith, and (*) received not the (h) promises, but saw them (♣) afar off, and believed *them*, and (i) received *them* thankfully, and confessed that they were (♣) strangers and pilgrims on the earth.

(g) In faith, which they had while they lived, and followed them even to their grave.
(*) Which was the enjoying of the land of Canaan.
(h) This is the figure Metonymy, for the things promised.
(♣) With the eyes of faith.
(i) For the Patriarchs were wont when they received the promises, to profess their religion, by building of altars, and calling on the name of the Lord.
(♣) And therefore put not their confidence in things of this world.

14 For they that say such things, declare plainly, that they seek a country.

15 And if they had been mindful of (*) that *country*, from whence they came out, they had leisure to have returned.

(*) That is, of Mesopotamia.

16 But now they desire a better, that is a heavenly, wherefore God is not ashamed of them to be called their God; for he hath prepared for them a city.

17 By faith (*) Abraham offered up Isaac, when he (♣) was (k) tried, and he that had received the (l) promises, offered his only begotten son.

(*) Genesis 22:10 .

(♣) For it might seem to the flesh that the promise was contrary to this commandment, to sacrifice his son.

(k) Tried of the Lord.

(l) Although the promises of life were made in that only begotten son Isaac, yet he appointed him to die; and so against hope he believed in hope.

18 (To whom it was said, (*) In Isaac shall thy seed be called.)

(*) Genesis 21:12; Romans 9:7 .

19 For he considered that God was able to raise *him* up even from the dead, from (m) whence he received him also after (n) a sort.

(m) From which death.

(n) For there was not the true and very death of Isaac, but as it were the death, by means whereof he seemed also as it were to have risen again.

20 (8) By faith (*) Isaac blessed Jacob and Esau, concerning things to come.

(8) Isaac.

(*) Genesis 27:28 .

21 (9) By faith (*) Jacob when he was a dying, blessed both the sons of Joseph, and (♣) (♣) *leaning* on the end of his staff, worshipped God.

(9) Jacob.

(*) Genesis 48:15 .

(♣) Genesis 47:31 .

(♣) Or, worshipped toward the end of his staff.

22 (10) By faith (*) Joseph when he died, made mention of the departing of the children of Israel, and gave commandment of his bones.

(10) Joseph.

(*) Genesis 50:25 .

23 (11) (*) By faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child, neither (o) feared they the King's (♣) commandment.

(11) Moses.

(*) Exodus 2:2; Acts 7:21 .

(o) They were not afraid to bring him up.

(♣) Exodus 1:16 .

24 By faith (*) Moses when he was come to age, refused to be called the son of Pharaoh's daughter,

(*) Exodus 2:11 .

25 And chose rather to suffer adversity with the people of God, than to enjoy the (p) (*) pleasures of sins for a season,

(p) Such pleasures as he could not enjoy, but he must needs provoke God's wrath against him.

(*) The enticings of the world, which draw us from God, and which we cannot use without provoking of God's anger.

26 Esteeming the rebuke of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, and feared not the fierceness of the King; for he endured, as he that saw him which is invisible.

28 Through faith he ordained the (*) Passover and the effusion of blood, lest he that destroyed the first born, should touch them.

(*) Exodus 12:22 .

29 (12) By faith they (*) passed through the Red Sea as by dry land, which when the Egyptians had assayed to do, they were drowned.

(12) The Red Sea.

(*) Exodus 14:22 .

30 (13) By faith the (*) walls of Jericho fell down after they were compassed about seven days.

(13) Jericho.

(*) Joshua 6:20 .

31 (14) By faith the (q) harlot (*) Rahab perished not with them which obeyed not, when (♣) she had received the spies (r) peaceably.

(14) Rahab.

(q) A notable example of God's goodness.

(*) Joshua 6:23 .

(♣) Joshua 2:1 .

(r) Courteously and friendly, so that she did not only not hurt them, but also kept them safe.

32 (15) And what shall I more say? For the time would be too short for me to tell of (*) Gideon, of (♣) Barak, and of (♠) Samson, and of (♥) Jephthah, also of (♦) David, and Samuel, and of the Prophets;

(15) Gideon, Barak and other judges and Prophets.
(*) Judges 6:11 .
(♣) Judges 4:6 .
(♠) Judges 13:24 .
(♥) Judges 11:1; Judges 12:7 .
(♦) 1 Samuel 1:20; 1 Samuel 13:14 .

33 Which through faith subdued kingdoms, wrought righteousness, obtained the (s) promises, stopped the mouths of lions,

(s) The fruit of the promises.

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battle, turned to flight the armies of the aliens.

35 The (t) (*) women received their dead raised to life; others also were (u) racked, and would not be delivered, that they might receive a better resurrection.

(t) He seemeth to mean the story of that woman of Sarepta, whose son Elijah raised again from death, and the Shunammite, whose son Elisha restored to his mother.
(*) As Elijah raised up the window of Sareptas' son, and Eliseus the Sunamite's son.
(u) He meaneth that perfection which Antiochus wrought.

36 And others have been tried by mockings and scourgings, yea, moreover by bonds and imprisonment.

37 They were stoned, they were hewn asunder, they were tempted, they were slain with the sword, they wandered up and down in (x) sheep's skins, and in goat's skins, being destitute, afflicted, *and* tormented;

(x) In vile and rough clothing, so were the saints brought to extreme poverty, and constrained to live like beasts in the wilderness.

38 Whom the world was not worthy of, they wandered in wildernesses and mountains, and dens, and caves of the earth.

39 (16) And these all through faith obtained good report, and received (y) (*) not the promise,

(16) An amplification taken of the circumstance of the time: their faith is so much the more to be marveled at, by how much the promises of things to come were more dark, yet at length were indeed exhibited to us, so that their faith and ours is as one, as is also their consecration and ours.
(y) But saw Christ afar off.
(*) They had not such clear light of Christ as we; for they looked for that which we have; therefore it were shame for us, if at least we have not as great constancy as they.

40 God providing a better thing for us, that they (z) (*) without us should not be made perfect.

(z) For their salvation, hangeth upon Christ, who was exhibited in our days.
(*) For we are all one body together.

Hebrews 12

1 He doth not only by the examples of the Fathers before recited, exhort them to patience and constancy, 3 but also by the example of Christ. 11 That the chastening of God cannot be rightly judged by the outward sense of our flesh.

1 Wherefore, (*) (1) let us also, seeing that we are compassed with so great a (♣) cloud of witnesses, cast away everything that (♣) presseth down, and the sin that (a) (♦) hangeth so fast on, let us run with patience the race that is set before us,

(*) Romans 6:4; Colossians 3:8; Ephesians 4:23-24; 1 Peter 2:1 .
(1) An applying of the former examples, whereby we ought to be stirred up to run the whole race, casting away all stops and impediments.
(♣) Or, multitude.
(♣) As riches, cares and such like, and so to become Christ's disciples, by denying our selves, and taking our cross to follow him.
(a) For sin besieges us on all sides, so that we cannot escape out.
(♦) Or, so easily compasseth us about.

2 (2) (b) Looking unto Jesus the author and finisher of our faith, who for the (c) joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God.

(2) He setteth before us, as the mark of this race, Jesus himself our captain, who willingly overcame all the roughness of the same way.
(b) As it were upon the mark of our faith.
(c) Whereas he had all kind of blessedness in his hand and power, yet suffered willingly the ignominy of the cross.

3 (3) Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your minds.

(3) An amplification, taken from the circumstance of the person, and the things themselves, which he compareth between themselves: for how great is Jesus in comparison of us, and how far more grievous things did he suffer than we?

4 (4) Ye have not yet resisted unto blood, striving against (*) sin.

(4) He taketh an argument from the profit which cometh to us by God's chastisements, unless we be in fault. First of all because sin, or that rebellious wickedness of our flesh, is by this means turned.
(*) Which by reason of our concupiscence assaileth us on all sides.

5 (5) And ye have forgotten the consolation, which speaketh unto you as unto children, (*) My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

(5) Secondly, because they are testimony of his fatherly good will towards us, in so much that they shew themselves to be bastards, which cannot abide to be chastened of God.
(*) Proverbs 3:11 .

6 For whom the Lord loveth, he chasteneth, and he scourgeth every son that he receiveth;

7 If ye endure chastening, God offereth himself unto you as unto sons; for what son is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not (*) sons.

(*) He concludeth that they which refuse the cross, deny to be of the number of God's children, but are bastards.

9 (6) Moreover we have had the fathers of our (*) bodies which corrected us, and we gave them reverence; should we not much rather be in subjection unto the Father of (♣) spirits, that we might live?

(6) Thirdly, if all men yield this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, shall we not be much more subject to our Father, who is the Author of spiritual and everlasting life?
(*) Which have naturally begotten us.
(♣) As he doeth create our spirits without any worldly means, so he doeth instruct and maintain them by the wonderful virtue of his Spirit.

10 (7) For they verily for a few days chastened us after their own pleasure, but he *chasteneth us* for our profit, that we might be partakers of his holiness.

(7) An amplification of the same argument: Those fathers have corrected us after their fancy, for some frail and transitory profit: but God chasteneth and instructeth us for our singular profit, to make us partakers of his holiness; which although these our senses do not presently perceive it, yet the end of the matter proveth it.

11 Now no chastising for the present seemeth to be joyous, but, grievous; but afterward, it bringeth the quiet fruit of righteousness, unto them which are thereby exercised.

12 (8) Wherefore lift up *your* hands which (d) hang down, and *your* weak knees,

(8) The conclusion: we must go forward courageously and keep always a right course, and (as far forth as we may) without any staggering or stumbling.
(d) The description of a man that is out of heart and clean discouraged.

13 And make (e) straight steps unto your feet, lest (*) that which *is* halting, be turned out of the way, but let it rather be healed.

(e) Keep a right course, and so, that you shew examples of good life for others to follow.
(*) Their halting partly declared their slowness, and partly their inconstancy in doctrine; therefore they were in danger to be punished.

14 (*) (9) Follow peace with all men, and holiness, without the which no man shall see the Lord.

(*) Romans 12:18 .
(9) We must live in peace and holiness with all men.

15 (10) Take heed, that no man fall away from the grace of God; let no (f) (*) root of bitterness spring up and trouble *you*, lest thereby many be defiled.

(10) We must study to edify one another, both in doctrine and example of life.
(f) That no heresy, or backsliding be an offence.
(*) As heresies or apostasy.

16 (11) Let there be no fornicator, or profane person as (*) Esau, which for one portion of meat sold his birthright.

(11) We must eschew fornication, and a profane mind, that is, such a mind, as giveth not give God his due honor, which wickedness how severely God will at length punish, the horrible example of Esau teacheth us.
(*) Genesis 25:33 .

17 (*) For ye know how that afterward also when he would have inherited the blessing, he was rejected, for he found no (g) place to (♣) repentance, though he sought *the blessing* with tears.

(*) Genesis 27:36 .
(g) There was no place left for his repentance; and it appeareth by the effects, what his repentance was, for when he was gone out of his father's sight, he threatened his brother to kill him.
(♣) He was full of despite and disdain, but was not touched with true repentance to be displeased for his sins and to seek amendment.

18 (12) For ye are not come unto the (*) mount that (♣) might be (h) touched, nor unto burning fire, nor to blackness and darkness, and tempest,

(12) Now he applieth the same exhortation, to the prophetic and kingly office of Christ compared with Moses, after this sort. If the majesty of the Law was so great, how great think you that the glory of Christ and the Gospel is? And this comparison he declareth also particularly.
(*) Exodus 19:13 .
(♣) Which might be touched and seen, for as much as it was material, but God had commanded that non should touch it.
(h) Which might be touched with hands, which was of a gross and earthly matter.

19 Neither unto the sound of a trumpet, and the voice of words, which they that heard it, excused themselves, (*) that the word should not be spoken to them anymore,

(*) Exodus 20:19 .

20 (For they were not able to abide that which was commanded, (*) Yea, though a beast touch the mountain, it shall be stoned, or thrust through with a dart;

(*) Exodus 19:12-13 .

21 And so terrible was the (i) sight which appeared, that Moses said, I fear and quake.)

(i) The shape and form which he saw, which was no counterfeit and forged shape, but a true one.

22 But ye are come unto the mount (*) Sion, and to the city of the living God, the (♣) celestial Jerusalem, and to the company of innumerable (♣) Angels,

(*) Whence the word of God must come.

(♣) Which shall be extended through all the world.

(♣) By the Gospel we are joined with the Angels and Patriarchs.

23 And to the assembly and congregation of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just and (k) perfect men,

(k) So he calleth them that are taken up to heaven, although one part of them sleeps in the earth.

24 And to Jesus the Mediator of the New Testament, and to the blood of sprinkling that speaketh better things than that of (*) Abel.

(*) Genesis 4:10 .

25 (13) See that ye despise not him that speaketh. For if they escaped not which refused him, that spake on (*) earth, much more shall we *not escape*, if we turn away from him that *speaketh* from heaven.

(13) The applying of the former comparison: If it were not lawful to condemn his word which was spake on the earth, how much less his voice which is from heaven?

(*) Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel.

26 (14) Whose voice then shook the earth, and now hath declared, saying, (*) Yet (l) once more will I shake, not the earth only, but also heaven.

(14) He compareth the steadfast majesty of the Gospel, wherewith the whole world was shaken, and even the very frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the Law.

(*) Haggai 2:7 .

(l) It appeareth evidently in this that the Prophet speaketh of the calling of the Gentiles, that these words must be referred to the kingdom of Christ.

27 And this *word*, Yet once more, signifieth the removing of those things which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remain.

28 (15) Wherefore seeing we receive a kingdom, which cannot be shaken, let us have grace whereby we may so serve God, that we may please him with (m) reverence and (n) fear.

(15) A general exhortation to live reverently and religiously under the most happy subjection of so mighty a King, who as he blesseth his most mightily, so doeth he most severely revenge the rebellious. And this is the sum of a Christian life, respecting the first table.

(m) By reverence is meant that honest shamefastness which keepeth them in their duties.

(n) Religious and godly fear.

29 For (*) even our God *is* a (♣) consuming fire.

(*) Deuteronomy 4:24 .

(♣) To destroy them that resist him.

Hebrews 13

1 He giveth good lessons not only for manners, 7 but also for doctrine.

1 Let (*) (1) brotherly love continue.

(*) Romans 12:10 .

(1) He cometh to the second table, the sum whereof is charity, especially toward strangers and such as are afflicted.

2 (*) Be not forgetful to (♣) entertain strangers, for thereby some have (♣) received Angels into their houses unawares.

(*) 1 Peter 4:9 .

(♣) Or, lodge; shewing hospitality to those strangers.

(♣) Genesis 18:3; Genesis 19:3 .

3 Remember them that are in bonds, as though ye were bound with them, and them that are in affliction, as (a) if ye were also *afflicted* in the body.

(a) Be so much touched, as if their misery were yours.

4 (2) (*) Marriage *is* honorable among all, and the bed undefiled; but whoremongers and adulterers God will judge.

(2) He commendeth chaste matrimony in all sorts of men, and threateneth utter destruction from God, against whoremongers and adulterers.

(*) As incontineny is a disease common to men of all sorts and degrees, so marriage the remedy is offered by the free mercy of God to all manner of men without respect.

5 (3) Let your conversation be without covetousness, and be content with those things that ye have, for (b) he hath said, (*) I will not fail thee, neither forsake thee;

(3) Covetousness is condemned, against which is set a contented mind with that which the Lord hath given.

(b) Even the Lord himself.

(*) Joshua 1:5 .

6 So that we may boldly say, (*) The Lord *is* my helper, neither will I fear what (c) man can do unto me.

(*) Psalm 118:6 .

(c) He setteth man against God.

7 (4) Remember them which have the oversight of you, which have declared unto you the word of God; whose faith follow, considering what hath been the end of their conversation.

(4) We have to set before us the examples of valiant Captains, whom we ought diligently to follow.

8 (5) Jesus Christ (*) yesterday, and today, the same also *is* forever.

(5) He repeateth the sum of the doctrine, to wit, the only ground of all precepts of manners, and that is this: That we ought to quiet and content ourselves in Christ only; for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved hereafter.

(*) He was, is, and shall be the foundation of the Church forever.

9 Be not carried about with divers *and* strange (*) doctrines; (6) for it is a good thing that the heart be stablished with grace, *and* not with (d) (♣) meats, which have not profited them that have been (e) occupied therein.

(*) Whatsoever doctrine is not according to the simple truth of God's word, is strange.

(6) He toucheth them which mixed an external worship, and especially the difference of meats, with the Gospel, which doctrine he plainly condemneth as clean repugnant to the benefit of Christ.

(d) By this one kind which concerneth the difference of clean and unclean meats, we have to understand all the ceremonial worship.

(♣) By reproving them which superstitiously put difference between meats he condemneth all the service which stood in ceremonies, comparing it with the spiritual worshipping, and regeneration.

(e) Which observed the difference of them superstitiously.

10 (7) We have an (f) altar, whereof they have no authority to (*) eat, which (g) serve in the Tabernacle.

(7) He refuteth their error by an apt and fit comparison. They which in times past served the Tabernacle, did not eat of the sacrifices whose blood was brought for sin into the holy place by the high Priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him if they serve the Tabernacle, that is, such as stand in the service of the Law; but let us not be ashamed to follow him out of Jerusalem, from whence he was cast out and suffered; for in this also Christ, who is the truth, answereth that figure, in that he suffered without the gate.

(f) By the Altar, he meaneth the offerings.

(*) They that stick to the ceremonies of the Law, cannot eat, that is, cannot be partakers of our altar, which is thanksgiving and liberality, which two sacrifices or offerings are now only left to the Christians.

(g) Whereof they cannot be partakers which stubbornly retain the rites of the Law.

11 (*) For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sin, are (♣) burned without the camp.

(*) Leviticus 4:11; Leviticus 6:30; Leviticus 16:27 .

(♣) So that the Priests had no piece thereof.

12 Therefore even Jesus, that he might sanctify the people with his own blood, suffered without the gate.

13 (8) Let us go forth to him therefore out of the camp, bearing his reproach.

(8) He goeth on further in this comparison, and sheweth that this also signified unto us, that the godly followers of Christ must as it were go out of the world, bearing his cross.

14 For here have we no continuing city, but we seek one to come.

15 (9) Let us therefore by him offer the sacrifice of praise always to God, that is, the (*) fruit of the lips, which confess his Name.

(9) Now that those corporal sacrifices are taken away, he teacheth us that the true sacrifices of confession remain, which consist partly in giving of thanks, and partly in liberality, with which sacrifices indeed God is now delighted.

(*) Hosea 14:3 .

16 (*) To do good, and to distribute forget not, for with such sacrifices God is pleased.

(*) Thanksgiving and doing good are our only sacrifices which please God.

17 (10) Obey them that have the oversight of you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

(10) We must obey the warnings and admonitions of our Ministers and Elders, which watch for the salvation of the souls which are committed unto them.

18 (11) Pray for us, for we are assured that we have a good conscience in all things, desiring to live honestly.

(11) The last part of this Epistle, wherein he commendeth his ministry to the Hebrews, and wisheth them continuance and increase of graces from the Lord; and excuseth himself in that he hath used but few words to comfort them, having spent the Epistle in disputing; and saluteth certain brethren familiarly and friendly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.

20 The God of peace that brought again from the dead our Lord Jesus, the great (*) shepherd of the sheep, through the blood of the everlasting Covenant,

(*) Read Acts 20:29 and John 10:11 .

21 Make you (h) perfect in all good works, to do his will, (i) working in you that which is pleasant in his sight through Jesus Christ, to whom *be* praise forever and ever, Amen.

(h) Make you fit or meet.

(i) Hence cometh that saying of the Fathers, that God crowneth his work in us.

22 I beseech you also, brethren, suffer the words of exhortation, for I have written unto you in few words.

23 Know that *our* brother Timothy is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saints. They of Italy salute you.

25 Grace *be* with you all, Amen.

Written to the Hebrews from Italy, and sent by Timothy.

The General Epistle Of James

The Argument

James the Apostle and son of Alphaeus wrote this Epistle to the Jews which were converted to Christ, but dispersed throughout divers countries, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partial, neither to boast of an idle faith, but to declare a true faith by lively fruits, to avoid ambition, to bridle the tongue, to rule the affections, to be humble and love their neighbors, to beware of swearing, to utter their faults when they have offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

<i>James 1</i>	<i>2</i>
<i>James 2</i>	<i>6</i>
<i>James 3</i>	<i>10</i>
<i>James 4</i>	<i>13</i>
<i>James 5</i>	<i>15</i>

James 1

4 He entreateth of patience, 6 of faith, 10 and of lowliness of mind in rich men. 13 That temptations come not of God for our evil, 17 because he is the author of all goodness. 21 In what manner the word of life must be received.

1 James a servant of God, and of the Lord Jesus Christ, to the (a) twelve Tribes, which are (b) scattered abroad, salutation.

(a) That is, written to no one man, city, or country, but to all the Jews generally, being now dispersed.

(b) To all the believing Jews, of what Tribe soever they be, and are dispersed through the whole world.

2 (1) My brethren, (c) count it exceeding joy, (2) when ye fall into divers (*) temptations,

(1) The first place or part touching comfort in afflictions, wherein we ought not to be cast down and be faint hearted, but rather rejoice and be glad.

(c) Seeing their condition was miserable in that scattering abroad, he doeth well to begin as he doeth.

(2) The first argument, because our faith is tried through afflictions; which ought to be most pure, for so it is behoovable for us.

(*) Or, afflictions.

3 (*) (3) Knowing that the (d) (♣) trying of your faith bringeth forth patience,

(*) Romans 5:3 .

(3) The second, because patience, a far passing and most excellent virtue, by this means engendered in us.

(d) That wherewith your faith is tried, to wit, those manifold temptations.

(♣) Afflictions try our faith and engender patience.

4 (4) And let patience have *her* (*) perfect work, that ye may be perfect and entire, lacking nothing.

(4) The third argument, propounded in manner of an exhortation, that true and continual patience may be discerned from feigned and for a time. The cross is as the instrument wherewith God doeth polish and refine us. Therefore the work and effect of afflictions, is the perfecting of us in Christ.

(*) Our patience ought to continue to the end till by working, it hath polished us, and made us perfect in Christ.

5 (5) If any of you lack (e) (*) wisdom, let him ask of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.

(5) An answer to a privy objection; It is easily said, but it is not so easily done. He answereth that we need in this case a far other manner of wisdom, than the wisdom of man, to judge those things best for us, which are most contrary to the flesh; but yet we shall easily obtain this gift of wisdom, if we ask it rightly, that is, with a sure confidence in God, who is most bountiful and liberal.

(e) By wisdom he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore we are afflicted of God, and what fruit we have to reap of affliction.

(*) To endure patiently whatsoever God layeth upon him.

6 (*) But let him ask in faith, and (f) waver not; (6) for he that wavereth, is like a wave of the sea, tossed of the wind, and carried away.

(*) Matthew 7:7; Mark 11:24; Luke 11:9; John 14:13; John 16:23 .

(f) Why then, what need other Mediator?

(6) A digression or going aside from his matter, against prayers which are conceived with a doubting mind, whereas we have a certain promise of God, and this is that second part of the Epistle.

7 Neither let that man think that he shall receive anything of the Lord.

8 A (*) (♣) double minded man *is* unstable in (g) all his ways.

(*) Doubting in doctrine, or of God's will.

(♣) Or, wavering.

(g) In all his thoughts and his deeds.

9 (7) Let the brother of (h) low degree rejoice in that he is (*) exalted;

(7) He returneth to his purpose, repeating the proposition, which is, that we must rejoice in the cross, for it doeth not press us down, but exalt us.

(h) Who is afflicted with poverty, or contempt, or with any kind of calamity.

(*) That he is called to the company of Christ and his Angels.

10 (8) Again, he that is (i) rich, in that he is made (♣) low, (9) for as the flower of the grass, shall he (*) vanish away.

(8) Before he concludeth, he giveth a doctrine contrary to the former; to wit, how we ought to use prosperity, which is plenty of all things; to wit, so that no man therefore please himself, but be so much the more void of pride.

(i) Who hath all things at his will.

(♣) Or contemptible to the world.

(9) An argument taken of the very nature of the things themselves, for that they are most vain and uncertain.

(*) Isaiah 40:6; 1 Peter 2:24 .

11 For *as when* the sun riseth with heat, then the grass withereth, and his flower falleth away, and the beauty of the fashion of it perisheth; even so shall the rich man fade away in *all* his (k) (*) ways.

(k) Whatsoever he either purposeth in his mind or doeth.

(*) Or, in all his thoughts and deeds.

12 (10) (*) Blessed *is* the man, that endureth (l) temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

(10) The conclusion: Therefore we must patiently bear the cross; and he addeth a fourth argument, which comprehendeth the sum of all the former, to wit, because we come by this way to the crown of life, but yet of grace according to the promise.

(*) Job 5:17 .

(l) Affliction whereby the Lord trieth him.

13 (11) Let no man say when he is (m) (*) (♣) tempted, I am tempted of God; (12) for God cannot be tempted with evil, neither tempteth he any man.

(11) The third part of this Epistle, wherein he descendeth from outward tentations, that is, from afflictions, whereby God trieth us; to inward, that is, to those lusts whereby we are stirred up to do evil. The sum is this: Every man is the author of these temptations by himself, and not God; for we bear about in our bosoms that wicked corruption, which taketh occasions by what means forever, to stir up evil motions in us, whence out at length proceed wicked doing, and in conclusion followeth death the just reward of them.

(m) When he is provoked to do evil.

(*) Or, moved to evil.

(♣) He meaneth now of the inward temptations as of our disordered appetites, which cause us to sin.

(12) Here is a reason shewed, why God cannot be the author of evil doing in us, because he desireth not evil.

14 But every man is tempted, when he is drawn away by his own concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth (n) sin, and sin when it is finished, bringeth forth death.

(n) By sin is meant in this place actual sin.

16 (13) Err not, my dear brethren.

(13) Another reason taken of contraries; God is the author of all goodness, and so, since he is always like himself; how then can he be thought to be the author of evil?

17 Every good (*) giving and every perfect gift is from above, and cometh down from the (o) Father of lights, with whom is no variableness, (♣) neither (p) shadow of turning.

(*) Seeing all good things come of God, we ought not to make him the author of evil.

(o) From him who is the fountain and author of all goodness.

(♣) He alludeth unto the sun which in his course and turning sometimes is clear and bright, sometimes dark and cloudy; but God's liberality is ever like itself, bright and continually shining.

(p) He goeth on in the metaphor: for the sun by his manifold and sundry kinds of turning, maketh hours, days, months, years, light and darkness.

18 (14) Of his own (q) will begat he us with the word of truth, that we should be as the (r) firstfruits of his creatures.

(14) The fourth part concerning the excellency and fruit of the word of God, The sum is this: we must hear the word of God most carefully and diligently, seeing it is the seed, wherewith God by his free favor and love hath begotten us unto himself, picking us out of the number of his creatures. And the Apostle condemneth two faults, which do greatly trouble us in this matter, to wit, for that we so please ourselves, that we had rather speak ourselves than hear God speaking; yea, we are angry when we are reproached; against which faults he setteth a peaceable and quiet mind, and such a one as is desirous of purity.

(q) This is it which Paul calleth gracious favor, a good will, which is the fountain of our salvation.

(r) As it were a holy kind of offering, taken out of the residue of man.

19 Wherefore my dear brethren, (*) let every man be (♣) swift to hear, slow to speak, *and* (♣) slow to wrath.

(*) Proverbs 17:27 .

(♣) That is, prompt to learn.

(♣) For we cannot hear God except we be peaceable, and modest.

20 For the wrath of man doeth not accomplish the (s) (*) righteousness of God.

(s) That which God appointeth.

(*) But hindereth God's work in us.

21 Wherefore lay apart all filthiness, and superfluity of maliciousness, *and* receive with (t) meekness the word that is (*) grafted in you, which is able to save your souls.

(t) By meekness he meaneth modesty, and whatsoever is contrary to a haughty and proud stomach.

(*) By hearing the word preached.

22 (*) (15) And be ye doers of the word, and not hearers only, (16) deceiving your own selves.

(*) Matthew 7:21; Romans 2:13 .

(15) Another admonition: Therefore is God's word is heard, that we may frame our lives according to the prescript thereof.

(16) He addeth reasons, and those most weighty; first, because they that do otherwise, do very much hurt themselves.

23 (17) For if any hear the word, and do it not, he is like unto a man, that beholdeth his (u) natural face in a (*) glass.

(17) Secondly: because they lose the chiefest use of God's word, which correct not by it the faults that they know.

(u) He alludeth to that natural spot, to which is contrary that purity whereunto we are born again, the lively image whereof we behold in the Law.

(*) So God's word is a glass wherein we must behold ourselves and become like unto him.

24 For when he hath considered himself, he goeth his way, and forgetteth immediately what manner of one he was.

25 But who so looketh in the perfect Law of liberty, and continueth *therein*, he not being a forgetful hearer, but a doer of the work, shall be blessed in his (x) deed.

(x) Behaving himself so for works do shew faith.

26 (18) If any man among you seem religious, and refraineth not his tongue, but deceiveth his (y) own heart, this man's religion *is* vain.

(18) The third admonition: The word of God prescribeth a rule not only do well, but also to speak well.
(y) The fountain of all babbling, cursed speaking, and sauciness, is this, that men know not themselves.

27 (19) Pure religion and undefiled before God, even the Father, is this, to (z) visit the fatherless, and widows in their adversity, *and* to keep himself unspotted of the world.

(19) The fourth: the true service of God standeth in charity towards our neighbors, (especially such as need other's help; as the fatherless and widows) and purity of life.
(z) To have a care for them, and to help them as much as we can.

James 2

1 He saith, that to have respect of persons is not agreeable to Christ's faith, 14 which to profess the words is not enough, unless 15 we shew it also in deeds of mercy and charity, 21 after the example of Abraham.

1 My (1) brethren, have not the faith of our (a) glorious Lord Jesus Christ (*) (♣) in (♠) respect of persons.

(1) The first: Charity which proceedeth from a true faith, cannot stand with the accepting of persons; which he proveth plainly by setting forth their example, who, with the reproach or disdain of the poor, honor the rich.
(a) For if we knew what Christ's glory is, and esteemed it as we ought to do, there would not be such respect of persons as there is.
(*) Deuteronomy 1:17; Deuteronomy 16:19; Proverbs 24:23 .
(♣) As esteeming faith and religion by the outward appearance of men.
(♠) Or, acceptation.

2 For if there come into your company a man with a gold ring, and in goodly apparel, and there come in also a poor man in vile raiment,

3 And ye have a respect to him that weareth the (*) gay clothing, and say unto him, Sit thou here in a (b) good place, and say unto the poor, Stand thou there, or sit here under my footstool,

(*) Brilliant in colors; splendid; fine; richly dressed.
(b) In a worshipful and honorable place.

4 Are ye not partial in (c) yourselves, and are become judges of (*) evil thoughts?

(c) Have ye not (which you ought not to do) by this means with yourselves judged one man to be preferred before another?
(*) That is, are ye not evil affectioned?

5 (2) Hearken my beloved brethren, hath not (*) God chosen the (d) poor of this world, *that they should be* rich in faith, and heirs of the kingdom which he promised to them that love him?

(2) He sheweth that they are perverse and naughty judges, which prefer the rich before the poor, by that which God on the contrary side preferreth the poor, whom he hath enriched with true riches, before the rich.

(*) Seeing God esteemeth them, we may not condemn them.

(d) The needy and wretched, and (if we measure it after the opinion of the world) the veriest abjects of all men.

6 But ye have despised the poor. (3) Do not the rich oppress you by tyranny, and do they not draw you before the judgment seats?

(3) Secondly, he proveth them to be mad men; for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ; for he speaketh of wicked and profane rich men, such as the most part of them have been always, against whom he setteth the poor and abject.

7 Do not they blaspheme the (*) worthy Name after which ye be (e) named?

(*) The Name of God and Christ, whereof you make profession; and in that they dishonor God, it is not mete that you his children should honor them.

(e) Word for word, which is called upon of you.

8 (4) But if ye fulfill the (f) (♣) royal Law according to the Scripture, *which saith*, (*) Thou shalt love thy neighbor as thyself, ye do well.

(4) The conclusion: Charity which God prescribeth cannot agree with the accepting of persons, seeing that we must walk in the king's highway.

(f) The Law is said to be royal and like the king's highway, for that it is plain and without turnings, and that the Law calleth everyone our neighbor, without respect, whom we may help by any kind of duty.

(♣) Which is here taken proverbially, for the high and broad way, wherein there is no turnings, and every man can go it; so every man is our neighbor, as well the poor, as the rich.

(*) Leviticus 19:18; Matthew 22:39; Mark 12:31; Romans 13:9; Galatians 5:14 .

9 (*) But if ye regard the persons, ye commit sin, and are rebuked of the Law, as transgressors.

(*) Leviticus 19:15; Deuteronomy 1:17; Deuteronomy 16:19 .

10 (5) For (*) whosoever shall keep the whole Law, *and* yet faileth in one *point*, he is guilty of (g) all.

(5) A new argument to prove the same conclusion: They do not love their neighbors, which neglect some, and ambitiously honor others; for they do not obey God he doeth not obey God, which cutteth off from the commandments of God that which is not so commodious for him, nay, he is rather guilty generally for the breach of the whole Law, although he observe the residue.

(*) Matthew 5:19 .

(g) Not that all sins are equal, but because he that breaketh one tittle of the Law, offendeth the majesty of the Law giver.

11 (6) For he that said, (*) Thou shalt not commit adultery, said also, Thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.

(6) A proof: because the Lawmaker is always one and the selfsame, and the body of the Law cannot be divided.

(*) Exodus 20:14; Deuteronomy 5:18 .

12 (7) So speak ye, and so do, as they that shall be judged by the Law of (*) liberty.

(7) The conclusion of the whole treatise: we are upon this condition delivered from the curse of the Law by the mercy of God, that in like sort we should maintain and cherish charity and good will one towards another, and whosoever doeth not so, shall not taste of the grace of God.

(*) By the mercy of God which delivereth us from the curse of the Law.

13 For there shall be judgment merciless to him that sheweth no (h) mercy, and mercy (*) rejoiceth against judgment.

(h) He that is hard and curish against his neighbor, or else helpeth him not, he shall find God a hard and rough Judge towards himself.

(*) And feareth it not.

14 (8) What availeth it, my brethren, though a man saith he hath (*) faith, when he hath no works? Can that faith save him?

(8) The fifth place which hangeth very well with the former treatise, touching a true and living faith. And the proposition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are justified, but an image of faith, or else this; they are not justified by faith, which shew not the effects of faith.

(*) Paul to the Romans and Galatians disputeth against them, which attributed justification to the works; and here James reasoneth against them which utterly condemn works; therefore Paul sheweth the causes of our justification, and James the effects; there it is declared how we are justified; here how we are known to be justified; there works are excluded as not the cause of our justification; here they are approved as effects proceeding thereof; there they are denied to go before them that shall be justified and here they are said to follow them that are justified.

15 (9) For if a brother or a sister be (*) naked and destitute of daily food,

(9) The first reason taken of a similitude: If a man says to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity; so if a man says he believeth, and bringeth forth no works of his faith, this shall not be a true faith, but a certain dead thing set out with the name of faith, whereof no man hath to brag, unless he will openly incur reprehension, seeing that the cause is understood by the effects.

(*) 1 John 3:17 .

16 And one of you say unto them, Depart in peace, warm yourselves, and fill your bellies, notwithstanding ye give them not those things which are needful to the body, what helpeth it?

17 Even so the faith, if it have no works, is dead in itself.

18 But (i) some man might say, Thou hast (♣) the faith, and I have works; shew me thy faith out of thy (*) (♣) works, and I will shew thee my faith by my works.

- (i) Nay, thus may every man beat down the pride.
- (♣) In thine own opinion.
- (*) Here deeds are considered as joined with truth faith.
- (♣) Or without works.

19 (10) Thou believest that there is one God; thou doest well, the devils also believe it, and tremble.

- (10) Another reason taken of an absurdity: If such a faith were the true faith whereby we are justified, the devils should be justified, for they have that, but yet notwithstanding they tremble, and are not justified, therefore neither is that faith a true faith.

20 (11) But wilt thou understand, O thou vain man, that the faith *which is* without works, is dead?

- (11) The third reason from the example of Abraham, who no doubt had a true faith; but he in offering his son, shewed himself to have that faith which was not void of works, and therefore he received a true testimony when it was said, that faith was imputed to him for righteousness.

21 Was not Abraham our father (k) justified through works, (*) when he offered Isaac his son upon the altar?

- (k) Was he not by his works known and found to be justified? For he speaketh not here of the causes of justification, but by what effects we may know that a man is justified.
- (*) Genesis 22:10 .

22 Seest thou not that the faith (l) (*) wrought with his works? And through the works was the faith made (m) (♣) perfect.

- (l) Was effectual and fruitful with good works.
- (*) So that faith was not idle.
- (m) That the faith was declared to be a true faith, and that by works.
- (♣) The more his faith was declared by his obedience and good works, the more was it known to men to be perfect, as the goodness of a tree is known by her good fruit, otherwise no man can have perfection in this world; for every man must pray for remission of his sins, and increase of faith.

23 And the Scripture was (n) fulfilled which saith, (*) Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.

- (n) Then was the Scripture was fulfilled, when it appeared plainly, how truly it was written of Abraham.
- (*) Genesis 15:6; Romans 4:3; Galatians 3:6 .

24 (12) Ye see then how that of works a man is (o) (*) justified, and not (♣) of (p) faith only.

- (12) The conclusion: He is only justified that hath that faith which hath works following it.
- (o) Is proved to be just.

- (*) Is known and declared to man.
- (♣) Of that barren and dead faith whereof ye boast.
- (p) Of that dead and fruitless faith which you boast of.

25 (13) Likewise also was not (*) (♣) Rahab the harlot justified through works, when she had received the messengers, and sent them out another way?

- (13) A forth reason taken from a like example of Rahab the harlot, who also proved by her works that she was justified by a true faith.
- (*) Joshua 2:1 .
- (♣) Meaning hereby all them that were not Jews and were received to grace.

26 (14) For as the body without the spirit is dead, even (*) so the faith without works is dead.

- (14) The conclusion repeated again: faith which bringeth not forth fruits and works, is not faith, but a dead carcass.
- (*) Wherefore we are justified only by that lively faith, which doeth apprehend the mercy of God towards us in Jesus Christ.

James 3

3 To shew that a Christian man must govern his tongue with the bridle of faith and charity, 6 he declareth the commodities and mischiefs that ensue thereof; 15 and how much man's wisdom 17 differeth from heavenly.

1 My (1) brethren, be not (*) many masters, (2) knowing that we (a) shall receive the greater condemnation.

- (1) The sixth part or place: Let no man usurp (as most men ambitiously do) authority to judge and censure others righteously.
- (*) Usurp not through ambition, authority over your brethren.
- (2) A reason: Because they provoke God's severity against themselves, which do so curiously and rigorously condemn others, being themselves guilty and faulty.
- (a) Unless we surcease from this masterlike and proud finding fault with others.

2 For in many things we (*) (♣) sin all. (3) If any man sin not in (♣) word, he is a perfect man, and able to bridle all the body.

- (*) Or, stumble.
- (♣) He that well considereth himself, shall not be rigorous toward his brethren.
- (3) The seventh place, touching the bridling of the tongue, joined with the former, so that it is manifest that there is no man which may not justly be found fault withal, seeing it is a rare virtue to bridle the tongue.
- (♣) He that is able to moderate his tongue hath attained to an excellent virtue.

3 (4) Behold, we put bits into the horses' mouths, that they should obey us, and we turn about all their body.

(4) He sheweth by two similitudes the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to pass by the good moderation of the tongue.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small rudder, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth of great things; (5) behold, how great a (*) thing a little fire kindleth.

(5) On the contrary part he sheweth how great discommodities arise by the intemperancy of the tongue, throughout the whole world, to the end that men may so much the more diligently give themselves to moderate it.

(*) Or, matter.

6 And the tongue is fire, yea, a (b) (*) world of wickedness; so is the tongue set among our members, that it defileth the whole body, and (c) (♣) setteth on fire the course of nature, and it is set on fire of hell.

(b) A heap of all mischiefs.

(*) A heap and full measure of all iniquity.

(c) It is able to set the whole world on fire.

(♣) The intemperancy of the tongue is as a shame of hell fire.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath been tamed of the nature of man.

8 But the tongue can no man tame. *It is* an unruly evil, full of deadly poison.

9 (6) Therewith bless we God even the Father, and therewith curse we men, which are made after the (7) similitude of God.

(6) Amongst other faults of the tongue, the Apostle chiefly reproveth backbiting and speaking evil of our neighbors, even in them especially which otherwise will seem godly and religious.

(7) He denieth by two reasons, that God can be praised by that man, that useth cursed speaking, or to backbite; first because man is the image of God, which whosoever reverenceth not doth not honor God himself.

10 (8) Out of one mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

(8) Secondly, because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stand the one with the other.

11 Doeth a fountain send forth at one place sweet *water* and bitter?

12 Can the fig tree, my brethren, bring forth olives, either a vine, figs? So can no fountain make both salt water and sweet.

13 (9) Who is a wise man and endued with knowledge among you? Let him shew by good conversation his works in meekness of wisdom.

(9) The eighth part, which hangeth with the former, touching meekness of mind, against which he setteth envy and a contentious mind. And in the beginning he stoppeth the mouth of the chief fountain of all these mischiefs, to wit, a false persuasion of wisdom, whereas notwithstanding there is no true wisdom, but that is heavenly, and frameth our minds to all kind of true moderation and simplicity.

14 But if ye have bitter envying and strife in your hearts, rejoice not, neither be liars against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, and devilish.

16 For where envying and strife *is*, there *is* sedition, and all manner of evil works.

17 But the wisdom that *is* from above, is first (*) pure, then peaceable, gentle, easy to be entreated, full of (d) mercy and good fruits, without (♣) judging, and without hypocrisy.

(*) Without mixture and dissimulation.

(d) He setteth mercy against the fierce and cruel nature of man, and sheweth that heavenly wisdom bringeth forth good fruits, for he that is heavenly wise, referreth all things to God's glory, and the profit of his neighbor.

(♣) And examining things with extreme rigor as hypocrites, who only justify themselves, and condemn all others.

18 (10) And the (*) fruit of righteousness is sown in peace, of them that make peace.

(10) Because the world persuadeth itself that they are miserable which live peaceably and simply, on the contrary side the Apostle pronounceth at the length reap the harvest of peaceable righteousness.

(*) So that their life is according to their profession.

James 4

1 He reckoneth up the mischiefs that proceed of the works of the flesh. 7 He exhorteth to humility, 8 and to purge the heart from pride, 10 backbiting, 14 and the forgetfulness of our own infirmity.

1 From (1) whence *are* wars and contentions among you? Are they not hence, *even* of your pleasures, that (*) fight in your members?

(1) He goeth on forward in the same argument, condemning certain other causes of wars and contentions, to wit, unbridled pleasures, and immoderate lusts, by their effects, by their effects, for so much as the Lord doth worthily make them void, so that they bring nothing else to them in whom they are but incurable torments.

(*) For the Law of the members continually fighteth against the Law of the mind.

2 Ye lust, and have not; ye envy, and desire immoderately, and cannot obtain; ye fight and war, and get nothing, (2) because ye ask not.

(2) He reprehendeth them by name, which are not ashamed to make go about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselves unlawful, or being lawful, ask them to wicked purposes and uses.

3 Ye ask, and receive not, because ye ask amiss, that ye might lay the same out on your pleasures.

4 (3) Ye adulterers and (*) adulteresses, know ye not that the amity of the world is the enmity of God? Whosoever therefore will be a friend of the world, maketh himself the enemy of God.

(3) Another reason why such unbridled lusts and pleasures are utterly to be condemned, to wit, because that he who giveth himself to the world, divorceth himself from God, and breaketh the band of that holy and spiritual marriage.

(*) He calleth adulterers here after the manner of the Scriptures, them which prefer the pleasures of the world to the love of God.

5 (4) Do ye think that the Scripture saith in vain, The (*) spirit that dwelleth in us, lusteth after envy?

(4) The taking away of an objection: In deed our minds run headlong into these vices, but we ought so much the more diligently take heed of them; which care and study shall not be in vain, seeing that God resisteth the stubborn, and giveth the grace to the modest and humble that surmounteth all those vices.

(*) The imagination of man's heart is wicked, Genesis 6:5; Genesis 8:21 .

6 But *the Scripture* offereth more grace, *and* therefore saith, (*) God resisteth the proud, and giveth grace to the humble.

(*) Proverbs 3:34; 1 Peter 5:5 .

7 (*) (5) Submit yourselves to God. Resist the devil, and he will flee from you.

(*) Ephesians 4:27 .

(5) The conclusion: We must set the contrary virtues against those vices, and therefore whereas we obeyed the suggestions of the devil, we must submit our minds to God, and resist the devil, with a certain and assured hope of victory. To be short, we must employ ourselves to come near unto God by purity and sincerity of life.

8 Draw near to God, and he will draw near to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 (6) Suffer afflictions, and (*) sorrow ye, and weep; let your laughter be turned into mourning, and *your* joy into (a) heaviness.

(6) He goeth on in the same comparison of contraries, and setteth against those profane joys with an earnest sorrow of mind, and against pride and arrogancy with holy modesty.

(*) The Greek word signifieth that heaviness, which is joined with a certain shamefastness, as appeareth in the countenance.

(a) By this word the Grecians mean a heaviness joined with shamefastness, which is to be seen in a cast down countenance, and settled as it were upon the ground.

10 (*) Cast down yourselves before the Lord, and he will lift you up.

(*) 1 Peter 5:6 .

11 (7) Speak not evil one of another, brethren. He that speaketh evil of his brother, or he that condemneth his brother, speaketh evil of the Law, and (*) condemneth the Law, and if thou condemnest the Law, thou art not an observer of the Law, but a judge.

(7) He reprehended most sharply another double mischief of pride. The one is, in that the proud and arrogant will have other men to live according to their will and pleasure; and therefore they do most arrogantly condemn whatsoever pleaseth them not; which thing cannot be done without great injury to our only Lawmaker; for by this means his Laws are found fault withal, as not circumspectly enough written, and men challenge that unto themselves which properly belongeth to God alone, in that they lay a Law upon men's consciences.

(*) In usurping the authority of judging, which is due to the Law.

12 There is one (*) Lawgiver, which is able to save, and to destroy. (♣) Who art thou that judgest another man?

(*) He sheweth that this severe judging of others is to deprive God of his authority.

(♣) Romans 14:4 .

13 (8) Go to now, ye that say, (*) Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain,

(8) The other fault is this: That men do so confidently determine upon these and those matters and businesses, as though that every moment of their life did not depend of God.

(*) We ought to submit ourselves to the providence of God.

14 (And yet ye cannot tell what *shall be* tomorrow. For what is your life? It is even a vapor that appeareth for a little time, and afterward vanisheth away.)

15 For that ye ought to say, (*) If the Lord will, and, if we live, we will do this or that.

(*) 1 Corinthians 4:19 .

16 But now ye rejoice in your boastings; all such rejoicing is evil.

17 (9) Therefore, (*) to him that knoweth how to do well, and doeth it not, to him it is sin.

(9) The conclusion of all the former treatise: The knowledge of the will of God doeth not only nothing at all profit, unless the life be answerable unto it, but also maketh the sins far more grievous.

(*) He answereth to them, which said they knew what was good, but they would not do it.

James 5

2 He threateneth the rich with God's severe judgment, for their pride, 7 that the poor hearing the miserable end of the rich, 8 may patiently bear afflictions, 11 as Job did, 14 even in their distresses.

1 Go (1) to now, ye rich men, weep, and (*) howl for your miseries that shall come upon you.

(1) He denounceth utter destruction to the wicked and profane rich men, and such as are drowned in their riotousness, mocking their foolish confidence when as there is nothing indeed more vain than such things.

(*) He meaneth them with the vengeance of God, which shall not only make them to weep, but to howl and despair.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and silver is cankered, and the rust of them shall be a (*) witness against you, and shall eat your flesh, as *it were* fire. Ye have heaped up treasure for the (♣) last days.

(*) And kindle the wrath of God against you.

(♣) To suffice till the end of the world.

4 Behold, the hire of the laborers, which have reaped your fields (which is of you kept back by fraud) crieth, and the cries of them which have reaped, are entered into the (a) ears of the Lord of hosts.

(a) The Lord who is more mighty than ye are, hath heard them.

5 Ye have lived in pleasure on the earth, and in wantonness. Ye have (b) nourished your hearts, as in a (c) day of (*) slaughter.

(b) You have pampered yourselves.

(c) The Hebrews call a day that is appointed to solemn banqueting, a day of slaughter or feasting.

(*) Which were the days of the sacrifices, or feasts when they used to banquet and feed more abundantly than other days.

6 Ye have condemned *and* have killed the just, and he hath not resisted you.

7 (2) Be patient therefore, brethren, unto the coming of the Lord. (3) Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the (*) former, and the latter rain.

(2) He applieth that to the poor, which he spake against the rich, warning them to wait for the Lord's coming patiently, who will revenge the injuries which the rich men do them.

(3) The taking away of an objection: Although his coming serve to linger, yet at the least we must follow the husbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And again, God will not defer the least iota of the time that he hath appointed.

(*) Which is when the corn is sown, and a little before it is mowed.

8 Be ye also patient therefore, and settle your hearts, for the coming of the Lord draweth near.

9 (4) (d) (*) Grudge not one against another, brethren, lest ye be condemned; (5) behold, the judge standeth before the door.

(4) He commendeth Christian patience, so that whereas others through impatience use to accuse one another, the faithful on the contrary side complain not, though they receive injury.

(d) By grudging he meaneth a certain inward complaining which betokeneth impatience.

(*) Be not grieved nor ask vengeance.

(5) The conclusion: The Lord is at the door, who will defend his own, and revenge his enemies, and therefore we need not to trouble ourselves.

10 (6) Take, my brethren, the Prophets for an example of suffering adversity, and of long patience, which have spoken in the Name of the Lord.

(6) Because most men are wont to object, that it is good to repel injuries by what means soever, he setteth against that, the examples of the Fathers whose patience had a most happy end, because God as a most bountiful Father, never forsaketh his.

11 Behold, we count them blessed which endure. Ye have heard of the patience of Job, and have known what (e) end the Lord *made*. For the Lord is very pitiful and merciful.

(e) What end the Lord gave.

12 (7) But before all things, my brethren, (*) swear not, neither by heaven, nor by earth, nor by any other oath; but let (f) your (♣) yea, be yea, and *your* nay, nay, lest ye fall into (♣) condemnation.

(7) Because even the best men sometimes through impatience break out into oaths sometimes lesser, sometimes greater, the Apostle warneth us to detest such wickedness, and to accustom our tongues to simple and true talk.

(*) Matthew 5:34 .

(f) That which you have to say or affirm, speak or affirm it simply, and without an oath; and that which you will deny, deny it simply and flatly.

(♣) That which must be affirmed, affirm it simply and without oath; likewise that which must be denied: by this he taketh not from the magistrate his authority who may require an oath for the maintenance of justice judgment, and truth.

(♣) Or, hypocrisy.

13 (8) Is any among you afflicted? Let him pray. Is any merry? Let him sing.

(8) He sheweth the best remedy against all afflictions, to wit, prayers which have their place both in sorrow and joy.

14 (9) Is any sick among you? Let him call for the (♣) Elders of the Church, and let them pray for him, and anoint him with (*) (g) oil in the (h) Name of the Lord.

(9) He sheweth peculiarly, to what physicians especially we must go, when we are diseased, to wit, to the prayers of the Elders, which then also could cure the body, (for so much as the gift of healing was then in force) and take away the chiefest cause of sickness and diseases, by obtaining for the sick through their prayers and exhortations, remissions of sins.

(♣) The gift of healing was then in the Church.

(*) Mark 6:13 .

(g) This was a sign of the gift of healing; and now seeing we have the gift no more, the sign is no longer necessary.

(h) By calling on the Name of the Lord.

15 And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed (i) sins, they shall be forgiven him.

(i) He hath reason in making mention of sins, for diseases are for the most part sent because of sins.

16 (10) Acknowledge (*) your faults one to another, and pray one for another, that ye may be healed. (11) For the prayer of a righteous man availeth much, if it be fervent.

(10) Because God pardoneth their sins which confess and acknowledge them, and not theirs which justify themselves, therefore the Apostle addeth, that we ought to freely confer with another touching those inward diseases, that we may help one another with our prayers.

(*) Open that which grieveth you, that a remedy may be found; and this is commanded both for him that complaineth and for him that heareth, that the one should shew his grief to the other.

(11) He commendeth prayers by the effects that come of them, that all men may understand that there is nothing more effectual than they are, so that they proceed from a pure mind.

17 (*) Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth for three years and six months.

(*) 1 Kings 17:1; 1 Kings 18:45; Luke 4:25 .

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 (12) Brethren, (*) if any of you hath erred from the truth, and some man hath (k) converted him,

(12) The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God, than to call into the way a brother that was wandering out of the way.

(*) Matthew 8:15 .

(k) Hath called him back from his way.

20 Let him know that he which hath converted the sinner from going astray out of his way, shall save a soul from death, and shall hide a multitude of sins.

The First Epistle General Of Peter

The Argument

He exhorteth the faithful to deny themselves, and to contemn the world, that being delivered from all carnal affections and impediments, they may more speedily attain to the heavenly kingdom of Christ, whereunto we are called by the grace of God revealed to us in his Son, and have already received it by faith, possessed it by hope, and are therein confirmed by holiness of life. And to the intent this faith should not faint, seeing Christ contemned and rejected almost of the whole world, he declareth that this is nothing else but the accomplishing of the Scriptures which testify that he should be the stumbling stone to the reprobate and the sure foundation of salvation to the faithful; therefore he exhorteth them courageously to go forward, considering what they were, and to what dignity God hath called them. After, he entreateth particular points, teaching subjects how to obey their governors, and servants their masters, and how married folks ought to behave themselves. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good issue their afflictions shall have, and contrariwise what punishments God referreth for the wicked. Last of all he teacheth how the ministers ought to behave themselves, forbidding them to usurp authority over the Church; also that young men ought to be modest, and apt to learn, and so endeth with an exhortation.

<i>1 Peter 1.....</i>	<i>2</i>
<i>1 Peter 2.....</i>	<i>6</i>
<i>1 Peter 3.....</i>	<i>11</i>
<i>1 Peter 4.....</i>	<i>15</i>
<i>1 Peter 5.....</i>	<i>19</i>

1 Peter 1

1 He extolleth mercy shewed in Christ, which we lay hold on by faith, and possess through hope; 10 whereof the Prophets foretold. 13 He exhorteth 15 to renounce the world, 23 and their former life, and so wholly yield themselves to God.

1 PETER an Apostle of JESUS CHRIST, to (*) the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

(*) Which were Jews to whom he was appointed to be an Apostle.

2 (1) Elect according to the (a) (*) foreknowledge of God the Father unto (b) sanctification of the Spirit, (♣) through (♣) obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied unto you.

(1) Peter purposing to speak of the duties of a Christian life, reasoneth first of the principles and beginnings of all Christian actions, rising far higher than nature, and carrying us also far above the same. For he sheweth that we which are otherwise by nature sinners, were through the free mercy of God the Father first chosen from everlasting; then according to that everlasting decree were by a certain second creation made his sons in Christ his only begotten, by whose Spirit we are inwardly changed, and by whose blood we are also reconciled, to the end, that as Christ himself rose again from the dead, we also might be received into that same heavenly and everlasting glory.

(a) Or, according to the purpose of God, who never altereth nor changeth the same.

(*) The free election of God is the efficient cause of our salvation, the material cause is Christ's obedience, our effectual calling is the formal cause, and the final cause is our sanctification.

(b) That being set apart from the rest of this wicked world, through the working of the holy Ghost, they should be consecrated to God; Ephesians 1:5 .

(♣) Or, unto obedience.

(♣) To wit, of Christ.

3 (*) Blessed be God, even the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a (c) (♣) lively hope by the resurrection of Jesus Christ from the dead,

(*) 2 Corinthians 1:3; Ephesians 1:3 .

(c) Everlasting hope.

(♣) For it is but dead and vain hope which is without Christ.

4 To an inheritance immortal and undefiled, and that fadeth not away, reserved in (*) heaven for us,

(*) Therefore they ought to look for no earthly kingdom of the Messiah.

5 (2) Which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the (d) (*) last time.

(2) Now he sheweth by what way we come unto that glory, to wit, through all kind of afflictions, wherein notwithstanding faith maketh us so secure, that we are not only not overcome with sorrow, but also through the beholding of God himself (who otherwise is invisible) with the eyes of faith are

unspeakably joyful; because all such things, as they are but for a time, so are they not applied unto us to destroy us, but as it were by fire to purge us, and to make us perfect, that at length we may obtain salvation.

(d) This is that time which Daniel calleth the time of the end, when as that great restoring of all things shall be, which all creatures look for; Romans 8:19 .

(*) At the day of judgment.

6 Wherein ye rejoyce, though now for a season (if need (*) require) ye are in heaviness, through manifold temptations,

(*) And need doeth so require, when it pleaseth God to lay his cross upon his, for to draw them from earthly things and make them partakers of his heavenly graces.

7 That the trial of your faith, being much more precious than gold that perisheth (though it be tried with fire) might be found unto *your* praise, and honor and glory at the (e) appearing of Jesus Christ;

(e) He speaketh of the second coming of Christ.

8 Whom ye have not seen, and yet love *him*, in whom now, though ye see him not, yet do you believe, and rejoyce with joy unspeakable and glorious,

9 Receiving the (*) end of your faith, *even* the salvation of *your* souls.

(*) Or, reward.

10 (3) Of the which salvation the Prophets have inquired and searched, which prophesied of the grace that should come unto you,

(3) He putteth a difference between true faith, that is to say, that faith which only hath an eye to the doctrine of the Prophets and Apostles, and false faith. Afterward he maketh two degrees of one and the selfsame faith, according to the manner of the divers revelations, when as indeed it is but one only faith. Thirdly, he saith, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for by the very Angels.

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings *that should come* unto Christ, and the glory that should follow.

12 Unto whom it was revealed, that (*) not unto themselves, but unto us they should minister the things, which are now shewed unto you by them which have preached unto you the Gospel by the holy Ghost (f) sent down from heaven, the which things the Angels desire to behold.

(*) Their ministry was more profitable to us than to them; for we see the things accomplished which they prophesied.

(f) He alludeth to the prophecy of Joel, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the firstfruits of the holy Ghost, which this same our Peter declareth; Acts 2:6 .

13 (4) Wherefore (g) (♣) gird up the (*) loins of your mind, be sober, (5) and trust (h) perfectly on the grace (6) that is brought unto you, (7) in the (♣) revelation of Jesus Christ,

(4) He goeth from faith to hope, which is indeed a companion that cannot be sundered from faith; and he useth an argument taken of comparison: We ought not be wearied in looking for so excellent a thing, which the very Angels wait for with great desire.

(g) This is a borrowed speech, taken of a common usage amongst them; for by reason that they wore long garments, they could not travel unless they girded up themselves; and hence it is that Christ said, Let your loins be girded up.

(♣) Prepare yourselves to the Lord.

(*) Luke 12:35 .

(5) He setteth forth very briefly, what manner of hope ours ought to be, to wit, continual, until we enjoy the thing we hope for; then, what we have to hope for, to wit, grace (that is, free salvation) revealed to us in the Gospel, and not that which men do rashly and fondly promise to themselves.

(h) Soundly and sincerely.

(6) An argument to stir up our minds, seeing that God doeth not wait till we seek him, but causeth so great a benefit to be brought even unto us.

(7) He setteth out the end of faith, lest any man should promise himself, either sooner or latter, that full salvation, to wit, the latter coming of Christ; and therewithal warneth us, not to measure the dignity of the Gospel according to the present state, seeing that which we are now, is not yet revealed.

(♣) Until his second coming.

14 (8) As obedient children, not fashioning yourselves unto the former (*) lusts of your ignorance;

(8) He passeth from faith and hope, to the fruits of them both, which are understood in the name of obedience; and it consisteth in two things, in renouncing our lusts, and living godly; which lusts have their beginning of that blindness wherein all men are born; but holiness proceedeth from the grace and favor of God, which adopteth us, and therefore regenerateth us, that the father and the children may be of one disposition.

(*) When you were in ignorance and knew not Christ.

15 But as he which hath called you, is holy, so be ye holy in (*) all manner of conversation;

(*) Luke 1:75 .

16 (9) Because it is written, (*) Be ye holy, for I am holy.

(9) He sheweth that sanctification doeth necessarily follow adoption.

(*) Leviticus 11:44; Leviticus 19:2; Leviticus 20:7 .

17 (10) And if ye (i) call him Father, which without (*) respect of person judgeth according to every man's (♣) work, pass the time of your dwelling here in fear,

(10) As before he distinguished true faith and hope from false, so doeth he now obedience, setting the quick and sharp sight of God, against an outward mask, and earnest reverence against vain severity.

(i) If you will be called the sons of that Father.

(*) Deuteronomy 10:17; Romans 2:11; Galatians 2:6 .

(♣) According to the sincerity of the heart.

18 (11) Knowing that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation, received by the traditions of the (*) fathers,

(11) An exhortation, wherein he setteth forth the excellency and greatness of the benefit of God the Father, in sanctifying us by the death of his own Son. And he partly setteth the purifyings of the Law against the thing itself, that is, against the blood of Christ, and partly also men's traditions which he condemneth as utterly vain and superstitious, be they never so old and ancient.
(*) Read Ezekiel 20:18 .

19 (*) But with the precious blood of Christ, as of a Lamb undefiled, and without spot.

(*) 1 Corinthians 6:20; 1 Corinthians 7:23; Hebrews 9:14; 1 John 1:7; Revelation 1:5 .

20 (12) Which was (*) ordained before the (k) foundation of the world, but was declared in the (♣) last times for your sakes,

(12) The taking away of an objection: what was done to the world before that Christ was sent into the world? Was there no holiness before, and was there no Church? The Apostle answereth, that Christ was ordained and appointed to redeem and deliver mankind, before mankind was; much less was there any Church without him before his coming in the flesh; yet we are happiest about the rest, to whom Christ was exhibited indeed, in this that he having suffered and overcome death for us, doeth now most effectually work in us by the virtue of his Spirit, to create in us faith, hope, and charity.
(*) Romans 16:25; Ephesians 3:9; Colossians 1:26; 2 Timothy 1:10; Titus 1:2 .
(k) From everlasting.
(♣) When Christ appeared unto the world, and when the Gospel was preached.

21 Which by his means do believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God,

22 (13) Having purified your souls in obeying the truth through the Spirit, to (*) love brotherly without feigning, love one another with a pure heart fervently,

(13) He commendeth the practice of obedience, that is, charity: earnestly beating into their heads again, that he speaketh not of any common charity, and such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of God, which purifieth our souls through the word laid hold on by faith, and engendereth also in us a spiritual and everlasting life, as God is most pure and truly living.
(*) 1 Peter 2:17; Romans 12:10; Ephesians 4:2 .

23 Being born anew, not of mortal seed, but of (*) immortal, by the word of God, who liveth and endureth forever.

(*) Therefore we must renounce our former nature.

24 (14) For all (*) (l) *flesh is* as grass, and all the glory of man *is* as the flower of grass. The grass withereth, and the flower falleth away.

(14) A reason why we have need this heavenly generation, to wit, because that men, be their glory never so great, are of nature void of all true and sound goodness.

(*) Isaiah 40:6; James 1:10 .

(l) The word (flesh) sheweth the weakness of our nature, which is chiefly to be considered in the flesh itself.

25 (15) But the word of the Lord endureth forever. And this is the word which is preached among you.

(15) Again, lest any man should seek that spiritual force and virtue in feigned imaginations, the Apostle calleth us back to the word of God; teaching us furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which only we must trust.

1 Peter 2

1 He exhorteth the new born in faith, to lead their lives answerable to the same; 6 and lest their faith should stagger, he bringeth in that which was foretold touching Christ. 11 Then he willeth them to be obedient to Magistrates, 21 and that they patiently bear adversity after Christ's example.

1 Wherefore, (*) (1) laying aside all maliciousness, and all guile, and dissimulation, and envy, and all evil speaking,

(*) Romans 6:4; Ephesians 4:23; Colossians 3:8; Hebrews 12:1-2 .

(1) Having laid for the foundation the Spirit of God effectually working by the word, and having built thereupon three virtues which are the grounds of all Christian actions, to wit, faith, hope, and charity; now he proceedeth to a general exhortation, the first member whereof is, that we flee all shew, both of secret and also open malice.

2 (2) As (a) newborn babes desire the (*) (♣) sincere milk of the word, that ye may grow thereby,

(2) The second is, that being newly begotten and born of the new seed of the incorrupt word drawing and sucking greedily the same word as milk, we should grow more and more, as it were, grow up in that spiritual life. And he calleth it, Sincere, not only because it is a most pure thing, but also that we should take heed of them which corrupt it.

(a) As becometh new men.

(*) Or, the milk of understanding which is without deceit.

(♣) In this their infancy and new coming to Christ he willeth them to take heed lest for the pure milk, which is the first beginnings of learning the sincere word, they be not deceived by them which chop and change it, and give poison instead thereof.

3 (3) If so be that ye (*) have tasted that the Lord is bountiful.

(3) He commendeth that spiritual nourishment for the sweetness and profit of it.

(*) Or, do taste.

4 (4) To whom coming as unto a living stone, disallowed of men, but chosen of God *and* precious,

(4) He goeth on forward in the same exhortation, and useth another kind of borrowed speech, alluding to the Temple. Therefore he saith, that the company of the faithful is as it were a certain holy and spiritual building, built of the lively stones, the foundation whereof is Christ, as a lively stone sustaining all that are joined unto him with his living virtue, and knitting them together with himself, although this so great treasure be neglected of men.

5 Ye also as lively stones, be made a spiritual house, (5) a holy (*) Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

(5) Going forward in the same similitude, he compareth us now to Priests, placed to this end in that spiritual temple, that we should serve him with a spiritual worship, that is, with holiness and righteousness; but as the temple, so is the Priesthood built upon Christ, in whom only all our spiritual offerings are accepted.
(*) Revelation 1:6 .

6 (6) Wherefore also it is contained in the Scripture, (*) Behold, I put in (♣) Sion a chief cornerstone, elect and precious, and he that believeth therein, shall not be ashamed.

(6) He proveth it by the testimony of the Prophet Isaiah.
(*) Isaiah 28:16; Romans 9:33 .
(♣) Meaning, that God hath appointed Christ to be chief and head of his Church.

7 (7) Unto you therefore which believe, it is precious; but unto them which be disobedient, the (*) stone which the (♣) builders disallowed, the same is made the head of the corner,

(7) By setting the most blessed condition of the believers, and the most miserable of the rebellious one against another, he pricketh forward the believers, and triumpheth over the other; and also preventeth an offence which ariseth hereof, that none do more resist this doctrine of the Gospel, than they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priests, Elders and Scribes. Therefore he answereth first of all that there is no cause why any man should be astonished at this their stubbornness, as though it were a strange matter, seeing as we have been forewarned so long before, that it should so come to pass; and moreover, that it pleased God to create and make certain to this selfsame purpose, that the Son of God might be glorified in their just condemnation. Thirdly, for that the glory of Christ is hereby set forth greatly, whereas notwithstanding Christ remaineth the sure head of his Church, and they that stumble at him, cast down and overthrow themselves, and not Christ. Fourthly, although they be created to this end and purpose, yet their fall and decay is not to be attributeth to God, but to their own obstinate stubbornness which cometh between God's decree, and the execution thereof or their condemnation, and is the true and proper cause of their destruction.
(*) Psalm 118:22; Matthew 21:42; Acts 4:11 .
(♣) The Priests, Doctors and Ancients of the people.

8 And a (*) stone to stumble at, and a rock of offence, even *to them* which stumble at the word, being disobedient, unto the which thing they were even ordained.

(*) Isaiah 8:14; Romans 9:33 .

9 (8) But ye are a chosen generation, a (♣) royal (*) Priesthood, a holy nation, a (♣) peculiar people, that ye should shew forth the virtues of him that hath called you out of darkness into his marvelous light,

(8) The contrary member, to wit, he describeth the singular excellency of the elect, and also lest any man should doubt whether he be chosen or not, the Apostle calleth us back to the effectual calling, that is, to the voice of the Gospel sounding both in our ears and minds by the outward preaching and Sacraments, whereby we may certainly understand that everlasting decree of our salvation (which otherwise is most secret and hidden) and that through the only mercy of God who freely chooseth and calleth us. Therefore this only remaineth, saith he, that by all means possible we set forth the great goodness of the most mighty God.

(♣) That is, partakers of Christ's Priesthood and kingdom.

(*) Exodus 19:6; Revelation 5:10 .

(♣) Or, gotten by purchase.

10 (*) Which in time past were not a people, yet *are* now the people of God; which in time past were not under mercy, but now have obtained mercy.

(*) Hosea 2:23; Romans 9:25 .

11 (9) Dearly beloved, (10) I beseech you, as strangers and pilgrims, (*) (11) abstain from fleshly lusts (12) which fight against the soul,

(9) He returneth to that general exhortation.

(10) A reason why we ought to live holy, to wit, because we are citizens of heaven, and therefore we ought to live according to the Laws not of this world, which is most corrupt, but of the heavenly city, although we be strangers in the world.

(*) Romans 13:14; Galatians 5:16-17 .

(11) Another argument: The children of God live not according to the flesh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleshly motions ought not to here rule in us.

(12) The third argument: for although those lusts flatter us, yet they cease not to fight against our salvation.

12 (13) (*) And have your conversation honest among the Gentiles, that they which speak evil of you as of evil doers, (14) may by *your* good (♣) works which they shall see, glorify God in the day of (b) (♣) visitation.

(13) The fourth argument, taken of the profit of so doing; for by this means also we provide for our good name and estimation, whilst we compel them at length to change their minds, which speak evil of us.

(*) 1 Peter 3:16 .

(14) The fifth argument, which also is of great force; because the glory of God is greatly set forth by that means, whilst by example of our honest life, even the most profane men are brought unto God, and submit themselves unto him.

(♣) Matthew 5:16 .

(b) When God shall also have mercy on them.

(♣) Your good conversation shall be as a preparative against that day that God shall shew mercy unto them and turn them.

13 (15) (*) Therefore submit yourselves unto (c) all (♣) manner ordinance of man (16) for the Lord's sake, (17) whether it be unto the King, as unto the superior,

(15) That which he spake generally, he now expoundeth by parts, describing severally every man's duty. And first of all he speaketh of the obedience which is due both to the Laws, and also to the Magistrates both higher and lower.

(*) Romans 13:1 .

(c) By ordinance, is meant the framing and ordering of civil government, which he calleth ordinance of man, not because man invented it, but because it is proper to men.

(♣) Or, public-like government.

(16) The first argument: because the Lord is the author and revenger of this policy of men, that is, which is set amongst men; and therefore the true servants of the Lord must above all others be diligent observers of this order.

(17) He preventeth a cavil which is made by some, that say they will obey Kings and the higher magistrates, and yet condemn their ministers, as though their ministers were not armed with their authority which sent them.

14 Or unto governors, as unto them that are sent of him, (18) for the punishment of evil doers, and for the praise of them that do well.

(18) The second argument taken of the end of this order, which is not only most profitable, but also very necessary; seeing that by this means virtue is rewarded, and vice punished, wherein the quietness and happiness of this life consisteth.

15 (19) For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

(19) He declareth the first argument more amply, shewing that Christian liberty doeth amongst all things least or not at all consist herein, to wit, to cast off the bridle of Laws, (as at that time some altogether unskillful in the kingdom of God reported) but rather in this, that living holy according to the will of God, we should make manifest to all men, that the Gospel is not a cloak for sin and wickedness, seeing we are in such sort free, that yet we are still the servants of God, and not of sin.

16 As free, and not as having the liberty for a cloak of maliciousness, but as the servants of God.

17 (20) (d) Honor all men, (*) love (e) (♣) brotherly fellowship, fear God, honor the King.

(20) He divideth the civil life of man, by occasion of those things which he spake into two general parts: to wit, into those duties which private men owe to private men, and especially the faithful to the faithful, and into that subjection whereby inferiors are bound to their superiors, but so, that Kings be not made equal to God, seeing that fear is due to God, and honor to Kings.

(d) Be charitable and dutiful towards all men.

(*) 1 Peter 1:22; Romans 12:10 .

(e) The assembly and fellowship of the brethren. Zechariah 11:14 .

(♣) With them which acknowledge one self Father in heaven.

18 (*) (21) Servants, be subject to your masters with all fear, not only to the good and courteous, but also to the (♣) froward.

(*) Ephesians 6:5; Colossians 3:22 .

(21) He goeth to the duty of servants towards their masters, which he describeth with these bounds, that servants submit themselves willingly and not by constraint, not only to the good and courteous, but also to the froward and sharp masters.

(♣) In all obedience this must be before our eyes, that we obey in the Lord; for if any command things against God, then let us answer, It is better to obey God than men.

19 (*) (22) For this is thankworthy, if a man for (f) (♣) conscience toward God endure grief, suffering wrongfully.

(*) 2 Corinthians 7:10 .

(22) The taking away of an objection: Indeed the condition of servants is hard, especially if they have froward masters, but this their subjection shall be so much the more acceptable to God, if his will prevail more with servants, than the master's injuries.

(f) Because he maketh a conscience of it to offered God, by whose good will and appointment, he knoweth this burden is laid upon him.

(♣) Knowing that God layeth this charge upon him.

20 For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer *wrong* and take it patiently, this is acceptable to God.

21 (23) For hereunto ye are called, for Christ also suffered for you, leaving you an (g) example that ye should follow his steps.

(23) He mitigateth the grievousness of servitude, while he sheweth plainly that Christ died also for servants, that they should bear so much more patiently this inequality between men which are of one selfsame nature, moreover setting before them Christ the Lord of lords for an example, he signifieth that they cannot but seem too delicate, which shew themselves more grieved in the bearing of injuries, than Christ himself who was most just, and most sharply of all afflicted, and yet was most patient.

(g) A borrowed kind of speech taken of painters and schoolmasters.

22 (*) Who did no sin, neither was there guile found in his mouth.

(*) Isaiah 53:9; 1 John 3:5 .

23 Who when he was reviled, reviled not again; when he suffered, he threatened not, but (24) committed it to him (25) that judgeth righteously.

(24) He sheweth them a remedy against injuries, to wit, that they commend their cause to God, by the example of Christ.

(25) He seemeth now to turn his speech to masters, who have also themselves a master and judge in heaven, who will justly revenge the injuries that are done to servants, without any respect of persons.

24 (*) (26) Who his own self bare our sins in his body on the tree, that we being dead to sin, should live in righteousness; by whose stripes ye were healed.

(*) Isaiah 53:5; Matthew 8:17 .

(26) He calleth the servants back from the consideration of the injuries which they are constrained to bear, to think upon the greatness and the end of the benefit received from Christ.

25 For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

1 Peter 3

1 That Christian women should not contemn their husbands, though they be infidels. 6 He bringeth in examples of godly Women. 8 General exhortations, 14 patiently to bear persecutions, 15 and boldly to yield a reason of their faith. 18 Christ's example.

1 Likewise (*) (1) let the wives be subject to their husbands, (2) that even they which obey not the word, may without the word be won by the conversation of the wives,

(*) Colossians 3:18; Ephesians 5:22 .

(1) In the third place he setteth forth the wives' duty to their husbands, commanding them to be obedient.

(2) He speaketh namely of them which had husbands that were not Christians, which ought so much the more be subject to their husbands, that by their honest and chaste conversation they may give them to the Lord.

2 While they behold your pure conversation which is with fear.

3 (*) (3) Whose appareling let it not be that outward, *as* with broided hair, and gold put about, or in putting on of apparel;

(*) 1 Timothy 2:9 .

(3) He condemneth the riot and excess of women and setteth forth their true appareling such as is precious before God, to wit, the inward and incorruptible which consisteth in a meek and quiet spirit.

4 But let it be the (a) hidden man of the heart, *which consisteth* in the incorruption of a meek and quiet spirit, which is (b) before God a thing much set by.

(a) Who hath his seat fastened in the heart; so that the hid man is set against the outward decking of the body.

(b) Precious indeed, and so taken of God.

5 (4) For even after this manner in time past did the holy women, which trusted in God, attire themselves, and were subject to their husbands.

(4) An argument taken of the example of women, and especially of Sarah, who was the mother of all believers.

6 As Sarah obeyed Abraham, and (*) called him (♣) Sir, whose daughters ye are, while ye do well, (5) not being (♣) afraid of any terror.

(*) Genesis 18:12 .

(♣) Or, Master.

(5) Because women are of nature fearful, he giveth them to understand, that he requireth of them that subjection, which is not wrung out of them either by force or fear.

(♣) But willingly do your duty; for your condition is not the worse for your obedience.

7 (*) (6) Likewise ye husbands, (c) dwell with them as men of (d) (♣) knowledge, (7) (♣) giving (e) honor unto the woman, as unto the weaker (f) vessel, (8) even as they which are (♣) heirs together of the (g) grace of life, (9) that your (♥) prayers be not interrupted.

(*) 1 Corinthians 7:3 .

(6) He teacheth husbands also their duties, to wit, that the more understanding and wisdom they have, the more wisely and circumspectly they behave themselves.

(c) Do all the duties of wedlock.

(d) The more wisdom the husband hath, the more circumspectly he must behave himself in bearing those commodities, which through the woman's weakness oft times cause trouble both to the husband and the wife.

(♣) By neither keeping them to strait, nor in giving them to much liberty.

(7) The second argument: because the wife notwithstanding that she is weaker by nature than the man, is an excellent instrument of the man made to far most excellent uses; whereupon it followeth that she is not therefore to be neglected because she is weak, but on the contrary part she ought to be so much the more cared for.

(♣) Taking care, and providing for her.

(e) Having an honest care for her.

(f) The woman is called a vessel after the manner of the Hebrews, because the husband useth her as his fellow and helper to live faithfully before God.

(8) The third argument: for that they are equal in that which is the chiefest (that is to say, in the benefit of eternal life) which otherwise are unequal as touching the governance and conversation at home, and therefore they are not to be despised although they be weak.

(g) Of that gracious and free benefit whereby we have everlasting life given us.

(♣) Man ought to love his wife, because they lead their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were fellow heirs together of life everlasting.

(9) The fourth argument: All brawlings and chidings must be eschewed, because they hinder prayers and the whole service of God whereunto both the husband and wife are equally called.

(♥) For they cannot pray when they are at dissention.

8 (10) Finally, be ye all of one mind, one suffer with another, love as brethren, *be pitiful, be courteous,*

(10) He returneth to common exhortations and commendeth concord and whatsoever things pertain to the maintenance of peace and mutual love.

9 (*) (11) Not rendering evil for evil, neither rebuke for rebuke, but contrariwise bless; (12) knowing that ye are thereunto called, that ye should be (♣) heirs of blessing.

(*) Proverbs 17:13; Proverbs 20:22; Matthew 5:39; Romans 12:17; 1 Thessalonians 5:15 .

(11) We must not only not recompense injury for injury, but we must also recompense them with benefits.

(12) An argument taken of comparison: Seeing that we ourselves are called of God whom we offend so often, to so great a benefit (so far is he from revenging the injuries which we do unto him) shall we rather make ourselves unworthy of so great bountifulness, than forgive one another's faults? And from this verse to the end of the chapter, 1 Peter 3:9-22; there is a digression of going from the matter he is in the band with, to exhort us valiantly to bear afflictions.

(♣) God hath made us when we were his enemies, heirs of his kingdom, and shall not we forgive our brethren a small fault?

10 (*) (13) For if any man long after life, and to (h) see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

(*) Psalm 34:13 .

(13) A secret objection: But this our patience shall be nothing else but a fleshing and hardening of the wicked in their wickedness, to make them to set upon us more boldly, and to destroy us. (Nay saith the Apostle by the words of David) to live without doing hurt, and to follow after peace when it fleeth away, is the way to the happy and quiet peace. And if so be any man be afflicted for doing justly, the Lord maketh all things, and will in his time deliver the godly, which cry unto him, and will destroy the wicked.

(h) Lead a blessed and happy life.

11 (*) Let him eschew evil, and do good; let him seek peace, and follow after it.

(*) Isaiah 1:16 .

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers, and the (i) face of the Lord (*) *is* against them that do evil.

(i) This word (Face) after the manner of the Hebrews, is taken for (anger.)

(*) To take vengeance on him.

13 (14) And who is it that will harm you, if ye follow that which is good?

(14) The second argument: when the wicked are provoked, they are more wayward; therefore they must rather be overcome with good turns; And if they cannot be gotten by that means also, yet notwithstanding we shall be blessed, if we suffer for righteousness' sake.

14 (*) Notwithstanding blessed *are ye*, if ye suffer for righteousness' sake. (15) Yea, (♣) (♣) fear not their (k) fear, neither be troubled.

(*) Matthew 5:10 .

(15) A most certain counsel in afflictions, be they never so terrible, to be of a constant mind, and to stand fast. But how shall we attain unto it? If we sanctify God in our minds and hearts, that is to say, if we rest upon him, as one that is Almighty, that loveth mankind, that is good and true indeed.

(♣) Isaiah 8:12-13 .

(♣) That is, when they think to make you afraid by their threatenings.

(k) Be not dismayed as they are.

15 But (l) sanctify the Lord God in your hearts, (16) and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence,

(l) Give him all praise and glory, and hang only on him.

(16) He will have us when we are afflicted for righteousness' sake, to be careful not for redeeming of our life, either with denying, or renouncing the truth, or with like violence, or any such means; but rather to give an account of our faith boldly, and yet with a meek spirit, and full to godly reverence, that the enemies may not have anything justly to object, but may rather be ashamed of themselves.

16 (*) Having a good conscience, that when they speak evil of you as of evil doers, they may be ashamed, which slander your good conversation in Christ.

(*) 1 Peter 2:12 .

17 (17) For *it is* better (if the will of God be so) that ye suffer for well doing, than for evil doing.

(17) A reason which standeth upon two general rules of Christianity, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully than rightfully; the other is this, because we are so afflicted, not by hap, but by the will of our God.

18 (*) (18) For Christ also hath once suffered for sins, (19) the just for the unjust, (20) that he might bring us to God, (21) and was put to death concerning the (m) flesh, but was quickened by the (♣) spirit.

(*) Romans 5:6; Hebrews 9:15 .

(18) A proof of either of the rules, by the example of Christ himself our chief pattern who was afflicted, not for his own sins (which were none) but for ours, and that according to his Father's decree.

(19) An argument taken by comparison: Christ the just suffered for us that are unjust, and shall it grieve us that are unjust to suffer for the just's cause?

(20) Another argument being partly taken of things coupled together, to wit, because Christ bringeth us to his Father that same way that he went himself, and partly from the cause efficient, to wit, because Christ is not only set before us for an example to follow, but also he holdeth us up by his virtue in all the difficulties of this life, until he bring us to his Father.

(21) Another argument taken of the happy end of these afflictions, wherein also Christ goeth before us both in example and virtue, as one who suffered most grievous torments even unto death, although but in one part only of him, to wit, in the flesh or man's nature, but yet became conqueror by the virtue of his divinity.

(m) As touching his manhood, for his body was dead, and his soul felt the sorrows of death.

(♣) By the power of God.

19 (22) By (*) the which (♣) he also went, and preached unto the (♣) spirits that *are* in prison.

(22) A secret objection: Christ indeed might do this, but what is that to us? Yet (saith the Apostle) for Christ hath shewed forth this virtue in all ages both to the preservation of the godly, were they never so few and miserable, and to revenge the rebellion of his enemies, as it appeareth by the history of the flood; for Christ is he which in those days (when God through his patience appointed a time of repentance to the world) was present not in corporal presence, but by his divine virtue, preaching repentance even by the mouth of Noah himself who then prepared the Ark, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saved those few (that is, eight only persons) in the water.

(*) By the virtue of which Spirit, that is to say of the divinity; therefore this word, Spirit, cannot in this place be taken for the soul, unless we will say, that Christ was raised up again, and quickened by the virtue of his soul.

(♣) Christ being from the beginning head and governor of his Church, came in the days of Noah, not in body, which then he had not, but in Spirit, and preached by the mouth of Noah for the space of 120 years to the disobedient, which would not repent, and therefore are now in prison reserved to the last judgment.

(♣) He calleth them spirits, in respect of his time, not in respect of the time that they were in the flesh.

20 Which were in time passed disobedient, when (n) once the longsuffering of God abode in the days of (*) Noah, while the Ark was preparing, wherein few, that is, eight (o) (♣) souls were saved in the water.

(n) This word (once) sheweth that there was a furthestmost day appointed, and if that were once past, there should be no more.

(*) Genesis 6:14; Matthew 24:38; Luke 17:26 .

(o) Men.

(♣) Or, persons.

21 (23) To the which also the figure that now saveth us, *even* Baptism agreeth (not the putting away of the filth of the flesh, but in (*) that a good conscience maketh request to (p) God) (24) by the resurrection of Jesus Christ,

(23) A proportional applying of the former example to the times which followed the coming of Christ: for that preservation of Noah in the waters was a figure of our Baptism, not as though the material water of Baptism saveth us, as those waters which bare up the Ark saved Noah, but because Christ with his inward virtue, which the outward Baptism shadoweth, preserveth us being washed, so that we may call upon God with a good conscience.

(*) Or, the taking to witness of a good conscience.

(p) The conscience being sanctified, may freely call upon God.

(24) That selfsame virtue, whereby Christ rose again, and now being carried into heaven, hath received all power, doeth at this day defend and preserve us.

22 Which is (*) at the right hand of God, gone into heaven, to whom the Angels, and Powers, and might are subject.

(*) Hebrews 1:3 .

1 Peter 4

1 He bringeth Christ's example, and applieth it, 6 to the mortifying of the flesh, especially commending Charity; 12 And so entreateth of patience. 19 That it is necessary that correction begin at the Church.

1 Forasmuch (1) then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same (*) mind, *which is*, that he which hath suffered in the flesh, hath ceased from sin,

(1) Having ended his digression and sliding from his matter, now he returneth to the exhortation which he brake off, taking occasion by that which he said touching the death and resurrection of Christ, so defining our sanctification, that to be sanctified, is all one has to suffer in the flesh, that is to say, to leave off from our wickedness and viciousness; and to rise again to God, that is to say, to be renewed by the virtue of the holy Ghost, that we may lead the rest of our life which remaineth, after the will of God.

(*) Our sanctification standeth in two points, in dying to sin, and living to God.

2 That he henceforward should live (as much time as (a) remaineth in the (*) flesh) not after the lusts of men, but after the will of God.

(a) So much of this present life as remaineth yet to be passed over.

(*) Or, body.

3 (*) (2) For it is sufficient for us that we have spent the time past of the life, after the lust (b) of the Gentiles, walking in wantonness, lusts, drunkenness, in gluttony, drinkings, and in abominable idolatries.

(*) Ephesians 4:22 .

(2) By putting us in mind of the dishonesty of our former life led in the filth of sin, he calleth us to earnest repentance.

(b) Wickedly and licentiously after the manner of the Gentiles.

4 (3) Wherein it seemeth to them (c) strange, that ye run not with them unto the same excess of riot, *therefore* speak they evil of *you*,

(3) That we be not moved with the enemies perverse and slanderous judgments of us, we have to set against them that last judgment of God which remaineth for them; for none, whether they be then found living, or were dead before, shall escape it.

(c) They think it a new and strange matter.

5 Which shall give account to him, that is ready to judge quick and dead.

6 (4) For unto this purpose was the Gospel preached also unto the (*) dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit.

(4) A digression because he made mention of the last general judgment. And he preventeth an objection, that seeing Christ came very lately, they may seem to be excusable which died before. But this the Apostle denieth; for (saith he) this selfsame Gospel was preached unto them also (for he speaketh unto the Jews) and that to the same end that I now preach it unto you, to wit, that the flesh being abolished and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be governed by the virtue of the Spirit of God.

(*) Although the wicked think this Gospel new, and vex you that embrace it; yet, hath it been preached to them of time past, which now are dead, to the intent that they might have been condemned, or dead to sin in the flesh, and also might have lived to God in the spirit, which two are the effect of the Gospel.

7 (5) Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

(5) He returneth to his purpose, using an argument taken from the circumstance of the time, because the last end is at hand, and therefore we must much the more diligently watch and pray with true sobriety of mind.

8 (6) But above all things have fervent love among you, (*) for (♣) love shall cover the multitude of sins.

(6) He commendeth charity of one towards another, because it doeth, as it were, to bury a multitude of sins, and therefore preserveth and maintaineth peace and concord; for they that love one another, do easily forgive one another their offences.

(*) Proverbs 10:12 .

(♣) As hate moveth us to reproach our brother when he offendeth us; so love hideth and pardoneth the faults, which he committeth against us, though they be never so many.

9 (7) Be ye (*) harberous one to another, without grudging.

(7) Of all the duties of charity, he commendeth one, namely, which was at that time most necessary, to wit, hospitality, which he will have to be voluntary and most courteous and bountiful.
(*) Romans 12:13; Hebrews 13:2 .

10 (8) (*) Let every man as he hath received the gift, minister the same one to another, (9) as good disposers of the manifold grace of God.

(8) He sheweth the use of charity, to wit, that every man bestow that gift which he hath received to the profit of his neighbor.
(*) Romans 12:6; Philippians 2:14 .
(9) A reason, because that what gift soever we have, we have received it of God upon this condition, to be his disposers and stewards.

11 (10) If any man speak, *let him speak* as the words of God. If any man minister, *let him do it* as of the ability which God ministereth, that God in all things may be glorified through Jesus Christ, to whom is praise and dominion forever, and ever, Amen.

(10) He reckoneth up two kinds of these gifts as chief, to wit, the office of teaching in the Church, and the other Ecclesiastical functions, wherein two things specially are to be observed, to wit, that the pure word of God be taught, and whatsoever is done, be referred to the glory of God the Father in Christ, as to the proper mark.

12 (11) Dearly beloved, think it not (d) strange (12) concerning the fiery trial, which is among you to prove you, as though some strange thing were come unto you;

(11) Because that cross is joined with the sincere profession of Religion, the Apostle fitly repeateth that which he touched before, warning us not to be troubled at persecutions and afflictions, as a new and strange thing.
(d) As though some new thing had befallen you, which you never thought of before.
(12) The first reason: Because the Lord does meaneth not to consume us with this fire (as it were) but to purge us of our dross, and make us perfect.

13 (13) But rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory shall appear, ye may be glad and rejoice.

(13) Another reason: Because the afflictions of the godly and the wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in the afflictions, and therefore shall in their time be partakers also of his glory.

14 (*) (14) If ye be railed upon for the Name of Christ, blessed *are ye*, for the (e) Spirit of glory and of God resteth upon you; *which* on their (♣) part is evil spoken of, but on your part is glorified.

(*) Matthew 5:10 .
(14) Secondly, because that although the infidels think far otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so railed upon, are honored of God with the true spiritual glory, and their adoption sealed in them by the Spirit of God.
(e) By Spirit he meaneth the gifts of the Spirit.
(♣) That is, by the infidels.

15 (15) But let none of you suffer as a murderer, or *as* a thief, or an evil doer, or as a busybody in other men's matters.

(15) The third difference: for the godly are not afflicted for their evil doings, but for righteousness' sake as Christians; whereby it cometh to pass that the cross, seeing it is a testimony unto them of faith and righteousness, ministereth unto them not an occasion of sorrow, but of unspeakable joy; now the Apostle propoundeth the third difference under the form of an exhortation.

16 But if *any man suffer* as a Christian, let him not be ashamed, but let him glorify God in this behalf.

17 (16) For the time *is come* that (*) judgment must begin at the house of God. (17) If it first *begin* at us, what shall the end be of them which obey not the Gospel of God?

(16) The third reason: because the Lord of all the world being especially careful for them in his household, doeth therefore chastise them first of all, yet so that he keepeth a measure in his greatest severity. And as he hath always used to do heretofore, so doth he now specially when as he exhibited himself in person to his Church.

(*) Or, punishment.

(17) Lest the godly should be offended and stumble at that vain shadow of felicity of the wicked, as though God were not the governor of the world, for that the wicked are in good case, and the godly in evil, the Apostle teacheth by an argument of a comparison of them together, that God who spareth not his own, but nurtureth them under the cross, will at length in his time handle the rebellious and wicked far otherwise, whom he hath appointed to utter destruction.

18 (*) And if the righteous scarcely be (♣) saved, where shall the ungodly and the sinner appear?

(*) Proverbs 2:31 .

(♣) As concerning this life where he is punished.

19 (18) Wherefore let them that suffer according to the will of God, commit their souls *to him* in well doing, as unto a faithful Creator.

(18) The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despair, but go forward, notwithstanding in the way of holiness and well doing, commending themselves to God their faithful Creator, that is to say, their Father.

1 Peter 5

1 He warneth the Elders not to usurp authority over the Church, 5 willing the younger sort to be willing to be taught, and to be modest, 8 to be sober and watchful to resist the cruel adversary.

1 The (1) (*) Elders which are among you, (2) I beseech which am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,

(1) He describeth peculiarly the office of the Elders, that is to say, of them that have the care of the Church.

(*) By Elders he understandeth all them which preach, teach, or minister in the Church.

(2) He useth a preface touching the circumstance of his own person, that is, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himself hath sustained before them, and doeth still take the same pains, and also hath one selfsame hope together with them.

2 (3) (a) Feed the (4) flock of (*) God, (5) which (♣) dependeth upon you, (6) caring for it not by constraint, but willingly, not for filthy lucre, but of a ready mind;

(3) The first rule: He that is a shepherd, let him feed the flock.

(a) He saith not, Offer for the quick and dead, and sing patched shreds in a strange tongue, but (Feed.)

(4) The second: Let the shepherd consider, that the flock is not his, but God's.

(*) Or, Christ.

(5) The third: Let not shepherds invade other men's flocks, but let them feed that which God hath committed unto them.

(♣) Or, which is committed unto you, or as much as in you lieth.

(6) Let the shepherds govern the Church with the word and example of godly and unblameable life, not by constraint but willingly, not for filthy lucre, but with a ready mind, not as lords over God's portion and heritage, but as his ministers.

3 Not as though ye were lords over God's (b) heritage, but that ye may be examples to the flock.

(b) Which is the Christian people.

4 (7) And when that chief Shepherd shall appear, ye shall receive an incorruptible crown of glory.

(7) That the shepherds' minds be not overcome either with the wickedness of men, or their cruelty, he warneth them to cast their eyes continually upon that chief Shepherd, and the crown which is laid up for them in heaven.

5 (8) Likewise ye younger, submit yourselves unto the Elders, and submit yourselves every man, one to another, (*) deck yourselves inwardly in lowliness of mind, (9) for (♣) God resisteth the proud, and giveth grace to the humble.

(8) He commendeth many peculiar Christian virtues, and especially modesty; which admonition all of us stand in need of, but especially the younger sort, by reason of the untowardness and pride of that age.

(*) Romans 12:10 .

(9) Because pride seemeth to many, to be the way unto the glory of this life, the Apostle witnesseth on the contrary side, that ignominy and shame is the reward of pride, and glory the reward of modesty.

(♣) James 4:6 .

6 Humble (*) yourselves therefore (10) under the mighty hand of God, that he may exalt you in due time.

(*) James 4:10 .

(10) Because those proud and lofty spirits threaten the modest and humble, the Apostle warneth us to set the power of God against the vanity of proud men, and to hang wholly upon his providence.

7 (*) Cast all your care on him, for he careth for you.

(*) Psalm 55:22; Matthew 6:25; Luke 12:22 .

8 (11) Be sober, and watch, for (*) your adversary the devil as a roaring lion walketh about, seeking whom he may devour;

(11) The cruelty of Satan, who seeketh by all means to devour us, is overcome by watchfulness and faith.

(*) Luke 22:31 .

9 Whom resist steadfast in the faith, (12) knowing (*) that the same afflictions are accomplished in your (c) brethren which are in the world.

(12) The persecutions which Satan stirreth up, are neither new nor proper to any one man, but from old and ancient times common to the whole Church, and therefore we must suffer that patiently wherein which we have such and so many fellows of our conflicts and combats.

(*) Nothing cometh unto us, which we see not to appertain to the rest of Christ's members; and therefore we ought not to refuse that condition which is common to all the Saints.

(c) Amongst your brethren which are dispersed throughout the world.

10 (13) And the God of all grace, which hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a little, make you perfect, confirm, strengthen and stablish *you*.

(13) He sealeth up as it were with a seal, the former exhortation with a solemn prayer, again willing them to ask increase of strength at his hands of whom they had the beginning, and hope to have the accomplishment, to wit, of God the Father in Jesus Christ in whom we are sure of the glory of eternal life.

11 To him *be* glory and dominion forever and ever, Amen.

12 (14) By Silvanus a faithful brother unto you, as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

(14) Continuance and perseverance in the doctrine of the Apostles, is the only ground and foundation of Christian strength; Now the sum of the Apostles' doctrine, is salvation freely given of God.

13 (15) *The Church* that is at (d) Babylon elected together with you, saluteth you, and Marcus my son.

(15) Familiar salutations.

(d) In that famous city of Assyria, where Peter the Apostle of circumcision then was.

14 Greet ye one another with the (*) kiss of love. Peace *be* with you all which are in Christ Jesus, Amen.

(*) Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12 .

The Second Epistle General Of Peter

The Argument

The effect of the Apostle here is to exhort them which have once professed the true faith of Christ, to stand to the same even to the last breath; also that God by his effectual grace towards men moveth them to holiness of life, in punishing the hypocrites which abuse his Name, and in increasing his gifts in the godly; wherefore by godly life he being now almost at death's door, exhorteth them to approve their vocation, not setting their affections on worldly things (as he had oft written unto them) but lifting their eyes toward heaven, as they be taught by the Gospel, whereof he is a clear witness, chiefly in that he heard with his own ears that Christ was proclaimed from heaven to be the Son of God, as likewise the Prophets testified. And lest they should promise to themselves quietness by professing the Gospel, he warneth them both of troubles which they should sustain by the false teachers, and also by the mockers and contemners of religion, whose manners and trade he lively setteth forth as in a table; advertising the faithful not only to wait diligently for Christ, but also to behold presently the day of his coming, and to preserve themselves unspotted against the same.

<i>2 Peter 1.....</i>	<i>2</i>
<i>2 Peter 2.....</i>	<i>5</i>
<i>2 Peter 3.....</i>	<i>9</i>

2 Peter 1

3 Having spoken of the bountifulness of God, 5 and of the virtues of faith. 6 He exhorteth them to holiness of life. 12 And that his counsel may be the more effectual. 14 He sheweth that his death is at hand, 16 and that himself did see the power of Christ, which he opened unto them.

1 Simon (1) Peter a servant and an Apostle of Jesus Christ, to you which have obtained like precious faith with us by the (a) (*) righteousness of our God and Saviour Jesus Christ;

(1) A salutation, wherein he giveth them to understand that he dealeth with them as Christ's ambassador, and otherwise agreeth with them in one selfsame faith which is grounded upon the righteousness of Jesus Christ, our God and Saviour.

(a) In that which God standing to his promises, shewed himself faithful, and therefore just unto us.

(*) In that he declared himself just and faithful in accomplishing his promise by Christ.

2 Grace and peace be multiplied to you, (2) through the acknowledging of God, and of Jesus our Lord,

(2) Faith is the acknowledging of God and Christ, from whence all our blessedness issueth and shewed.

3 (3) According as his (b) divine power hath given unto us all things that *pertain* unto (c) life and godliness, (*) through the (d) acknowledging of him that hath called us (♣) unto glory and virtue.

(3) Christ setteth forth himself to us plainly in the Gospel, and that by his only power, and gives us all things which are requisite both eternal life, wherein he hath appointed to glorify us, and also to godliness, in that he doeth furnish us with true virtue.

(b) He speaketh of Christ, whom he maketh God, and the only Saviour.

(c) Unto salvation.

(*) The sum of our salvation and religion is to be led by Christ to the Father, who calleth us in the Son.

(d) This is the sum of true Religion, to be led by Christ to the Father, as it were by the hand.

(♣) Or, through his glory.

4 (4) Whereby most great and precious promises are given unto us, that by them ye should be partakers of the (e) (*) divine nature, in that ye flee the corruption, which is in the (f) world through (g) lust.

(4) An explanation of the former sentence, declaring the causes of so great benefits, to wit, God and his free promise, from whence all these benefits proceed, I say, these most excellent benefits, whereby we are delivered from the corruption of this world, (that is, from the wicked lusts which we carry about in us) and are made, after a sort, like unto God himself.

(e) By the divine nature, he meaneth not the substance of the Godhead, but the partaking of these qualities whereby the image of God is restored in us.

(*) We are made partakers of the divine nature, in that we flee the corruption of the world; or as Paul writeth, are dead to sin and are not in the flesh.

(f) In men.

(g) For lust is the seat of corruption, and hath his seat even in our very bowels and innermost parts.

5 (5) Therefore give even all diligence thereunto, (h) join moreover (*) virtue with your faith, and with virtue, knowledge;

(5) Having laid the foundation (that is, having declared the causes of our salvation and especially of our sanctification) now he beginneth to exhort us to give our minds wholly to the true use of this grace. And he beginneth with faith, without which nothing can please God, and he warneth us to have it fully fraught with virtue (that is to say) with good and godly manners, being joined with the knowledge of God's will, without which there is neither faith, neither any true virtue.
(h) Supply also, and support or aid.
(*) Godly manners.

6 (6) And with knowledge, temperance, and with temperance, patience, and with patience, godliness,

(6) He reckoneth up certain and other principal virtues, whereof some pertain to the first Table of the Law, others to the last.

7 And with godliness, brotherly kindness, and with brotherly kindness, love.

8 (7) For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitful in the knowledge of our Lord Jesus Christ;

(7) As those fruits do spring from the true knowledge of Christ, so in like sort the knowledge itself is fostered and groweth by bringing forth such fruits, in so much that he that is unfruitful did either never know the true light, or hath forgotten the gift of sanctification which he hath received.

9 For he that hath not these things is blind, and (i) (*) cannot see far off, and hath forgotten that he was purged from his old sins.

(i) He that hath not an effectual knowledge of God in him, is blind as touching the kingdom of God, for he cannot see things that are afar off, that is to say, heavenly things.
(*) The Greek word signifieth him, that naturally cannot see, except he holdeth near his eyes. So Peter calleth such as cannot see heavenly things which are far off, pure blind or sand blind.

10 (8) Wherefore, brethren, give rather diligence to make your calling and election (*) sure; for if ye do these things, ye shall never (♣) fall;

(8) The conclusion: Therefore seeing our calling and election is approved by those fruits, and is confirmed in us, and moreover seeing this is the only way to the everlasting kingdom of Christ, it remaineth that we cast our minds wholly that way.
(*) Albeit it be sure in itself for as much as God cannot change; yet we must confirm it in ourselves, but the fruits of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and justifieth, us.
(♣) For God will ever uphold you.

11 For by this means an entering shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 (9) Wherefore, I will not be negligent to put you always in remembrance of these things, though that ye have knowledge, and be stablished in the present truth.

(9) An amplifying of the conclusion joined with a modest excuse, wherein he declareth his love towards them, and foretelleth them of his death, which is at hand.

13 For I think it meet as long as I am in this (k) tabernacle, to stir you up by putting you in remembrance,

(k) In this body; 2 Corinthians 5:3 .

14 Seeing I know that the time is at hand that I must lay down this my tabernacle, even as our Lord Jesus Christ hath (*) shewed me.

(*) John 21:19 .

15 (*) I will endeavor therefore always, that ye also may be able to have remembrance of these things after my departing.

(*) 1 Corinthians 1:17; 1 Corinthians 2:1 .

16 (10) For we followed not (*) deceivable fables, when we opened unto you the power, and coming of our Lord Jesus Christ, but with our eyes we saw his majesty;

(10) Another amplification taken both of the great certainty and also the excellency of his doctrine, as whereof our Lord Jesus Christ the Son of God is author, whose glory the Apostle himself both saw and heard.

(*) Or, sophisticated and crafty.

17 For he received of God the Father honor and glory, when there came such a voice to him from the excellent Glory, (*) This is my beloved Son, in whom I am well pleased.

(*) Matthew 17:5 .

18 And this voice we heard when it came from heaven, being with him in the (*) Holy mount.

(*) For by Christ's presence it was for the time holy.

19 (11) We have also a most sure (*) word of the Prophets, (12) to the which ye do well that ye take heed, as unto a light that shineth in a dark place, until the (l) (♣) day dawn, and the (m) (♣) day star arise in your hearts.

(11) The truth of the Gospel is hereby also manifest, in that it agreeth wholly with the foretellings of the Prophets.

(*) That is, the doctrine of the Prophets.

(12) The doctrine of the Apostles doeth not shut out the doctrine of the Prophets, for they confirm each other by each others testimonies, but the Prophets were as candles which gave light unto the

blind, until the brightness of the Gospel began to shine.
 (l) A more full and open knowledge than was under the shadows of the Law.
 (♣) A more perfect knowledge than under the Law.
 (m) That clearer doctrine of the Gospel.
 (♣) Meaning, Christ the son of justice, by his Gospel.

20 (*) (13) So that ye first know this, that no prophecy of the (n) Scripture is of (♣) any (o) private (♣) interpretation.

(*) 2 Timothy 3:16 .
 (13) The Prophets are to be read, but so that we ask of God the gift of interpretation, for he that is the author of the writings of the Prophets, is also the interpreter of them.
 (n) He joineth the Scripture and prophecy together, to distinguish true prophecies from false.
 (♣) Cometh not of men.
 (o) For all interpretation cometh from God.
 (♣) Or, motion.

21 For the Prophecy came not in old time by the will of man, but (p) holy men of God spake as they were (q) moved by the holy Ghost.

(p) The godly interpreters and messengers.
 (q) Inspired by God; and their motions were in very good order, and not such as were the motion of the profane soothsayers, and foretellers of things to come.

2 Peter 2

1 He foretelleth them of false teachers, 13 whose wicked flights and destruction he declareth. 12 He compareth them to brute beasts, 17 and to wells without water, 20 because they seek to withdraw men from God to their old filthiness.

1 But (1) (*) there were false prophets also among the (a) people, even as there shall be false teachers among you, which privily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.

(1) As in times past there were two kinds of Prophets, the one true and the other false, so Peter foretelleth them that there shall be some true and some false teachers in the Church, in so much that Christ himself shall be denied of some, which notwithstanding shall call him redeemer.
 (*) Acts 20:29; 1 Timothy 4:2; Jude 1:11 .
 (a) Under the Law, while the state and policy of the Jews was yet standing.

2 (2) And many shall follow their (*) damnable ways, by whom the way of truth shall be evil spoken of,

(2) There shall not only be heresies, but also many followers of them.
 (*) Or, insolent and wanton.

3 (3) And through covetousness shall they with feigned words make (b) (*) merchandise of you, (4) whose judgment long since resteth not, and their destruction slumbereth not.

- (3) Covetousness for the most part is a companion of heresy, and maketh merchandise even of souls.
- (b) They will abuse you, and sell you as they sell cattle in a Fair.
- (*) This evidently seen in the Pope and his Priests, which by lies and flatteries sell men's souls, so that it is certain that he is not the successor of Simon Peter, but of Simon Magus.
- (4) Comfort for the godly: God who cast the Angels that fell away from him headlong into the darkness of hell, at length to be judged; and who destroyed the old world with the flood, and preserved Noah the eighth person, and who burned Sodom, and saved Lot, will deliver his elect from these errors, and will utterly destroy those unrighteous.

4 For if God spared not the (*) Angels that had sinned, but cast them down into (c) hell, and delivered them into (d) chains of darkness, to be kept unto damnation;

- (*) Job 4:18; Jude 1:6 .
- (c) So the Grecians called the deep dungeon under the earth, which should be appointed to torment the souls of the wicked in.
- (d) Bound them with darkness as it were with chains; and by darkness, he meaneth that most miserable state of life, that is full of horror.

5 Neither hath spared the (e) old world, but saved (*) Noah the eighth *person* a (f) preacher of righteousness, and brought in the Flood upon the world of the ungodly,

- (e) Which was before the Flood; not that God made a new world, but because the world seemed new.
- (*) Genesis 7:1 .
- (f) For he ceased not for the space of one hundred and twenty years to warn the wicked both by word and deed, what wrath of God hanged over their heads.

6 And (*) turned the cities of Sodom and Gomorrha into ashes, condemned them and overthrew them, and made them an example unto them that after should live ungodly,

- (*) Genesis 19:24 .

7 (*) And delivered just Lot vexed with the uncleanly conversation of the wicked;

- (*) Genesis 19:16 .

8 (For he being righteous, and dwelling among them, in (g) seeing and hearing, (h) vexed his righteous soul from day to day with their unlawful deeds.)

- (g) Which way soever he looked and turned his ears.
- (h) He had a troubled soul, and being vehemently grieved, lived a painful life.

9 The Lord (i) knoweth to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment under punishment.

(i) Hath been long practiced in saving and delivering the righteous.

10 (5) And chiefly them that walk after the flesh, in the lust of uncleanness, and despise government, *which are* presumptuous, and stand in their own conceit, and fear not to speak evil of them that are in (k) dignity.

(5) He goeth to another sort of corrupt men, which notwithstanding are within the bosom of the Church, which are wickedly given, and do seditiously speak evil of the authority of Magistrates, (which the Angels themselves that minister before God, do not dispraise.) A true and lively description of the Romish Clergy (as they call it.)

(k) Princes and great men, be they never so high in authority.

11 Where as the Angels which are greater both in power and might, (*) give not (♣) railing judgment against them before the Lord.

(*) 1 Kings 22:22; Job 1:12 .

(♣) Albeit the Angels condemn the vices and iniquity of wicked Magistrates, yet they blame not the authority and power which is given them of God.

12 (6) But these, as (*) natural brute beasts, led with sensuality and (l) made to be taken, and destroyed, speak evil of those things which they know not, and shall perish through their own (m) corruption,

(6) A lively painting out of the same persons, wherein they are compared to beasts, which are made to snare themselves to destruction, while they give themselves to fill their bellies; For there is no greater ignorance than is in these men, although they most impudently find fault with those things of which they know not; and it shall come to pass that they shall destroy themselves as beasts, with those pleasures wherewith they are delighted, and dishonor and defile the company of the godly.

(*) As beasts without reason or wit follow whether nature leadeth them; so these wicked men destitute of the Spirit of God, only seek to fulfill their sensuality, and as they are vessels made to destruction, and appointed to this judgment, so they fall into the snares of Satan to their destruction.

(l) Made to this end, to be a prey to others; So do these men willingly cast themselves into Satan's snares.

(m) Their own wicked manners shall bring them to destruction.

13 And shall receive the wages of unrighteousness, as they which count it pleasure daily to live deliciously. (*) Spots *they are* and blots, (♣) delighting themselves in their deceivings, (n) in feasting with you,

(*) Or, little rocks.

(♣) For in your holy feasts they fit as members of the Church whereas indeed they be but spots, and so deceive you, read Jude 1:12 .

(n) When as by being amongst the Christians in the holy banquets which the Church keepeth, they would seem by that means to be true members of the Church, yet they are indeed but blots on the Church.

14 (7) Having eyes full of adultery, and that cannot cease to sin, beguiling unstable souls, they have hearts exercised with covetousness, cursed children;

(7) He condemneth those men, as shewing even in their behavior and countenance an immeasurable lust, as making merchandise of the souls of light persons, as men exercised in all the crafts of covetousness, to be short, as men that sell themselves for money to curse the sons of God after Balaam's example, whom the dumb beast reproveth.

15 Which forsaking the right way, have gone astray, following the way of (*) Balaam, *the son of Bosor*, which loved the wages of unrighteousness.

(*) Numbers 22:23; Jude 1:11 .

16 But he was rebuked for his iniquity, *for* the dumb ass speaking with man's voice forbade the foolishness of the Prophet.

17 (*) (8) These are (o) wells without water, *and* (♣) clouds carried about with a tempest, to whom the (p) black darkness is reserved forever.

(*) Jude 1:12 .

(8) Another note whereby they may be well known what manner of men they are, because they have inwardly nothing but either utterly vain or very hurtful, although they make a shew of some great goodness, but they shall not escape unpunished for it, because under pretence of false liberty, they draw men into the most miserable slavery of sin.

(o) Which boast of knowledge, and have nothing in them.

(♣) They have some appearance outward, but within they are dry and barren, or at most they cause but a tempest.

(p) Most gross darkness.

18 For in speaking (q) swelling words of vanity, they (r) beguile with wantonness through the lusts of the flesh them that were (s) clean escaped from them which are wrapped in error,

(q) They deceive men with vain and swelling words.

(r) They take them as fish are taken with the hook.

(s) Unfeignedly and indeed clean departed from Idolatry.

19 Promising unto them liberty, and are themselves the (*) servants of corruption; for of whomsoever a man is overcome, even unto the same is he in bondage.

(*) John 8:34; Romans 6:20 .

20 (9) (*) For if they, after they have escaped from the filthiness of the world, through the (♣) acknowledging of the Lord, and of the Saviour Jesus Christ, are yet tangled again therein, and overcome, the latter end is worse with them than the beginning.

(9) It is better to have never known the way of righteousness, than to turn back from it to the old filthiness; and men that do so are compared to dogs and swine.

(*) Matthew 12:45; Hebrews 6:4; Hebrews 10:26 .

(♣) Which cometh by hearing the Gospel preached.

21 For it had been better for them not to have acknowledged the way of righteousness, than after they have acknowledged it, to turn from the holy (*) commandment given unto them.

(*) Or, doctrine.

22 But it is come unto them, according to the true proverb, (*) The dog is returned to his own vomit, and the sow that was washed, to the wallowing in the mire.

(*) Proverbs 26:11 .

2 Peter 3

1 He sheweth that he writeth the same things again. 2 Because they must often be stirred up, 4 because dangers hang over their heads through certain mockers. 8 Therefore he warneth the godly that they do not after the judgment of the flesh, 12 appoint the day of the Lord, 14 but that they think it always at hand, 15 in which doctrine he sheweth that Paul agreeth with him.

1 This (1) second Epistle I now write unto you, beloved, wherewith (*) I stir up, and warn your pure minds,

(1) The remedy against those wicked enemies, both of true doctrine and holiness, is to be sought for by the continual meditation of the writings of the Prophets and Apostles.

(*) For we fall quickly asleep and forget that which we are taught.

2 To call to remembrance the words, which were told before of the holy Prophets, and also the commandment of us the Apostles of the Lord and Saviour.

3 (*) (2) This first understand, that there shall come in the last days, (a) mockers, which will walk after their lusts,

(*) 1 Timothy 4:1; 2 Timothy 3:1; Jude 1:18 .

(2) He voucheth the second coming of Christ against the Epicureans by name.

(a) Monstrous men, who will seem wise by their contempt of God, and wicked boldness.

4 (3) And say, Where is the promise of his coming? For since the fathers died, all things continue alike from the beginning of the creation.

(3) The reason which these mockers pretend because the course of nature is all one as it was from the beginning, therefore the world is from everlasting, and shall be forever.

5 (4) For this they (*) willingly know not, that the heavens were of old, and the (b) earth that was of the water, and by the water, by the word of God.

(4) He setteth against them the creation of heaven and earth by the word of God, which these men are willingly ignorant of.

(*) He meaneth them which had once professed Christian religion, but became afterward contemnners and mockers, as Epicureans and atheists.

(b) Which appeared when the waters were gathered together into one place.

6 (5) Wherefore the (*) world that then was, perished, overflowed with the (c) water.

(5) Secondly he setteth against them the universal flood, which was the destruction, as it were of the whole world.

(*) As touching the beauty thereof, and things which were therein, except them which were in the ark.

(c) For the waters returning into their former place, this world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth, perished.

7 (6) But the heavens and earth, which are now, are kept by the same word in store, and reserved unto fire against the day of judgment, and of the destruction of ungodly men.

(6) Thirdly, he pronounceth that it shall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also do) than it was for him in times past to make them with his only word, and afterward to overwhelm them with water.

8 (7) Dearly beloved, be not ignorant of this one thing, that one day is with the Lord, (*) as a thousand years, and a thousand years as one day.

(7) The taking away of an objection: in that he seemeth to desire this judgment a long season, in respect of us it is true, but not before God with whom there is no time either long or short.

(*) Psalm 90:4 .

9 (8) The Lord is not slack concerning *his* promise (as some men count slackness) (9) but is patient toward us, and (*) (♣) would have no man to perish, but would all men to come to repentance.

(8) The Lord will surely come, because he hath promised; and that neither sooner nor later than he hath promised.

(9) A reason why the latter day cometh not out of hand, because God doeth patiently wait till the elect be brought to repentance, that none of them may perish.

(*) Ezekiel 33:11; 1 Timothy 2:4 .

(♣) He speaketh not here of the secret and eternal counsel of God, whereby he electeth whom it pleaseth him, but of the preaching of the Gospel whereby all are called and bidden to the banquet.

10 (10) But the day (*) of the Lord will come as a thief in the night, in the which the heavens shall pass away with a (d) noise, and the elements shall melt with heat, and the earth with the works that are therein, shall be burned up.

(10) A very short description of the least distinction of the world, but in such sort as nothing could be spoken more gravely.

(*) Matthew 24:44; 1 Thessalonians 5:2; Revelation 3:3; Revelation 16:15 .
(d) With the violence as it were of a hissing storm.

11 (11) Seeing therefore that all these things must be dissolved, what manner persons ought ye to be in holy conversation and godliness,

(11) An exhortation to purity of life, setting before us that horrible judgment of God, both to bridle our wantonness, and also to comfort us, so that we are found watching and ready to meet him at his coming.

12 Looking for, and (e) hasting unto the coming of the day of God, by the which the heavens being on fire, shall be dissolved, and the elements shall melt with heat?

(e) He requireth patience from us, yet such patience as is not slothful.

13 But we look for (*) new heavens, and a new earth, according to his promise, (f) wherein dwelleth righteousness.

(*) Isaiah 65:17; Isaiah 66:22; Revelation 21:1 .
(f) In which heavens.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in (g) (*) peace, without spot and blameless.

(g) That you may try to your profit, how gentle and profitable he is.
(*) In quiet conscience.

15 (*) And suppose that the long suffering of our Lord is salvation, (12) even as our beloved brother Paul according to the wisdom given unto him wrote unto (♣) you,

(*) Romans 2:4 .
(12) Paul's Epistles are allowed by the express testimony of Peter.
(♣) Albeit his Epistles were written to peculiar Churches, yet they contain general doctrine appertaining to all men.

16 As one that in all *his* Epistles speaketh of these things, (13) among the (*) which some things are (♣) hard to be understood, which they that are unlearned and unstable, (♣) wrest, as they *do* also other Scriptures unto their own destruction.

(13) There be certain of these things obscure and dark, whereof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the Scripture for their own destruction. But this is the remedy against such deceit, to labor that we may daily more and more grow up and increase in the knowledge of Christ.
(*) That is to say, among the which things; for he disputeth not here whether Paul's Epistles be plain or dark, but saith, that amongst those things which Paul hath written of his Epistles, and Peter himself in these two of his own, there are some things which cannot be easily understood, and therefore are of some drawn to their own destruction; and this he saith to make us more attentive and diligent, and not remove us from the reading of holy things, for to what end should they have written vain speculations?

(♣) As no man condemneth the brightness of the sun because his eye is not able to sustain the clearness thereof; so the hardiness which we cannot sometimes compass or perfectly understand in the Scriptures, ought not to take away from us the use of the Scriptures.
(♣) Or, pervert.

17 Ye therefore beloved, seeing ye know these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for evermore. Amen.

The First Epistle General Of John

The Argument

After that John had sufficiently declared, how that our whole salvation doeth consist only in Christ, lest that any man should thereby take a boldness to sin, he sheweth that no man can believe in Christ, unless he doeth endeavor himself to keep his commandments, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to try the spirits. Last of all he doeth earnestly exhort them unto brotherly love, and to beware of deceivers.

<i>1 John 1</i>	2
<i>1 John 2</i>	4
<i>1 John 3</i>	9
<i>1 John 4</i>	13
<i>1 John 5</i>	17

1 John 1

1 He testifieth that he bringeth the eternal word, wherein is life, 5 and light. 9 God will be merciful unto the faithful, if groaning under the burden of their sins, they learn to flee unto his mercy.

1 That (1) which was (*) from the beginning, which we have (a) (♣) heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the (b) Word (♣) of life,

(1) He beginneth with the description of the person of Christ, whom he maketh one and not two; and him both God from everlasting (for he was with the Father from the beginning, and is that eternal life) and also made true man, whom John himself and his companions, both heard and beheld, and handled.

(*) That is, Christ God eternal.

(a) I heard him speak, I saw him myself with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with me.

(♣) That is, Christ being man.

(b) That same everlasting Word, by whom all things are made, and in whom only there is life.

(♣) Which giveth life and had it in himself, John 14 .

2 (For the life was made manifest, and we have seen it, and bear witness, and (c) shew unto you the eternal life, which was (*) with the Father, and was made manifest unto us.)

(c) Being sent by him; and that doctrine is rightly said to be shewed, for no man could so much as have thought of it, if it had not been thus shewed.

(*) Before all beginning.

3 That, *I say*, which we have seen and heard declare we unto you, (2) that ye may also (*) have fellowship with us, and that our fellowship also may be with the Father, and with his Son Jesus Christ.

(2) The use of this doctrine is this, that all of us being coupled and joined together with Christ by faith, might become the sons of God; in which only consisteth all true happiness.

(*) The effect of the Gospel is, that we all being joined together in Christ by faith, should be the sons of God.

4 And these things write we unto you, that your joy may be full.

5 (3) This then is the message which we have heard of him, and declare unto you, that God (*) is (♣) light, and in him is no darkness.

(3) Now he entereth into a question, whereby we may understand that we are joined together with Christ, to wit, if we are governed by his light, which is perceived by the ordering of our life. And thus he reasoneth, God is in himself most pure light, therefore he agreeth with them, which are lightsome, but with them which are darkness he hath no fellowship.

(*) John 8:12 .

(♣) The fruits of our faith must declare whether we be joined in God or not; for God being the very purity and light will not have fellowship with them which lie in sin and darkness.

6 If we say that we have fellowship with him, and walk in (*) darkness, we lie, and do not truly;

(*) In an evil conscience, and without the fear of God.

7 But if we walk in the (d) light as he is in the light, we have fellowship (♣) one with another, (4) and the (*) blood of Jesus Christ his Son cleanseth us from all sin.

(d) God is said to be light by his own nature, and to be in light, that is to say, in that everlasting infinite blessedness; and we are said to walk in light, in that the beams of that light do shine unto us in the world.

(♣) That is, Christ with us and we with ourselves.

(4) A digression or going from the matter he is in hand with to the remission of sins; for this our sanctification which walk in the light, is a testimony of our joining and knitting together, with Christ; but because this our light is very dark, we must needs obtain another benefit in Christ, to wit, that our sins may be forgiven us being sprinkled with his blood; and this in conclusion is the prop and stay of our salvation.

(*) Hebrews 9:28; 1 Peter 1:19; Revelation 1:5 .

8 (5) (*) If we say that we have no sin, we (e) deceive ourselves, and (f) truth is not in us.

(5) There is none but needeth this benefit, because there is none that is not a sinner.

(*) 1 Kings 8:46; 2 Chronicles 6:36; Proverbs 20:9 .

(e) This place doeth fully refute that perfectness, and works of supererogation which the Papists dream of.

(f) So then John speaketh not thus for modesty's sake, as some say, but because it is so indeed.

9 (6) If we (*) acknowledge our sins, he is (g) faithful and just, to (h) forgive us our sins, and to cleanse us from all unrighteousness.

(6) Therefore the beginning of salvation is to acknowledge our wickedness, and to require pardon of him, who freely forgiveth all sins, because he hath promised so to do, and he is faithful and just.

(*) If we be not ashamed, earnestly and openly to acknowledge ourselves before God to be sinners.

(g) So then our salvation hangeth upon the free promise of God, who because he is faithful and just, will perform that which he hath promised.

(h) Where are then our merits? For this is our true felicity.

10 (7) If we say we have not sinned, we make him (i) a liar, and his (k) (*) word is not in us.

(7) A rehearsal of the former sentence wherein he condemned all of sin without exception; in so much that if any man persuade himself otherwise, he doeth as much as in him lieth, make the word of God himself vain and to no purpose, yea he maketh God a liar, for to what end either in times past needed sacrifices or now Christ and the Gospel, if we be not sinners?

(i) They do not only deceive themselves but are blasphemous against God.

(k) His doctrine shall have no place in us, that is, in our hearts.

(*) Or, doctrine.

1 John 2

1 He declareth that Christ is our mediator and advocate, 3 and sheweth that the knowledge of God consisteth in holiness of life, 12 which appertaineth to all sorts, 14 that depend on Christ alone; 15 Then having exhorteth them to condemn the world, 18 he giveth warning that Antichrist be avoided, 24 and that the known truth be stood upon.

1 My (1) little children, these things write I unto you, that ye sin not. And if any man sin, we have an (a) (*) Advocate with the Father, Jesus Christ, the Just.

(1) It followeth not hereof that we must give our wicked nature bridle, or sin so much the more freely, because our sins are cleansed away by the blood of Christ, but we must rather so much the more diligently resist sin, and yet we must not despair because of our weakness, for we have an Advocate and a purger, Christ Jesus the Just, and therefore acceptable unto his Father.

(a) In that be nameth Christ, he shutteth forth all others.

(*) Christ is our only Advocate and atonement; for the office of intercession and redemption are joined together.

2 And he is the (b) reconciliation for our sins; and not for ours only, but also for the sins of (*) the (c) whole world.

(b) Reconciliation and intercession go together, to give us to understand that he is both advocate and high Priest.

(*) That is, of them which have embraced the Gospel by faith in all ages, degrees, and places; for there is no salvation without Christ.

(c) For men of all sorts, of all ages, and all places, so that this benefit belongeth not to the Jews only, of whom he speaketh, as appeareth in 1 John 2:7; but also to other nations.

3 (2) And hereby we are sure that we (d) (*) know him, (e) if we keep his commandments.

(2) He returneth to the testimony of our conjunction with God, to wit, to sanctification, declaring what it is to walk in the light, to wit, to keep God's commandments, whereby it followeth that holiness doeth not consist in those things which men have devised, neither in a vain profession of the Gospel.

(d) This must be understood of such a knowledge, as has faith with it, and not of a common knowledge.

(*) That is, by faith and so obey him; for knowledge cannot be without obedience.

(e) For the tree is known by the fruit.

4 (3) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

(3) Holiness, that is, a life ordered according to the prescript of God's commandments, how weak soever they be, is of necessity joined with faith, that is, with the true knowledge of the Father in the Son.

5 (4) But he that keepeth his word, in him is (*) the (f) love of God perfect indeed; hereby we know that we are in (g) him.

(4) He that keepeth God's commandments loveth God indeed. He that loveth God, is in God, or is joined together with God. Therefore he that keeps his commandments, is in him.
(*) Whereby he loveth God; so that to love God is to obey his word.
(f) Wherewith we love God.
(g) He meaneth our conjunction with Christ.

6 (5) He that saith he remaineth in him, ought even so to walk as he hath walked.

(5) He that is one with Christ, must needs live his life, that is, must walk in his steps.

7 (6) Brethren, I write no new (*) commandment unto you, but an old commandment, which ye have had from the (♣) beginning; the (♣) old commandment is the word, which ye have heard from the beginning.

(6) The Apostle going about to expound the commandment of charity towards another, telleth first, that when he urgeth holiness bringeth no new trade of life (as they used to do who devise traditions one after another) but putteth them in mind of the same Law which God gave in the beginning, to wit, by Moses, at the time that God began to give Laws to his people.
(*) Or, doctrine.
(♣) When the Law was given.
(♣) Love thy neighbor as thyself, is the old commandment taught in the Law; but when Christ saith, So love one another as I have loved you, he giveth a new commandment only as touching the former, but not as touching the nature or substance of the precept.

8 (7) Again, a new commandment I write unto you, that (h) which is true in him, and also in you, for the darkness is past, and the true light now shineth.

(7) He addeth that the doctrine indeed is old, but it is now after a sort new both in respect of Christ, and also of us; in whom he through the Gospel, engraveth his Law effectually, not in tables of stone, but in our minds.
(h) Which thing (to wit, that the doctrine is new of which I write unto you) is true in him and in you.

9 (8) He that saith that he is in the light, and hateth his brother, is in darkness, until this time.

(8) Now he cometh to the second Table, that is, to charity towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother; and such a one wandereth miserably in darkness, brag he of never so great knowledge of God, for that wittingly and willingly, he casteth himself headlong into hell.

10 (*) He that loveth his brother, abideth in the light, and there is none occasion of evil in him.

(*) 1 John 3:14 .

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 (9) (*) Little children, (i) I write unto you, because your sins are forgiven you for (♣) his (k) Name's sake.

(9) He returneth again from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation.
 (*) He nameth all the faithful, children, as he being their spiritual father, attributing to old men knowledge of great things, to young men strength, to children obedience and reverence to their governors.
 (i) Therefore I write unto you, because you are of their number whom God hath reconciled to himself.
 (♣) For Christ's sake.
 (k) For his own sake; and in that he nameth Christ, he shutteth out all others, whether they be in heaven or earth.

13 (10) I write unto you, fathers, because ye have known him that is from the beginning. (11) I write unto you, young men, because ye have overcome the (*) wicked one. (12) I write unto you, little children, because ye have known the Father.

(10) He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore they be delighted with old things, nothing ought to be more acceptable unto them.
 (11) He adviseth young men, if they be desirous to shew their strength, that they have a most glorious combat set here before them, to wit, Satan the worst enemy, who must be overcome; willing them to be as sure of the victory as if they had already gotten it.
 (*) Or, the devil.
 (12) Finally, he sheweth to children, that the true Father, from whom they have to look for all good things, is set forth unto them in the Gospel.

14 (13) I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the (*) wicked one.

(13) He addeth afterward in like order, as many exhortations; as if he should say, Remember, your Fathers, as I wrote even now, that the everlasting Son of God is revealed to us. Remember ye young men, that that strength whereby I said that you put Satan to flight, is given you by the word of God, which dwelleth in you.
 (*) Or, the devil.

15 (14) Love not the (l) (♣) world, neither the things that are in the world. If any man love the (*) world, the (m) love of the Father is not in him.

(14) The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together; and this admonition is very necessary for green and flourishing youth.
 (l) He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to love the world with an infinite love, John 3:16; that is to say, those whom he chose out of the world.
 (♣) As it is adversary to God.
 (*) Lamentations 4:4.
 (m) Wherewith the Father is loved.

16 For all that is in the world, (as the lust of the (*) flesh, the (♣) lust of the eyes, and the (♦) pride of life) is not of the Father, but is of the world.

(*) To live in pleasure.
 (♣) Wantonness.
 (♦) Ambition and pride.

17 (15) And the world passeth away, and the lust thereof; but he that fulfilleth the will of God abideth forever.

(15) He sheweth how much better it is to obey the Father's will, than the lusts of the world, by both their natures and unlike event.

18 (16) (n) Little children, (17) it is the last time, (18) and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time.

(16) Now he turneth himself to little children, which notwithstanding are well instructed in the sum of religion, and willeth them by divers reasons to shake off slothfulness, which is too familiar with that age.

(n) He useth this word (little) not because he speaketh to children, but to allure them the more by using such sweet words.

(17) First, because the last time is at hand, so that the matter suffereth no delay.

(18) Secondly because Antichrists, that is, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warn that unheedy and weariless age of that danger.

19 (19) (*) They went out from us, but they were not of us; for if they had been of us, (o) they should have continued with us. (20) But *this cometh to pass*, that it might appear, that they are not all of us.

(19) A digression against certain offences and stumbling blocks, whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the soul falling back of certain, first he maketh plain unto them that although such as fall from God and his religion, had place in the Church, yet they were never of the Church; because the Church is the company of the elect which cannot perish, and therefore cannot fall from Christ.

(*) Which seemed to have been of our number, because for a time they occupied a place in the Church.

(o) So then the elect can never fall from grace.

(20) Secondly, he sheweth that these things fall out to the profit of the Church, that hypocrites may be plainly known.

20 (21) But ye have an (p) (*) ointment from the (q) Holy one, and ye know all things.

(21) Thirdly, he comforteth them to make them stand fast, in so much as they are anointed by the holy Ghost with the true knowledge of salvation.

(p) The grace of the holy Ghost, and this is a borrowed kind of speech taken from the anointing used in the Law.

(*) The grace of the holy Ghost.

(q) From Christ who is peculiarly called Holy.

21 (22) I (*) have not written unto you, because ye know not the truth, but because ye know it, and that no lie is of the truth.

(22) The taking away of an objection. He wrote not these things as to men which are ignorant in religion, but rather as to them which do well know the truth, yet so far forth that they are able to discern truth from falsehood.

(*) In this Epistle which I now write unto you.

22 (23) Who is a liar, but he that denieth that Jesus is (r) the (*) Christ? The same is the Antichrist that denieth the Father and the Son.

(23) He sheweth now plainly the false doctrine of the Antichrist's, to wit, that either they fight against the person of Christ, or his office, or both together and at once. And they that do so in vain boast and brag of God, for that in denying the Son, the Father also is denied.

(r) Is the true Messiah.

(*) He is that taketh away or diminisheth either of the nature's in Christ, or he that confoundeth or separateth them, else he that putteth not difference between the person of the Son, and also he that believeth not, to have remission of sins by his only sacrifice, denieth Christ to be the true Messiah.

23 (s) Whosoever denieth the Son, the same (♣) hath not the Father. (*)

(s) They then are deceived themselves, and also do deceive others, which say that the Turks and other infidels worship the same God that we do.

(♣) Then the infidels worship not the true God.

(*) But he that confesseth the Son, hath also the Father.

24 (24) Let therefore abide in you that same which ye have heard from the beginning. If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son, and in the Father.

(24) The whole preaching of the Prophets and Apostles is contrary to that doctrine; therefore it is utterly to be cast away, and this wholly to be holden and kept, which leadeth us to seek eternal life in the free promise, that is to say, in Christ alone, who is given to us of the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 (25) These things have I written unto you, concerning them that deceive you.

(25) The same Spirit which endueth the elect with the knowledge of the truth and sanctifieth them, giveth them therewithal the gift of perseverance, to continue to the end.

27 But the (t) anointing which ye received of him, dwelleth in you, and ye (u) need not that any man teach you; but as the same (x) (*) anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye shall abide (♣) in him.

(t) The Spirit which you have received of Christ, and which hath led you into all truth.

(u) You are not ignorant of these things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know.

(x) He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that he taketh nothing from the honor due to the holy Ghost.

(*) Christ communicateth himself unto you and teacheth you by the holy Ghost and his ministers.

(♣) Or, in Christ.

28 (26) And now, (*) little children, abide in him, that when he shall appear, we may be bold, and not be ashamed before him at his coming.

(26) The conclusion both of the whole exhortation, and also of the former treatise.

(*) By this name he meaneth the whole Church of Christ in general.

29 (27) If ye know that he is righteous, know ye that he which doeth righteously, is born of him.

(27) A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order, for before he taught us to go up from the effects to the cause, and in this that followeth, he goeth down from the causes to the effects. And this is the sum of the argument: God is the fountain of all righteousness, and therefore they that give themselves to righteousness, are known to be born of him, because they resemble God the Father.

1 John 3

1 Setting down the inestimable glory of this that we are God's sons, 7 he sheweth newness of life must be testified by good works, whereof charity is a manifest token. 19 Of faith, 22 and praising unto God.

1 Behold, (1) (a) what love the Father hath given to us, that we should be (b) (*) called the sons of God. (2) For this cause the world knoweth you not, because it knoweth not him.

(1) He beginneth to declare this agreement between the Father and the Son, at the highest cause, to wit, at that free love of God towards us, wherewith he so loveth us, that he also adopteth us to be his children.

(a) What a gift of how great love.

(b) That we should be the sons of God, and so that all the world may perceive we are so.

(*) Being made the sons of God in Christ, he sheweth what qualities we must have to be discerned from bastards.

(2) Before he declareth this adoption, he saith two things: the one, that this so great a dignity is not to be esteemed according to the judgment of the flesh, because it is unknown to the world, for the world knoweth not God the Father himself.

2 (3) Dearly beloved, now are we the sons of God, but yet it is not made manifest what we shall be, and we know that when (*) he shall be made manifest, we shall be (c) (♣) like him, for we shall see him (d) as he is.

(3) The other: This dignity is not fully made manifest to us ourselves, much less to strangers, but we are sure of the accomplishment of it, in so much that we shall be like to the Son of God himself, and shall enjoy his sight indeed, such as he is now, but yet notwithstanding his is deferred until his next coming.

(*) That is, Christ.

(c) Like, but not equal.

(♣) As the members and head are which make one perfect body.

(d) For now we see as in a glass, 1 Corinthians 13:12 .

3 (4) And every man that hath this hope in him purgeth himself, even (e) as he is pure.

(4) Now he describeth this adoption (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoever is made the Son of God, endeavoreth to resemble the Father in purity.
(e) This word signifieth a likeness, but not in equality.

4 (5) Whosoever (f) (*) committeth sin, transgresseth also the Law; for (g) sin is the transgression of the Law.

(5) The rule of this purity can from no whence else be taken but from the Law of God, the transgression whereof is that which is called sin.
(f) Giveth not give himself to pureness.
(*) That is, in whom sin doeth reign, so that he seeketh not to be sanctified.
(g) A short definition of sin.

5 (6) And ye know that he was made manifest, that he might (*) take away our sins, and in him is no sin.

(6) An argument taken from the material cause of our salvation: Christ in himself is most pure, and he came to take away our sins, by sanctifying us with the holy Ghost. Therefore, whosoever is truly partaker of Christ, doeth not give himself to sin, and on the contrariwise, he that giveth himself to sin knoweth not Christ.
(*) Psalm 53:6; 1 Peter 2:22-24 .

6 Whosoever abideth in him, sinneth not; whosoever (h) sinneth, hath not seen him, neither hath known him.

(h) He is said to sin, that giveth not himself to pureness, and in him sin reigneth: but sin is said to dwell in the faithful, and not to reign in them.

7 (7) Little children, let no man deceive you; he that doeth righteousness, is righteous, as he is righteous.

(7) Another argument of things coupled together: He that liveth justly, is just, and resembleth Christ that is just, and by that is known to be the Son of God.

8 (8) He that (*) committeth sin, is of the (i) devil; for the devil (k) sinneth from the (l) (♣) beginning. For this purpose was made manifest the Son of God, that he might loose the works of the devil.

(8) An argument taken of contraries: the devil is the author of sin, and therefore he is of the devil, or is ruled by the inspiration of the devil that serveth sin; and if he be the devil's son, then is he not God's son; for the devil and God are so contrary the one to another, that even the Son of God was sent to destroy the works of the devil. Therefore on the contrary side, whosoever resisteth sin, is the Son of God, being born again of his Spirit as of new seed, in so much that of necessity he is now delivered from the slavery of sin.
(*) John 8:44 .
(i) Resembleth the devil, as the child doeth the father, and is governed by his Spirit.
(k) He saith not sinned but sinneth, for he did nothing else but sin.
(l) From the very beginning of the world.
(♣) As appeared by Adam.

9 Whosoever is born of God sinneth not, for his (m) seed remaineth in him, neither can he (*) sin, because he is born of God.

(m) The holy Ghost is so called of the effect he worketh, because by his virtue and mighty working, as it were by seed, we are made new men.

(*) He cannot be under the power of sin because the Spirit of God correcteth his evil and corrupt affections.

10 (9) In this are the children of God known, and the children of the devil: whosoever doeth not righteousness, is not of God, (10) neither he that (*) loveth not his brother.

(9) The conclusion, by a wicked life they are known which are governed by the spirit of the Devil, and by a pure life, which are God's children.

(10) He beginneth to commend charity towards the brethren, as another mark of the Sons of God.

(*) He descendeth from the first table of the commandments to the second.

11 (11) For this is the message that ye heard from the beginning, that (*) we should love one another;

(11) The first reason, taken of the authority of God, which giveth the commandment.

(*) John 13:34; John 15:12 .

12 (12) Not as (*) (n) Cain *which* was of the wicked one, and slew his brother. (13) And wherefore slew he him? Because his own works were evil, and his brother's good.

(12) An amplification, taken of the contrary example of Cain which slew his brother.

(*) Genesis 4:8 .

(n) He bringeth forth a very fit and very old example, wherein we may behold both the nature of the sons of God, and of the sons of the devil, and what state and condition remaineth for us in this world; and what shall be the end of both at length.

(13) A short digression: Let us not marvel that we are hated of the world for doing our duty, for such was the condition of Abel who was a just person; and who would not rather be like him than Cain?

13 Marvel not, my brethren, though the world hate you.

14 (14) We know that we are translated from death unto life, because we (o) (♣) love the brethren. (*) He that loveth not *his* brother, abideth in death.

(14) The second reason: Because charity is a testimony that we are translated from death to life; and therefore hatred towards the brethren is a testimony of death, and whosoever nourished it, doeth as it were foster death in his bosom.

(o) Love is a token that we are translated from death to life, for as much as by the effects the cause is known.

(♣) This love is the special fruit of our faith and a certain sign of our regeneration.

(*) 1 John 2:10; Leviticus 19:17 .

15 (15) Whosoever hateth his brother, is a manslayer; and ye know that no manslayer hath eternal life abiding in him.

(15) A confirmation: Whosoever is a murderer, is in eternal death; who so hateth his brother, is a murderer, therefore he is in death. And thereupon followeth the contrary. He that loveth his brother, hath passed to life, for indeed we are born dead.

16 (*) (16) Hereby have we perceived love, that he laid down his life for us; therefore we ought also to lay down *our* lives for the brethren.

(*) John 15:13; Ephesians 5:2 .

(16) Now he sheweth how far Christian charity extendeth, even so far, that according to the example of Christ, every man forget himself, to provide for and help his brethren.

17 (*) (17) And whosoever hath this (p) world's good, and seeth his brother have need, and (q) shutteth up his compassion from him, how dwelleth the love of God in him?

(*) Luke 3:11 .

(17) He reasoneth by comparisons: For if we are bound even to give our life for our neighbors, how much more are we bound to help our brothers' necessity with our goods and substance?

(p) Wherewith this life is sustained.

(q) Openeth not his heart to him, nor helpeth him willingly and cheerfully.

18 (18) My little children, let us not love in word, neither in tongue *only*, but in (*) deed and in truth.

(18) Christian charity standeth not in words, but in deed, and proceedeth from a sincere affection.

(*) Which is not the cause, wherefore we are the sons of God, but a most certain sign.

19 (19) For thereby we know that we are of the truth, (20) and shall before him assure our hearts.

(19) He commends charity, by a triple effect; for first of all, by it we know that we are indeed the sons of God, as he sheweth before.

(20) Therefore it cometh that we have a quiet conscience, as on the contrary side he that thinketh that he hath God for a judge, because he is guilty to himself, either he is never or else very rare quiet, for God hath a far quicker sight then we, and judgeth more severely.

20 For (r) if our (*) heart condemn us, God is greater than our heart, and knoweth all things.

(r) If an evil conscience convinceth us, much more ought the judgments of God condemn us, who knoweth our hearts better than we ourselves do.

(*) If our conscience being guilty of anything, be able to condemn us, much more the judgment of God which knoweth our hearts better than we ourselves, is able to condemn us.

21 (21) Beloved, if our heart condemn us not, then have we boldness toward God.

(21) A third effect also riseth out of the former, that in these miseries we are sure to be heard, because we are the sons of God, as we understand by the grace of sanctification which is proper to the elect.

22 (*) (22) And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.

(*) Matthew 21:22; John 15:7; John 16:23; 1 John 5:14 .

(22) The conclusion: That faith in Christ, and love one towards another, are things joined together, and therefore the outward testimonies of sanctification must and do answer that inward testimony of the Spirit given unto us.

23 (*) This is then his commandment, That we believe in the Name of his Son Jesus Christ, and love one another, as he gave commandment.

(*) John 6:29; John 17:3 .

24 (*) For he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, *even* by the (s) Spirit which he hath given us.

(*) John 13:34; John 15:10 .

(s) He meaneth the Spirit of sanctification, whereby we are born anew, and live unto God.

1 John 4

1 Having spoken somewhat touching the trying of spirits; 4 For some speak after the world, 5 and some after God. 7 He returneth to charity, 11-19 and by the example of God he exhorteth to brotherly love.

1 Dearly (1) beloved, believe not every (a) spirit, but try the (*) spirits whether they are of God, for many false prophets are gone out into the world.

(1) Taking occasion by the name of the Spirit, lest love and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake in the second Chapter touching the taking heed of Antichrists. And he will have us here take heed of two things, the one is, that seeing there be many false prophets, we do not lightly give credit to every man; the other is, that because many men teach false things, we should not therefore believe any. We must then observe a mean, that we may be able to discern the Spirit of God, which are altogether to be followed from impure spirits which are to be eschewed.

(a) This is spoken by the figure Metonymy, and it is as if he had said, Believe not every one that saith that he hath a gift of the holy Ghost to do the office of a Prophet.

(*) Them which boast that they have the Spirit to preach or prophesy.

2 (2) Hereby shall ye know the Spirit of God, (b) Every spirit that confesseth that (c) Jesus (*) Christ is come in the (d) flesh is of God.

(2) He giveth a certain and perpetual rule to know the doctrine of Antichrist by, to wit, if either the divine or human nature of Christ, or the true uniting of them together be denied; or if the least jot that may be, be derogate from his office who is our only King, Prophet, and everlasting high Priest.

(b) He speaketh simply of the doctrine, and not of the person.

(c) The true Messiah.

(*) Who being very God came from his Father and took upon him our flesh. He that confesseth or preacheth this truly, hath the Spirit of God, else not.

(d) Is true man.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; but this is the *spirit* of Antichrist, of whom ye have heard, how that he should come, and (*) now already he is in the world.

(*) He began to build the mystery of iniquity.

4 (3) Little children, ye are of God, and have overcome them; for greater is he that is in you, than (*) he that is in the world.

(3) He comforteth the elect with a most sure hope of victory; but yet so, that he teacheth them that they fight not with their own virtue, but with the virtue and power of God.

(*) Satan the prince of the world.

5 (4) They are of the world, therefore speak they of the world, and the world heareth them.

(4) He bringeth a reason, why the world receiveth these teachers more willingly than the true, to wit, because they breathe out nothing but that which is worldly; which is another note also to know the doctrine of Antichrist by.

6 (5) We are of God, (*) he that knoweth God, (♣) heareth us; he that is not of God heareth us not. Hereby know we the (e) Spirit of truth, and the spirit of error.

(5) He testifieth unto them that his doctrine and the doctrine of his fellows, is the assured word of God, which of necessity we have boldly to set against all the mouths of the whole world, and thereby discern the truth from falsehood.

(*) John 8:47 .

(♣) With pure affection and obedience.

(e) True Prophets against whom are set false prophets, that is, such as err themselves, and lead others into error.

7 (6) Beloved, let us love one another, (7) for love cometh of God, and every one that loveth is born of God, and knoweth God.

(6) He returneth to the commending of brotherly love and charity.

(7) The first reason: Because it is a very divine thing; and therefore very meet for the sons of God, so that whosoever is void of it, cannot be said to know God aright.

8 He that loveth not, knoweth not God, (8) for God is (f) love.

(8) A confirmation: For it is the nature of God to love men, whereof we have a most manifest proof above all other, in that of his only free and infinite good will towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his only begotten Son, to the end that we being reconciled through his blood, might be partakers of his everlasting glory.

(f) In that he called God, Love, he saith more than if he had said that he loveth us infinitely.

9 (*) (♣) Herein was the love of God made manifest amongst us, because God sent his only begotten Son into the world, that we might live through him.

(*) John 3:16 .

(♣) Truth it is, that God hath declared his love in many other things, but herein hath passed all other.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* a (*) reconciliation for our sins.

(*) By his only death.

11 (9) Beloved, if God so loved us, we ought also to love one another.

(9) Another reason by comparison: if God so loved us, shall not we his children love one another?

12 (*) (10) No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is (g) perfect in us.

(*) John 1:18; 1 Timothy 6:16 .

(10) A third reason: Because God is invisible, therefore by this effect of his Spirit, to wit, by charity, he is understood, yea, and to be not out of us, but joined with us, and in us, in whom he is so effectually working.

(g) Is surely in us, indeed and in truth.

13 Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit.

14 (11) And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

(11) He underlayeth this charity with another foundation, to wit, faith in Jesus, which joineth us indeed with him, even as charity witnesseth that we are joined with him. Furthermore he testifieth of Christ, as who had seen him with his eyes.

15 Whosoever (h) confesseth that Jesus is the Son of God, in him dwelleth God, and he in God.

(h) With such a confession as cometh from true faith and is accompanied with love, so that there be an agreement of all things.

16 And we have known, and believed the love that God hath (*) (♣) in us. (12) God is love, and he that dwelleth in love, dwelleth in God, and God in him.

(*) Or, toward us.

(♣) By inspiring it into us.

(12) A fourth reason: God is the fountain and wellspring of charity, yea, charity itself; therefore whosoever abides in it, hath God with him.

17 (13) Herein is the love perfect in us, that we should have boldness in the day of judgment; for (i) as he is, even so are we in this world.

(13) Again (as a little before) he commendeth love, for that seeing that by our agreement with God in this thing, we have a certain testimony of our adoption, it cometh thereby to pass by, that without fear we look for that latter day of judgment, so that trembling and torment of conscience is cast out by

this love.

(i) This signifieth all likeness, not equality.

18 There is no (k) (*) fear in love, but perfect love casteth out fear, for fear hath painfulness, and he that feareth, is not perfect in love.

(k) If we understand by love, that we are in God, and God in us, that we are sons, and that we know God, and that everlasting life is in us; he concludeth aright that we may well gather peace and quietness thereby.

(*) Such as should trouble the conscience.

19 (14) We love him, because he loved us first.

(14) Lest any man should think that the peace of conscience proceedeth from our love as from the cause, he goeth back to the fountain, to wit, to the free love, wherewith which God loveth us although we deserved and do deserve his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that first, to wit, that, wherewith we love God who loved us first, and then for his sake our neighbors also.

20 (15) If any man say, I love God, and hate his brother, he is a liar; (16) for (*) how can he that loveth not his brother whom he hath seen, love God whom he hath not seen?

(15) As he shewed that the love of our neighbor cannot be separate from the love wherewith God loveth us, because this last engendereth the other; so he denieth that the other kind of love wherewith we love God, can be separate from the love of our neighbor; whereof which it followeth, that they lie impudently which say they worship God, and yet regard not their neighbor.

(16) The first reason taken of comparison, why we cannot hate our neighbor and love God, to wit, because that he that cannot love his brother, whom he seeth, how can he love God whom he seeth not?

(*) For God presenteth himself to us in them, which bear his image.

21 (*) (17) And this commandment have we of him, that he that loveth God, should love his brother also.

(*) John 13:34; John 15:12 .

(17) A second reason, why God cannot be hated and our neighbor loved, because this selfsame Lawmaker commanded both to love him and our neighbor.

1 John 5

1 He sheweth that brotherly love and faith are things inseparable; 10 And that there is no faith towards God, but by believing in Christ; 16 and also that our prayers be available for our brethren.

1 Whosoever (1) believeth that Jesus is the (a) Christ, is (*) born of God, and every one that loveth him, which begat, loveth (b) him also which is begotten of him.

(1) He goeth on forward in the same argument, shewing how both those loves come unto us from the love wherewith God loveth us, to wit, by Jesus our Mediator laid hold on by faith, in whom we are made the children of God, and do loveth the Father of whom we are so begotten, and also our brethren which are begotten with us.

(a) Is the true Messiah.

(*) Is regenerated by the virtue of his Spirit.

(b) By one he meaneth all the faithful.

2 (2) In this we know that we love the children of God, when we love (*) God, and keep his (c) commandments.

(2) The love of our neighbor doeth so hang upon the love wherewith we love God, that this last must needs go before the first; whereof it followeth, that that is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbors, we respect not God's commandments.

(*) The love of God must go before, or else we cannot love aright.

(c) There is no love where there is no true doctrine.

3 (3) For this is the love of God, that we keep his commandments; (4) and his (*) commandments are not (d) (♣) burdensome.

(3) The reason: for to love God, is to keep his commandments, which being so, and seeing that both the loves are commanded of one and the selfsame lawmaker, (as he taught before) it followeth also that we do not love our neighbor, when we break God's commandments.

(4) Because experience teacheth us that there is no ability in our flesh, neither yet will to perform God's commandments, therefore lest the Apostle should seem, by so often putting them in mind of the keeping of the commandments of God, to require things that are impossible, he pronounceth that the commandments of God are not in such sort grievous or burdensome, that we can be oppressed with the burden of them.

(*) Matthew 11:30 .

(d) To them that are regenerate, that is to say, born anew, who are led by the Spirit of God, and are through grace delivered from the curse of the Law.

(♣) They are easy to the sons of God, which are led with his Spirit; for they delight therein.

4 (5) For all that is born of God, overcometh the world; (6) and this is the victory that (e) hath overcome the world, *even* our (f) faith.

(5) A reason: Because by regeneration we have gotten strength to overcome the world, that is to say, whatsoever striveth against the commandments of God.

(6) He declareth what that strength is, to wit, Faith.

(e) He useth the time that is past to give us to understand, that although we be in the battle, yet undoubtedly we shall be conquerors, and are most certain of the victory.

(f) Which is the instrumental cause, and as a means and hand whereby we lay hold on him who indeed doeth perform this, that is, hath and doeth overcome the world, even Christ Jesus.

5 (*) (7) Who is it that overcometh the world, but he which believeth that Jesus is the Son of God?

(*) 1 Corinthians 15:57 .

(7) Moreover he declareth two things, the one, what true faith is, to wit, that which resteth upon Jesus Christ the Son of God alone; whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawn from Jesus Christ the Son of God.

6 (8) This is that Jesus Christ that came by (*) water (♣) and blood; (9) not by water only, but by water and blood. And it is the (g) (♣) Spirit that beareth witness, for the Spirit is (♦) truth.

(8) He proveth the excellency of Christ, in whom only all things are given us by six witnesses, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witnesses are: the Father who sent the Son, the Word itself which became flesh, and the holy Ghost. The earthly witnesses are water, (that is, our sanctification) blood, (that is, our justification) the Spirit, (that is, acknowledge of God the Father in Christ by faith through the testimony of the holy Ghost.)

(*) That is, regeneration.

(♣) The water and blood that came out of his side, declare that we have our sins washed by him, and he hath made full sanctification for the same.

(9) He warneth us not to separate water from blood, (that is, sanctification from justification, or righteousness, begun from righteousness imputed) for we stand not upon sanctification, but so far forth as it is a witness of Christ's righteousness imputed unto us; and although this imputation of Christ's righteousness be never separated from sanctification, yet it is only the matter of our salvation.

(g) Our spirit, which is the third witness, testifieth that the holy Ghost is truth, that is to say, that that is true which he telleth us, to wit, that we are the sons of God.

(♣) Our mind inspired by the holy Ghost.

(♦) Which testifieth to our hearts, that we be the children of God.

7 For there are three, which bear record in heaven, the Father, the (h) Word, and the holy Ghost; and these three are (i) one.

(h) Look at John 8:13-14 .

(i) Agree in one.

8 And there are three, which bear record in the earth, the Spirit, and the Water, and the Blood; and these three agree in one.

9 (10) If we receive the witness of men, the witness of God is greater; for (k) this is the witness of God, which he testified of his Son.

(10) He sheweth by an Argument of comparison, of what great weight the heavenly testimony is, that the Father hath given of the Son, unto whom agreeth both the Son himself and the holy Ghost.

(k) I conclude this aright; for that testimony which I said is given in heaven, cometh from God, who so setteth forth his Son.

10 (*) (11) He that believeth in the Son of God, hath the witness (♣) in himself; he that believeth not God, hath made him a liar, because he believed not the record, that God witnessed of his Son.

(*) John 3:16 .

(11) He proveth the sureness of the earthly witness by every man's conscience, having that testimony in itself, which conscience he saith cannot be deceived, because it consenteth the heavenly testimony, which the Father giveth of the Son; For otherwise the Father must needs be a liar, if the conscience, which accordeth and ascendeth to the Father, should lie.

(♣) Of God.

11 (12) And this is the record, that God hath given unto us eternal life, and this life is in his Son.

(12) Now at length he sheweth what this testimony is, that is confirmed with so many witnesses; to wit, that life or everlasting felicity, is the mere and only gift of God, which is in the Son, and proceedeth from him into us, which by faith are joined with him, so that without him, life is nowhere to be found.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 (13) These things have I written unto you, that believe in the Name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the Name of the Son of God.

(13) The conclusion of the Epistle wherein he sheweth first of all, that even they which already believe, do stand indeed of this doctrine, to the end that they may grow more and more in faith, that is to say, to the end that they may be daily more and more certified of their salvation in Christ through faith.

14 (14) And this is the assurance that we have in him, (*) that if we ask any thing according to his will, he heareth us.

(14) Because we do not yet in effect obtain that which we hope for, the Apostle joineth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God; and such prayers cannot be vain.

(*) Matthew 7:7; Matthew 21:22; 1 John 3:22 .

15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions, that we have desired of him.

16 (15) If any man see his brother sin a sin that is not unto death, let him (l) ask, and he shall give him life for them that sin not (♣) unto death. (*) There is a sin (♣) unto death, I say not that thou shouldest pray for it.

(15) We have to make prayers not only for ourselves, but also for our brethren which do sin, that their sins be not unto them; and yet he accepteth that sin, which is never forgiven, or the sin against the holy Ghost, that is to say, a universal and willful falling away from the known truth of the Gospel.

(l) This is as much as if he said, Let him desire the Lord to forgive him, and he will forgive him being so desired.

(♣) Although every sin be to death, yet God through his mercy pardoneth his in his Son Christ.

(*) Matthew 12:31; Mark 3:29 .

(♣) As their's is whom God doeth so forsake that they fall into utter despair.

17 (16) All unrighteousness is sin, but there is a sin not unto death.

(16) The taking away of an objection: Indeed all iniquity is comprehended under the name of sin, but yet we must not despair therefore, because every sin is not deadly, and without hope of remedy.

18 (17) We know that whosoever is born of God, (*) sinneth not; but he that is begotten of God (♣) keepeth himself, and the (♠) wicked one (♢) toucheth him not.

(17) A reason why not all, nay rather why no sin is mortal to some: to wit, because they be born of God, that is to say, made the sons of God in Christ, and being endued with his Spirit, they do not serve sin, neither are deadly wounded of Satan.

(*) Giveth not himself so over to sin, that he forgetteth God.

(♣) Taketh heed that he sin not.

(♠) That is, Satan.

(♢) With a mortal wound.

19 (18) We know that we are of God, and the whole world (*) lieth in wickedness.

(18) Every man must particularly apply to himself the general promises, that we may certainly persuade ourselves, that whereas all the world is by nature lost, we are freely made the sons of God, by the sending of Jesus Christ his Son unto us, of whom we are lightened with the knowledge of the true God, and everlasting life.

(*) That is, all men generally, as of themselves lie as it were buried in evil.

20 But we know that the Son of God is (*) come, and hath given us a mind to know him, which is true; and we are in him that is true, *that is*, in his Son Jesus Christ. This same is the very (m) (♣) God, and eternal life.

(*) Luke 24:45 .

(m) The divinity of Christ is most plainly proved by this passage.

(♣) Christ very God.

21 (19) Little children, keep yourselves from (*) idols, Amen.

(19) He expresseth a plain precept of taking heed of idols; which he setteth against the only true God, that with this seal as it were he might seal up all the former doctrine.

(*) Meaning from every form and fashion of thing which is set up for any destruction to worship God.

The Second Epistle Of John

2 John

1 This Epistle is written to a woman of great renown, 4 who brought up her children in the fear of God; 6 he exhorteth her to continue in Christian charity, 7 that she accompany not with Antichrists, 10 but to avoid them.

1 THE ELDER to the (a) (*) elect (b) Lady, and her children, (1) whom I love in (♣) the truth; and not I only, but also all that have known the truth,

(a) This is no proper name, but is to be taken as the word soundeth, that is to say, to the worthy and noble Lady.

(*) Or, worthy, or noble.

(b) Excellent and honorable Dame.

(♣) According to godliness and not with any worldly affection.

(1) The bond of Christian conjunction or linking together, is the true and constant profession of the truth.

2 For the truth's sake which dwelleth in us, and shall be with us forever;

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, with (c) (*) truth and love.

(c) With true knowledge, which hath always love joined with it, and following it.

(*) We cannot receive the grace of God, except we have the true knowledge of him, of the which knowledge love proceedeth.

4 (2) I rejoiced greatly, that I found of thy children walking (*) in (d) truth, as we have received a commandment of the Father.

(2) This true profession consisteth both in love one towards another which the Lord hath commanded, and also especially in wholesome and sound doctrine, which also is delivered unto us; for the commandment of God is a sound and sure foundation both of the rule of manner and of doctrine, and these cannot be separated the one from the another,

(*) According to God's word.

(d) According as the truth directeth them.

5 And now beseech I thee, Lady, (not as writing a new commandment unto thee, but that same which we had from the beginning) that we (*) love one another.

(*) John 15:12 .

6 And this is the love, that we should walk after his (*) commandments. This commandment is, that as ye have heard from the beginning, ye should walk in it.

(*) Or, doctrine.

7 (3) For many deceivers are entered into the world, which confess not that Jesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist.

(3) Antichrists fighting against the person and office of Christ, were already crept into the Church, in the time of the Apostles.

8 (4) (e) Look to yourselves, that we (*) lose not the things which we have done, but that we may receive a full reward.

(4) He that maketh shipwreck of doctrine, loseth all.
(e) Beware and take good heed.
(*) By suffering ourselves to be seduced.

9 Whosoever (*) transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Son.

(*) He that passeth the limits of pure doctrine.

10 (5) If there come any unto you, and bring not this doctrine, (*) receive him not to house, neither bid him (♣) God speed;

(5) We ought to have nothing to do with them that defend perverse doctrine.
(*) Romans 16:17 .
(♣) Have nothing to do with him, neither shew him any sign of familiarity or acquaintance.

11 For he that biddeth him God speed, is partaker of his evil deeds. Although I had many things to write unto you, yet I would not *write* with paper and ink; but I trust to come unto you, and speak mouth to mouth, that our joy may be full.

12 The sons of thine (*) elect sister greet thee, Amen.

(*) Or, worthy.

The Third Epistle Of John

3 John

1 He commendeth Gaius for hospitality. 9 and reprehendeth Diotrephes for vain glory; 10 he exhorteth Gaius to continue in well doing; 12 and in the end commendeth Demetrius.

1 The (1) Elder unto the beloved Gaius, whom I love in the truth.

(1) An example of a Christian gratulation.

2 Beloved, I wish chiefly that thou prosperedst and faredst well as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I have no greater joy than (a) this, *that is*, to hear that my sons walk in (*) verity.

(a) Than these joys.

(*) That is, in godly conversation, as they which have both the knowledge and fear of God.

5 Beloved, thou doest (b) faithfully, whatsoever thou doest to the brethren, and to (*) strangers,

(b) As becometh a believer and a Christian.

(*) By keeping hospitality.

6 Which bare witness of thy love before the Churches. Whom if thou (c) bringest on their journey as it (*) beseemeth according to God, thou shalt do well,

(c) He commendeth to Gaius, either those selfsame men whom he had entertained before, returning now again to him about the affairs of the Church, or else some other which had like business.

(*) If thou furnishest them with necessities toward their journey, knowing that the Lord saith, He that receiveth you, receiveth me.

7 Because that for his Name's sake they went forth, and took nothing of the Gentiles.

8 We therefore ought to receive such, that we might be (d) helpers to the truth.

(d) That we ourselves may help somewhat to the preaching of the truth.

9 (2) I wrote unto the Church; but Diotrephes which loveth to have the preeminence among them, receiveth us not.

(2) Ambition and covetousness, two pestilent plagues (especially in them which have any Ecclesiastical function) are condemned in Diotrephes' person.

10 Wherefore if I come, I will call to your remembrance his deeds which he doeth, prattling against us with malicious words, and not therewith content, neither he himself receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth well is of God; but he that doeth evil, hath not (e) seen God.

(e) Hath not known God.

12 Demetrius hath good report of all men, and of the truth itself; yea, and we ourselves bear record, and ye know that our record is true.

13 I have many things to write, but I will not with ink and pen write unto thee;

14 For I trust I shall shortly see thee, and we shall speak mouth to mouth. Peace be with thee. The friends salute thee. Greet the friends by name.

The General Epistle Of Jude

The Argument

Jude admonisheth all Churches generally to take heed of deceivers which go about to draw away the hearts of the simple people from the truth of God, and willet them to have no society with such, whom he setteth forth in their lively colors, shewing by divers examples of the Scriptures what horrible vengeance is prepared for them; finally he comforteth the faithful and exhorteth them to persevere in the doctrine of the Apostles of Jesus Christ.

Jude

3 He warneth the godly to take heed of such men, 4 that make the grace of God a cloak for their wantonness; 5 and that they shall not escape unpunished, for the contempt of that grace, 6-7 he proveth by three examples; 14 and allegeth the prophecy of Enoch; 20 Finally he sheweth the godly a means to overthrow all the snares of those deceivers.

1 Jude a servant of Jesus Christ, and (a) brother of James, to them which are called and sanctified (b) of God the Father, and (c) reserved to Jesus Christ:

(a) This is put to make a difference between him and Judas Iscariot.

(b) The faithful are sanctified of God the Father in the Son by the holy Ghost.

(c) Set apart by the everlasting counsel of God, to be delivered to Christ to be kept.

2 Mercy unto you, and peace and love be multiplied.

3 (1) Beloved, when I gave all diligence to write unto you of the (d) common salvation, it was needful for me to write unto you, to exhort you, that ye should earnestly (e) (*) contend for *the maintenance* of the faith, which was (f) (♣) once given unto the Saints.

(1) The end and mark whereas he shooteth in this Epistle, is that he confirmeth the godly against certain wicked men, both in wholesome doctrine and good manners.

(d) Of these things that pertain to the salvation of all of us.

(e) That ye should defend the faith by all the might you can, both by true doctrine and good example of life.

(*) Against the assaults of Satan and heretics.

(f) Which was once so given, that it may never be changed.

(♣) That ye should keep it forever.

4 (2) For there are certain men crept in, which were before of old (♣) ordained to this condemnation, (3) ungodly men *they are*, which turn the grace of our God into wantonness, and (*) deny God the only Lord, and our Lord Jesus Christ.

(2) It is by God's providence and not by chance, that many wicked men creep into the Church.
(♣) He confirmeth their heart against the contemners of religion, and Apostates, shewing that such men trouble not the Church at all adventures, but are appointed thereunto by the determinate counsel of God.
(3) He condemneth this first in them, that they take a pretence or occasion to wax wanton, by the grace of God; which cannot be, but the chief empire of Christ must be abrogated, in that such men give up themselves to Satan, as at this time the sect of the Anabaptists doeth, which they call Libertines.
(*) 2 Peter 2:1 .

5 (4) I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, (*) destroyed them afterward which (♣) believed not.

(4) He setteth forth the horrible punishment of them which have abuseth the grace of God to follow their own lusts.
(*) Numbers 14:37 .
(♣) Their incredulity was the fountain of all their evil.

6 (5) The (*) Angels also which kept not their first (♣) estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the (♣) judgment of the great day.

(5) The fall of the Angels was most sincerely punished, how much more then will the Lord punish wicked and faithless men?
(*) 2 Peter 2:4 .
(♣) Or, original.
(♣) Then shall be their extreme punishment.

7 As (*) Sodom and Gomorrha, and the cities about them, which in like manner as they did, (g) committed fornication, and followed (h) (♣) strange flesh, are set forth for an example, and suffer the vengeance of eternal fire.

(*) Genesis 19:24 .
(g) Following the steps of Sodom and Gomorrah.
(h) Thus he covertly setteth forth their horrible and monstrous lusts.
(♣) Most horrible pollutions.

8 Likewise notwithstanding these (i) (*) dreamers also defile the flesh, (6) and despise (k) government, and speak evil of them that are in authority.

(i) Which are so blockish and void of reason as if all their senses and wits were in a most dead sleep.
(*) Which shew themselves dull and impudent.
(6) Another most pernicious doctrine of theirs, in that they take away the authority of Magistrates, and speak evil of them, as at this day the Anabaptists do.
(k) It is a greater matter to despise government, than the governors, that is to say, the matter itself than the persons.

9 (7) Yet (*) Michael the Archangel, when he strove against the devil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, (♣) The Lord rebuke thee.

(7) An argument of comparison: Michael one of the chiefest Angels, was content to deliver Satan, although a most cursed enemy, to the judgment of God to be punished; and these perverse men are not ashamed to speak evil of the powers which are ordained of God.
(*) It is most like that this example was written in some of those books of the Scripture which are now lost; Numbers 21:14; Joshua 10:13; 2 Chronicles 9:29 .
(♣) In Zechariah 3:2, Christ under the name of the Angel rebuked Satan as knowing that he went about to hinder the Church; but here we are admonished not to seek to revenge ourselves by evil speaking, but to refer the thing to God.

10 (8) But these speak evil of those things, which they know not; and whatsoever things they know (*) naturally, as beasts, which are without reason, in those things they corrupt themselves.

(8) The conclusion: These men are in a double fault, to wit, both for their rash folly in condemning some, and for their impudent and shameless contempt of that knowledge, which when they had gotten, yet notwithstanding they lived as brute beasts, serving their bellies.
(*) By their carnal judgment.

11 (9) Woe *be* unto them! For they have followed the way (*) of Cain, and are cast away by the deceit (♣) of Balaam's wages, and perish in the (♠) gainsaying (♣) of Core.

(9) He foretelleth their destruction, because they resemble or shew forth Cain's shameless malice, Balaam's filthy covetousness, and to be short, Core's seditious and ambitious head.
(*) Genesis 4:8 .
(♣) Numbers 22:23; 2 Peter 2:16 .
(♠) For as Core, Dathan and Abiram rose up and spake against Moses, so do these against them that are in authority.
(♣) Numbers 16:1 .

12 (10) These are rocks (♣) in your (l) feasts of charity, when they feast with you, without (m) (♣) all fear, feeding themselves; (*) clouds *they are* without water, carried about of winds; corrupt trees *and* without fruit, twice dead, *and* plucked up by the roots;

(10) He rebuketh most sharply with many other notes and marks, both their dishonesty or filthiness, and their sauciness, but especially, their vain bravery of words, and most vain pride, joining herewithal a most grave and heavy threatening out of a most ancient prophecy of Enoch touching the judgment to come.
(♣) These were general feasts which the faithful kept, partly to protest their brotherly love, and partly to relieve the needy, Tertullian in Apology chapter 39 .
(l) The feasts of charity were certain banquets, which the brethren that were members of the Church, kept altogether, as Tertullian setteth them forth in his Apology, chapter 39 .
(m) Impudently, without all reverence either to God or man.
(♣) Either of God, or of his Church.
(*) 2 Peter 2:17 .

13 *They are* the raging waves of the sea, foaming out their own shame; *they are* wandering stars, to whom is reserved the (n) blackness of darkness forever.

(n) Most gross darkness.

14 And Enoch also the seventh from Adam, prophesied of such, saying, (*) (♣) Behold, the Lord (o) cometh with thousands of his Saints,

(*) Revelation 1:7 .

(♣) This saying of Enoch might for the worthiness thereof have been as a common saying among men of all times, or else have been written in some of those books which now remain not; yet by the providence of God, so many are left as are able to instruct us in the faith of Jesus Christ to salvation; John 20:31 .

(o) The present time, for the time to come.

15 To give judgment against all men, and to rebuke all the ungodly among them of all their wicked deeds, which they have ungodly committed, and of all their cruel speakings, which wicked sinners have spoken against him.

16 These are murmurers, complainers, walking after their own (♣) lusts; (*) whose mouth's speak proud things, having men's persons in admiration, because of advantage.

(♣) In ungodliness and iniquity.

(*) Psalm 17:10 .

17 (11) But, ye beloved, remember the words which were spoken before of the Apostles of our Lord Jesus Christ,

(11) The rising up of such monsters was spoken of before, that we should not be troubled at the newness of the matter.

18 How that they told you that there should be mockers (*) in the last time, which should walk after their own ungodly lusts.

(*) 1 Timothy 4:1; 2 Timothy 3:1; 2 Peter 3:3 .

19 (12) These are they that separate themselves from others, natural, having (*) not the Spirit.

(12) It is the property of Antichrists to separate themselves from the godly, because they are not governed by the Spirit of God; and contrariwise it is the property of Christians to edify one another through godly prayers, both in faith and also in love, until the mercy of Christ appear to their full salvation.

(*) Of regeneration.

20 But, ye beloved, edify yourselves in your most holy faith, praying in the holy Ghost,

21 And keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.

22 (13) And have compassion of some, (*) in putting difference;

(13) Among them which wander and go astray, the godly have to use this choice, that they handle some of them gently, and that others being even in the very flame, they endeavor to save with severe and sharp instruction of the present danger; yet so, that they do in such sort abhor the wicked and dishonest, that they eschew even the least contagion that may be.
(*) Some may be won with gentleness, others by sharpness.

23 And others save with (p) (*) fear, pulling them out of the fire, and hate even the (q) (♣) garment spotted by the flesh.

(p) By fearing them, and holding them back with godly severity.
(*) By sharp reproofs to draw them out of danger.
(q) An amplification taken from the forbidden things of the Law which did defile.
(♣) He willet not only to cut off the evil but to take away all occasions which are as preparatives, and accessories to the same.

24 (14) Now unto him that is able to keep you that ye fall not, and to present you faultless before the presence of his glory with joy,

(14) He commendeth them to the grace of God, declaring sufficiently that it is God only that can give us that constancy which he requireth of us.

25 *That is*, to God only wise, our Saviour, *be* glory, and majesty, and dominion, and power, both now and forever, Amen.

The Revelation Of John The Divine

The Argument

It is manifest, that the holy Ghost would as it were gather into this most excellent book a sum of those prophecies, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarn us of the dangers to come, as to admonish us to beware some, and encourage us against others. Herein therefore is lively set forth the Divinity of Christ, and the testimonies of our redemption; what things the Spirit of God alloweth in the ministers, and what things he reproveth; the providence of God for his elect, and of their glory and consolation in the day of vengeance, how that the hypocrites which sting like scorpions the members of Christ, shall be destroyed, but the Lamb Christ shall defend them, which bear witness to the truth, who in despite of the beast and Satan will reign over all. The lively description of Antichrist is set forth, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther than to the hurt of their bodies; and at length he shall be destroyed by the wrath of God, when as the elect shall give praise to God for the victory; nevertheless for a season God will permit this Antichrist, and strumpet under the color of fair speech and pleasant doctrine to deceive the world; wherefore he advertiseth the godly (which are but a small portion) to avoid this harlots flatteries, and brags, whose ruin without mercy they shall see, and with the heavenly companies sing continual praises; for the Lamb is married; the word of God hath gotten the victory; Satan that a long time was united, is now cast with his ministers into the pit of fire to be tormented forever, where as contrariwise the faithful (which are the holy City of Jerusalem, and wife of the Lamb) shall enjoy perpetual glory. Read diligently; judge soberly, and call earnestly to God for the true understanding hereof.



<i>Revelation 1</i>	3
<i>Revelation 2</i>	7
<i>Revelation 3</i>	12
<i>Revelation 4</i>	16
<i>Revelation 5</i>	18
<i>Revelation 6</i>	21
<i>Revelation 7</i>	24
<i>Revelation 8</i>	28
<i>Revelation 9</i>	31
<i>Revelation 10</i>	36
<i>Revelation 11</i>	38
<i>Revelation 12</i>	44
<i>Revelation 13</i>	48
<i>Revelation 14</i>	54
<i>Revelation 15</i>	59
<i>Revelation 16</i>	61
<i>Revelation 17</i>	65
<i>Revelation 18</i>	70
<i>Revelation 19</i>	74
<i>Revelation 20</i>	78
<i>Revelation 21</i>	82
<i>Revelation 22</i>	86

Revelation 1

*2 He declareth what kind of doctrine is here handled, 8 even his that is the beginning and ending.
12 Then the mystery of the seven Candlesticks and stars, 20 is expounded.*

1 The (1) (a) Revelation of (b) Jesus Christ, which (*) God gave unto him, to shew unto his servants things which must shortly be (♣) done; which he sent, and shewed by his Angel unto his servant John,

(1) This Chapter hath two principal parts, the title or inscription, which standeth in stead of an exordium; and a narration going before the whole prophecy of this book. The inscription is double, general and particular. The general containeth the kind of prophecy, the author, end, matter, instruments, and manner of communicating the same, in the first verse; the most religious faithfulness of the Apostle as public witness, verse two; And the use of communicating the same taken from the promise of God, and from the circumstance of the time, the third verse.

(a) An opening of secret and hid things.

(b) Which the Son opened to us out of his Father's bosom by Angels.

(*) Christ received this revelation out of his Father's bosom as his own doctrine, but it was hid in respect of us so that Christ as Lord and God revealed it to John his servant by the ministry of his Angel, to the edification of his Church.

(♣) To the good and bad.

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is he* that readeth, and they that hear the words of this (*) prophecy, and keep those things which are written therein; for the time is (♣) at hand.

(*) Which expoundeth the old prophets, and sheweth what shall come to pass in the New Testament.

(♣) And began even then.

4 (2) John to the (♣) seven Churches which are in Asia, Grace *be* with you, and peace (3) from him, (c) Which (*) is, and Which was, and Which is to come, and from (4) the (d) (♣) seven Spirits which are before his Throne,

(2) This is the particular or singular inscription, wherein salutation is written unto certain Churches by name, which represent the Church; and the certainty and the truth of the same is declared, from the Author thereof, unto the eighth verse Revelation 1:8 .

(♣) Meaning the Church universal.

(3) That is, from God the Father, eternal, immortal, immutable; whose unchangeableness John declareth by a form of speech which is undeclined. For there is no incongruity in this place, where, of necessity the words must be attempted unto the mysteries, and not the mysteries corrupted or impaired by the word.

(c) By these three times, Is, Was, and Shall be, is signified the word Jehovah, which is the proper name for God.

(*) Exodus 3:14 .

(4) That is, from the holy Ghost which proceedeth from the Father and the Son. This Spirit is one in person according to his subsistence; but in communication of his virtue, and in demonstration of his divine works in those seven Churches, doeth so perfectly manifest himself, as if there were so many Spirits, every one perfectly working in his own Church, wherefore after Revelation 5:6; they are called the seven horns and seven eyes of the Lamb, as much to say, as his most absolute power and

wisdom; and in Revelation 3:1, Christ is said to have there seven Spirits of God, and Revelation 4:5, it is said, that seven lamps do burn before his throne, which also are those seven Spirits of God. That this place ought to be so understood, it is thus proved. For first grace and peace is asked by prayer of this Spirit, which is a divine work, and in action incommunicable, in respect of the most high Deity. Secondly, he is placed between the Father and the Son, as set in the same degree of dignity and operation with them. Besides he is before the throne as of the same substance with the Father and the Son; as the seven eyes and seven horns of the Lamb. Moreover, these spirits are never said to adore God, as all other things are. Finally, that is the power whereby the Lamb opened the book, and loosed the seven seals thereof when none could be found amongst all creatures by whom the book might be opened Revelation 5:1-10 ; Of these things long ago, Master John Luide of Oxford wrote learnedly unto me. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth, a long process of speech to be used concerning Christ.

(d) These are the seven spirits, which are afterward Revelation 5:6, called the horns and eyes of the Lamb, and are now made as a guard waiting upon God.

(♣) That is, from the holy Ghost; or these seven Spirits were ministers before God the Father and Christ, whom after he calleth the horns and eyes of the Lamb, Revelation 5:6; In alike phrases Paul taketh God, and Christ, and the Angels to witness, 1 Timothy 5:21 .

5 And from Jesus Christ, (5) which is the (*) faithful witness, *and* (♣) the first begotten of the dead, and the Prince of the Kings of the earth, unto him that loved us, and washed us from our sins in his (♣) blood,

(5) A most ample and grave commendation of Christ, first from his offices the Priesthood and kingdoms; secondly from his benefits, as his love toward us, and washing us with his blood, in this verse, and communication of his kingdom and Priesthood with us; thirdly, from his eternal glory and power, which always is to be celebrated of us; Revelation 1:6 . Finally, from the accomplishment of all things once to be effected by him, at his second coming, what time he shall openly destroy the wicked, and shall comfort the godly in the truth; Revelation 1:7 .

(*) Psalm 89:38 .

(♣) 1 Corinthians 15:21; Colossians 1:18 .

(♣) Hebrews 9:14; 1 Peter 1:19; 1 John 1:9 .

6 And made us (*) Kings and Priests unto God even his Father, to him *be* glory and dominion for evermore. Amen.

(*) 1 Peter 2:5 .

7 Behold, he cometh with (*) clouds, and every (e) eye shall see him, yea, even they which (♣) pierced him through; and all kindreds of the earth shall wail (♣) before him, Even so, Amen.

(*) Isaiah 3:14; Matthew 24:30; Jude 1:14 .

(e) All men.

(♣) They that contemned Christ and most cruelly persecuted him, and put him to death, shall then acknowledge him.

(♣) Or, for him.

8 (6) I (*) **am** (f) (♣) **Alpha and Omega, the beginning and the ending**, saith the Lord, Which is, and Which was, and Which is to come, *even* the Almighty.

(6) A confirmation of the salutation aforegoing, taken from the words of God himself; in which he avoucheth his operation in every singular creature, the immutable eternity that is in himself, and his omnipotency in all things; and concludeth in the unity of his own essence, that Trinity of persons which was before spoken of.

(*) Revelation 21:6; Revelation 22:13 .

(f) I am he before whom there is nothing, yea, by whom everything that is made, was made and shall remain though all they should perish.

(♣) Alpha and Omega are the first and last letters of the alphabet of the Greeks.

9 (7) I John, even your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the (g) isle called Patmos, for the word of God, and for the witnessing of Jesus Christ.

(7) The narration opening the way to the declaring of the authority and calling of John the Evangelist in this singular Revelation, and to procure faith, and credit unto this prophecy. This is the second part of this Chapter, consisting of a proposition, and an exposition. The proposition sheweth, first who was called unto this Revelation, in what place, and how occupied, Revelation 1:9 . Then at what time and by what means, namely, by the Spirit and the word, and that on the Lord's day, which day ever since the resurrection of Christ, was consecrated for Christians unto the religion of the Sabbath; that is to say, to be a day of rest, Revelation 1:10 . Thirdly, who is the author that calleth him, and what is the sum of his calling.

(g) Patmos is one of the isles of Sporades, whither John was banished as some write.

10 And I was *ravished* in (h) spirit on (*) the (i) Lord's day, and heard behind me a great voice, as it had been of a trumpet,

(h) This is that holy ravishment, and being as it were carried out of the world were cognizant with God, and so Ezekiel saith often that he was carried from place to place of the Lord's Spirit, and that the Spirit of the Lord fell upon him.

(*) Which some call Sunday.

(i) He calleth it the Lord's day, which Paul calleth the first day of the week; 1 Corinthians 16:2 .

11 Saying, I am (*) Alpha and Omega, the first and the last: and that which thou seest, write in a book, and send it unto the (♣) seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

(*) I am he before whom nothing was, yea, by whom whatsoever is made, was made, and he that shall remain when all things shall perish, even I am the eternal God.

(♣) Of the which some were fallen; others decayed, some were proud, others negligent; so that he sheweth remedy for all.

12 (8) Then I turned back to (k) see the (♣) voice, that spake with me. (9) And when I was turned, I saw (*) seven golden candlesticks,

(8) The exposition, declaring the third and last point of the proposition (for the other points are evident of themselves) wherein is spoken first of the author of his calling unto the seventeenth verse. Secondly, of the calling itself unto the end of the Chapter; Revelation 1:17-20 . And first of all the occasion is noted in this verse, in that John turned himself towards the vision, after is set down the description of the author in the verses following, Revelation 1:13-16 .

(k) To see him whose voice I had heard.

(♣) That is, him whose voice I heard.

(9) The description of the Author, which is Christ; by the candlesticks that standeth about him, that is, the Churches that stand before him, and depend upon his direction. In this verse, Revelation 1:13; by his properties, that he is one furnished with wisdom and dexterity to the achieving of great things, verse thirteen and ancient gravity and most excellent sight of the eye, verse fourteen with strength invincible and with a mighty word, verse fifteen. By his operations, that he ruleth of the ministry of his servants in the Church, giveth the effect thereunto by the sword of his word, and enlightening all

things with his countenance, doeth most mightily provide for everyone by his divine providence, verse sixteen.

(*) Meaning the Churches.

13 And in the midst of the seven candlesticks, one like unto the (*) Son of man, clothed with a garment (♣) down to the feet, and girded about (♣) the paps with a golden girdle.

(*) Which was Christ, the head of the Church.

(♣) As the chief Priest.

(♣) For in him was no concupiscence, which is signified by girding the loins.

14 His head and hairs *were* (*) white as white wool, and as snow, and his eyes *were* as (♣) a flame of fire,

(*) To signify his wisdom, eternity and divinity.

(♣) To see the secrets of the heart.

15 And his feet like unto (♣) fine (♣) brass, burning as in a furnace, and his (*) voice as the sound of many waters.

(♣) Or, alcumine.

(♣) His judgments and ways are most perfect.

(*) Both because all nations praise him, and also his word is heard and preached through the world.

16 And he had in his right hand seven (*) stars, and out of his mouth went a (♣) sharp two edged sword; and his face *shone* as the sun shineth in his strength.

(*) Which are the Pastors of the Churches.

(♣) This sword signified his word and virtue thereof, as is declared in Hebrews 4:12 .

17 (10) And when I saw him, I fell at his feet as (*) dead. (11) Then he laid his right (♣) hand upon me, saying unto me, **Fear not;** (12) **I am the (♣) (♦) first and the last,**

(10) A religious fear that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God.

(*) Daniel 10:9 .

(11) A divine confirmation of this calling, partly by sign, and partly by word of power.

(♣) To comfort me.

(12) A most elegant description of this calling contained in three things, which are necessary unto a just vocation; first the authority of him that calleth, for that he is the beginning and end of all things, in this verse, for that he is eternal and omnipotent, Revelation 1:8 . Secondly, the sum of this prophetic calling and revelation, Revelation 1:19 . Lastly a declaration of those persons unto whom this prophecy is by the commandment of God directed in the description thereof, Revelation 1:20 .

(♣) Isaiah 41:4; Isaiah 44:6 .

(♦) Equal God with my Father, and eternal.

18 **And am alive, but I was dead, and behold, I am alive for evermore, Amen. And I have the (*) keys of hell and of death.**

(*) That is, power over them.

19 (13) Write the things which thou hast seen, and the things which are, and the things which shall come (*) hereafter.

(13) The sum of this prophecy, that the Apostle must write whatsoever he should see, adding nothing, nor taking away anything, as in Revelation 1:2 . Hereof there are two parts: one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters; the other part is of those things which were to come, contained in the rest of this book.

(*) In the latter days.

20 (14) The mystery of the seven stars which thou sawest (*) in my right hand, and the seven golden candlesticks, is *this*, The seven stars are the (l) Angels of the seven Churches, and the seven candlesticks which thou sawest, are the seven Churches.

(14) That is, the things which was mystical, signified by the particulars of the vision before going.

(*) In my protection.

(l) By the Angels he meaneth the Ministers of the Church.

Revelation 2

1 John is commanded to write those things which the Lord knew necessary to the Churches of Ephesus. 8 Of the Smyrnians, 12 of Pergamos, 18 and of Thyatira, 25 that they keep those things which they received of the Apostles.

1 (1) Unto the Angel of the Church of Ephesus write, (2) These things saith he that (♠) holdeth the seven stars in his (*) right hand, and (♣) walketh in the midst of the seven golden candlesticks.

(1) The former part of this book is comprised in a narration of those things which then were as John taught us, in Revelation 1:19, it belongeth wholly to instruction, and in these two next Chapters, containeth seven places according to the number and condition of those Churches which were named before, in Revelation 1:11, figured in Revelation 1:12, and distributed most aptly into their Pastors and flocks, Revelation 1:20, which verse of that Chapter is as it were a passage unto the first part. Every one of the seven places hath three principal members, an Exordium taken from the person of the Author; a Proposition, in which is praise and commendation of that which is good, reprehension of that which is evil; and instruction containing either an exhortation alone, or withal a dissuasion opposite unto it, and a conclusion stirring unto attention, by divine promises. This first place is unto the Pastors of the Church of Ephesus.

(2) The exordium wherein are contained the special praises of Christ Jesus the Author of this prophecy, out of Revelation 1:6,13 .

(♠) Read Revelation 11:3 .

(*) In his protection.

(♣) According to his promises, Matthew 28:20, he will be with them to the end of the world.

2 (3) I know thy works, and thy labor, and thy patience, and how thou canst not bear with them which are evil, and hast examined them which say they are Apostles, and are not, and hast found them liars.

(3) The proposition, first condemning the Pastor of this Church Revelation 2:2,3; then reproving him, Revelation 2:4; after informing him and withal threatening that he will translate the Church to another place, Revelation 2:5 . This communication or threat of Christ mitigateth by a kind of correction, calling to mind the particular virtue and piety of the Church, which God never leaveth without recompense, Revelation 2:6 . Concerning the Nicolaitans, see Revelation 2:15 .

3 And thou wast burdened, and hast patience, and for my Name's sake hast labored, and hast not fainted.

4 Nevertheless, I have *somewhat* (a) against thee, because thou hast left thy first (*) love.

(a) To deal with thee for.

(*) Thy first love that thou hadst toward God and thy neighbor at the first preaching of the Gospel.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come against thee shortly, and will remove thy (*) candlestick out of his place, except thou amend.

(*) The office of the Pastor is compared to a candlestick or lamp for as much as he ought to shine before men.

6 But this thou hast, that thou hatest the works of the (*) Nicolaitans, which I also hate.

(*) These were heretics which held that wives should be common, and as some think were named of one called Nicolas, of whom is written in Acts 6:5, which was chosen among the Deacons.

7 (4) Let him that hath an ear, hear what the Spirit saith unto the Churches. To him that overcometh, will I give to eat of the tree of (*) life which is in (5) the midst of the (b) Paradise of God.

(4) The conclusion, containing a commandment of attention, and a promise of everlasting life, shadowed out in a figure of which; Genesis 2:9 .

(*) Meaning, the life everlasting; thus by corporal benefits he raiseth them up to consider spiritual blessings.

(5) That is, in Paradise after the manner of the Hebrew phrase.

(b) Thus Christ speaketh as the Mediator.

8 ¶ (6) And unto the (*) Angel of the Church of the (c) Smyrnians write, These things saith he that is first and last, which was dead and is (♣) alive.

(6) The second place is unto the Pastors of the Church of the Smyrnians. The exordium is taken out of Revelation 1:17-18 .

(*) This is thought to be Policarpus who was minister of Smyrna eighty six years, as he himself confessed before Herodes when as he was led to be burned for Christ's cause.
 (c) Smyrna was one of the cities of Ionia in Asia.
 (♣) The eternal Divinity of Jesus Christ is here most plainly declared with his manhood, and victory over death to assure his that they shall not be overcome by death.

9 (7) I know thy works and (*) tribulation, and poverty (but thou art (♣) rich) and I know the blasphemy of them, which say they are Jews, and (♣) are not, but *are* the Synagogue of Satan.

(7) The proposition of praise is in this verse, and of exhortation joined with promise, is in Revelation 2:10 .
 (*) This was the persecution under the emperor Domitian.
 (♣) In spiritual treasures.
 (♣) They are not Abraham's children according to the faith.

10 Fear none of those things, which thou shalt suffer; behold, it shall come to pass, that the (*) devil shall cast some of you into prison, that ye may be (♣) tried, and ye shall have (8) tribulation (♣) ten days; be thou faithful unto the death, and I will give thee the crown of life.

(*) Here he nameth the author of all our calamity, encouraging us manfully to fight against him, in promising us the victory.
 (♣) The end of affliction is that we may be tried and not destroyed.
 (8) That is, of ten years. For so commonly both in this book and in Daniel, years are signified by the name of days; that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because John wrote this book in the end of Domitian the Emperor his reign, as Justinus and Ireneus do witness, it is altogether necessary that this should be referred unto that persecution which was done by the authority of the Emperor Trajan, who began to make havoc of the Christian Church in the tenth year of his reign, as the Historiographers do write; and his bloody persecution continued until Adrian the Emperor had succeeded in his place; the space of which time is precisely ten years, which are here mentioned.
 (♣) Signifying manic times as Genesis 31:41; Numbers 14:22, although there shall be comfort and release.

11 (9) Let him that hath an ear, hear what the Spirit saith unto the Churches. He that overcometh shall not be hurt (10) of the (*) second death.

(9) The conclusion, as in Revelation 2:7 .
 (10) See Revelation 20:6 .
 (*) The first death is the natural death of the body, the second is the eternal death; from the which all are free that believe in Jesus Christ; John 5:24 .

12 (11) And to the Angel of the Church, which is at (d) Pergamos write, This saith he which hath the sharp (*) sword with two edges.

(11) The third place is unto the Pastors of Pergamos. The Exordium is taken out of verse Revelation 1:16 .
 (d) Pergamos was the name of a famous city in old in Asia, where the Kings of the Attalians were always resident.
 (*) The word of God is the sword with two edges, Hebrews 4:12 .

13 (12) I know thy works, and where thou dwellest, *even* where Satan's (*) throne is, and thou keepest my Name, and hast not denied my faith, (♣) even in (e) those

days when Antipas my faithful martyr was slain among you, where Satan dwelleth.

(12) The proposition of praise is in this verse, of reprehension in the two following, and of exhortation joined with a conditional threat Revelation 2:16 . Now this Antipas was the Angel or minister of the Church of Pergamos, as Aretas writeth.

(*) All towns and countries whence God's word, and good living is banished, are the throne of Satan, and also those places where the word is not preached sincerely, nor manners a right reformed.

(♣) In the very heat of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort.

(e) The faith of them of Pergamos is so much the more highly commended because they remained constant even in the very heat of persecution.

14 But I have a few things against thee, because thou hast there them that maintain the (*) doctrine of (♣) Balaam, which taught Balac to put a stumblingblock before the children of Israel, that they should (f) eat of things sacrificed unto idols, and commit fornication.

(*) All such are like counselors to Balaam, which for lucre persuade to idolatry, or whoredom.

(♣) Numbers 24:14; Numbers 25:1 .

(f) That which is here spoken of things offered to idols, is meant of the same kind which Paul speaketh of in 1 Corinthians 10:14 .

15 Even so hast thou them that maintain the doctrine of the (13) Nicolaitans, which thing I hate.

(13) Which follow the footsteps of Balaam, and such as are abandoned unto all filthiness, as he shewed in the verse a foregoing, and is here signified by a note of similitude. And thus also must the sixth verse Revelation 2:6, be understood. For this matter especially Ireneus must be consulted withal.

16 Repent thyself, or else I will come unto thee shortly, and will fight against them with the sword of my mouth.

17 (14) Let him that hath an ear, hear what the Spirit saith unto the Churches. To him that overcometh, will I give to eat (15) of the (g) Manna that is (*) hid, and will give him a (h) (16) (♣) white stone, and in the stone a (♣) new (17) name written, which no man knoweth saving he that receiveth it.

(14) The conclusion, standing of exhortation as before, and of promise.

(15) The bread of life, invisible, spiritual, and heavenly, which is kept secretly with God, from before all eternity.

(g) He alludeth to that sermon which was read of John 6:26-59, and to the place we find Psalm 105:40 .

(*) And not common to all.

(h) Arethas writeth that such a stone was wont to be given to wrestlers at games, or else that such stones did in old time witness the quitting of a man.

(16) Which is a sign and witness of forgiveness and remission of sins, of righteousness and true holiness, and of purity uncorrupted, after that the old man is killed.

(♣) Such a stone was wont to be given to them that had gotten any victory or prize, in sign of honor, and therefore it signifieth here a token of God's favor and grace; also it was a sign that one was cleared in judgment.

(♣) The new name also signifieth, renown and honor.

(17) A sign and testimony of newness of life in righteousness and true holiness, by putting on the new man, whom none doeth inwardly knows, save the spirit of man which is in himself, the praise whereof is not of man, but of God; Romans 2:28 .

18 ¶ And unto (18) the Angel of the Church which is at Thyatira write, These things saith the Son of God, which hath his eyes like unto a flame of fire, and his feet like (*) fine brass.

(18) The fourth place is unto the Pastors of Thyatira. The exordium is taken out of Revelation 1:14-15 .
(*) Or, alcumine.

19 I know (19) thy works and thy love, and (i) service, and faith, and thy patience, and thy works, and that *they are* more at the last, than at the first.

(19) The proposition of praise is in this verse, of reprehension, for that they tolerated with them, the doctrine of ungodliness and unrighteousness, is verse twenty, the authors whereof though they were called back of God, yet repented not Revelation 2:21, whereunto is added a most heavy threatening, Revelation 2:22-23, of a conditional promise, and an exhortation to hold fast the truth, is in the two verses following.
(i) So he calleth those offices of charity which are done to the saints.

20 Notwithstanding, I have a few things against thee, that thou sufferest the woman (*) (♣) Jezebel, which calleth herself a prophetess, to teach and to deceive my servants to make them (♣) commit (k) fornication, and to eat meat sacrificed unto idols.

(*) 1 Kings 16:31 .
(♣) As that harlot Jezebel maintained strange religion and exercised cruelty against the servants of God, so are there amongst them that do the like.
(♣) They that consent to idolatry and false doctrine, commit spiritual whoredom, whereof followeth corporal whoredom, Hosea 4:13 .
(k) By fornication, is oft times in the Scripture idolatry meant.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their works.

23 And I will kill her (*) children with death, and all the Churches shall know that I am he which (♣) searcheth the reins and hearts; and I will give unto every one of you according unto your works.

(*) Them that follow her ways.
(♣) 1 Samuel 16:7; Psalm 7:10; Jeremiah 11:20; Jeremiah 17:10 .

24 And unto you I say, the rest of them of Thyatira, As many as have not this learning, neither have known the (l) (*) deepness of Satan (as (♣) they speak) I will (m) put upon you none other burden.

(l) He pointeth out the bragging of certain men, which boasted of their deep, that is, plentiful and common knowledge, which notwithstanding is devilish.
(*) The false teachers termed their doctrine by this name, as though it contained the most deep knowledge of heavenly things, and was indeed drawn out of the deep dungeon of hell; by such terms

now the Anabaptists, Libertines, Papists, Arians, ect. used to beautify their monstrous errors and blasphemies.
(♣) The children of Jezebel.
(m) I will speak no worse thing against you, being content to have shewed you what I require to be in you.

25 But that which ye have already, hold fast till I come.

26 (20) For he that overcometh and keepeth my works unto the end, to him will I give (21) power over nations;

(20) The conclusion, wherein Christ assureth unto his servants the communion of his Kingdom and glory, in this verse, and that following; and commandeth a holy attention in the last verse Revelation 2:29 .

(21) That is, I will make him a King, by communion with me, and my fellow heir, as it is promised; Matthew 19:28; Matthew 25:34; Romans 8:17; 1 Corinthians 6:3; Ephesians 2:6; 2 Timothy 2:12 .

27 (*) And he shall rule them with a rod of iron, *and* as the vessels of a potter, shall they be broken;

(*) Psalm 2:9 .

28 Even as I received of my Father, so will I give him (22) the morning star.

(22) The brightness of greatest glory and honor nearest approaching unto the light of Christ, who is the Son of righteousness, and our head; Matthew 4:14-16 .

29 Let him that hath an ear, hear what the Spirit saith to the Churches.

Revelation 3

2 The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not lukewarm, 20 but endeavor to further God's glory.

1 (1) And write unto the Angel of the Church which is at (a) Sardis, These things saith he that hath the seven Spirits of God, and the seven stars, (2) I know thy works, for thou hast a (b) name that thou (*) livest, but thou art dead.

(1) The fifth place is unto the Pastors of Sardis. The exordium is taken out of the fourth and sixteenth verses of Chapter one, Revelation 1:4,16 .

(a) Sardis is the name of a most flourishing and famous city, where the Kings of Lydia kept their courts.

(2) The proposition of reproof is in this verse; of exhortation joined with a threatening in the two verses that follow, and of qualification by way of correction unto the comfort of the good which yet remained there, verse four.
(b) Thou art said to live, but art dead indeed.
(*) The minister liveth when he bringeth forth good fruits, else he is dead.

2 Be awake, and strengthen the things which remain, that are (c) ready to die; for I have not found thy works perfect before God.

(c) Other things, whose state is such, that they are now going, and unless they be confirmed, will perish forthwith.

3 Remember therefore, how thou hast received and heard, and hold fast and repent. (*) If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

(*) Revelation 16:15; 1 Thessalonians 5:2; 2 Peter 3:10 .

4 *Notwithstanding* thou hast a few (*) names yet in Sardis, (3) which have not (♣) defiled their garments; and they shall walk with me in (4) white, (5) for they are (d) worthy.

(*) Or, persons.
(3) That is, who have with all religion guarded themselves from sin and contagion, even from the very shew of evil, as Jude exhorteth in Jude 1:23 .
(♣) Either by consenting to idolaters, or else polluting their conscience with any evil.
(4) Pure from all spot and shining with glory. So it is to be understood always hereafter, as in Revelation 3:5 .
(5) The conclusion standing upon a promise and a commandment as before.
(d) They are meet and fit, to wit, because they are justified in Christ, as they have truly shewed it; for he is righteous that worketh righteousness; but so, as the tree bringeth forth the fruit; Look at Romans 8:18 .

5 He that overcometh, shall be clothed in white array, and I will not put out his name out of the (*) book of life, but I will confess his name before my Father, and before his Angels.

(*) Revelation 20:12; Revelation 21:27; Philippians 4:3 .

6 Let him that hath an ear, hear what the Spirit saith unto the Churches.

7 ¶ (6) And write unto the Angel of the Church which is of Philadelphia, These things saith he that is Holy, and True, which hath the (*) (e) (♣) key of David, which openeth and no man shutteth, and shutteth and no man openeth,

(6) The sixth place is unto the Pastors of Philadelphia. The exordium is taken out of the eighteenth verse of the first chapter, Revelation 1:18 .
(*) Isaiah 22:22 .
(e) All power of rule in commanding and forbidding, delivering and punishing. And The house of David is the Church, and the continual promise of David's Kingdom belongeth to Christ.
(♣) Which signifieth that Christ hath all the power over the house of David, which is the Church, so that he may either receive or put out whom he will.

8 (7) I know thy works; behold, I have set before thee an open (*) door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my Name.

(7) The proposition of praise is in this verse of promises, to bring home again them that wander, Revelation 3:9, and to preserve the godly, Revelation 3:10, and of exhortation, Revelation 3:11 .
(*) Which is to advance the kingdom of God.

9 Behold, I will make them (f) of the Synagogue of Satan, which call themselves Jews, and are not, but do lie; behold, *I say*, I will make them that they shall come (8) and (*) worship before thy feet, and shall know that I have loved thee.

(f) I will bring them to that case.
(8) That is, fall down and worship either thee civilly, or Christ religiously at thy feet (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word.
(*) I will cause them in thy sight to humble themselves, and to give due honor to God, and to his Son Christ.

10 Because thou hast (g) kept the word of my patience, therefore I will deliver thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth.

(g) Because thou hast been patient and constant, as I would my servants be.

11 Behold, I come shortly; hold that which thou hast, that no man take thy (*) crown.

(*) Let no man pluck them away which thou hast won to God; for they are thy crown, as Paul writeth, saying, Brethren, ye are my joy and my crown, Philippians 4:1; 1 Thessalonians 2:19 .

12 (9) Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out; (10) and I will write upon him the Name of my God, and the name of the city of my God, *which is* the new Jerusalem, which cometh down out of heaven from my God, and *I will write upon him* my new Name.

(9) The conclusion, which containeth a promise and a commandment.
(10) That is, the new man shall be called turned after his Father, Mother, and head Christ.

13 Let him that hath an ear, hear what the Spirit saith unto the Churches.

14 (11) And unto the Angel of the Church of the Laodiceans write, These things saith (h) (*) Amen, the faithful and true witness, that (i) beginning of the creatures of God.

(11) The seventh place is unto the Pastors of the Church of Laodicea. The exordium is taken out of Revelation 1:15 .
(h) Amen soundeth as much in the Hebrew tongue, as Truly, or Truth itself.

(*) That is, truth itself.

(i) Of whom all things that are made, have their beginning.

15 (12) I know thy works, that thou art neither cold nor hot; I would thou werest cold or hot.

(12) The proposition of reproof is in this verse, whereunto is adjoined a threatening, verse sixteen with a confirmation on declaring the same, verse seventeen, and exhortation unto faith and repentance, verse eighteen and nineteen. Whereunto is added a conditional promise, verse twenty.

16 Therefore, because thou art lukewarm, and neither cold nor hot, it will come to pass, that I shall spew thee out of my mouth.

17 For thou sayest, I am (*) rich, and increased with goods, and have (♣) need of nothing, and knowest not how thou art wretched and miserable, (13) and poor, and blind, and naked.

(*) Persuading thyself of that which thou hast not.

(♣) Thus the hypocrites boast of their own power and do not understand their infirmities to seek to Christ for remedy.

(13) The spiritual misery of men is metaphorically expressed in three points; unto which are matched as correspondent those remedies which are offered, Revelation 3:18 .

18 I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich, and white raiment, that thou mayest be clothed, and that thy filthy nakedness do not appear; and (*) anoint thine eyes with eye salve, that thou mayest see.

(*) Suffer the eyes of thine understanding to be opened.

19 As many as I love, I (*) rebuke and chasten; be (k) (♣) zealous therefore and amend.

(*) Proverbs 3:11; Hebrews 12:5 .

(k) Zeal is set against them which are neither hot nor cold.

(♣) Nothing more displeaseth God than indifferency, and coldness in religion, and therefore he will spew such out as are not zealous and fervent.

20 Behold, I stand at the door, and knock. (14) If any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me.

(14) This must be taken after the manner of an allegory; John 14:23 .

21 (15) To him that overcometh, will I grant to sit with me in my (*) throne, even as I overcame, and sit with my Father in his throne.

(15) The conclusion, consisting of a promise, as in Revelation 2:26 and of an exhortation.

(*) In my seat royal, and to be partaker of mine heavenly joys.

22 Let him that hath an ear, hear what the Spirit saith unto the Churches. (*)

(*) Hitherto hath been the first part of the book of the Apocalypse.

Revelation 4

1 Another vision containing the glory of God's Majesty; 3 which is magnified of the four beasts, 10 and the four and twenty Elders.

1 After (1) this I looked, and behold, a (*) door was open in heaven, and the first voice which I heard, was as it were of a trumpet talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter.

(1) Hereafter followeth the second part of this book, altogether propheticall, foretelling those things which were to come, as was said in Revelation 1:19 . This is divided into two histories: one common unto the whole world, unto the ninth Chapter; and another singular of the Church of God, thence unto the twenty second Chapter. And these histories are said to be described in several books, Revelation 5:1; Revelation 10:2 . Now this verse is as it were a passage from the former part unto this second; where it is said, that the heaven was opened, that is, that heavenly things were unlocked, and that a voice as of a trumpet sounded in heaven to stir up the Apostle, and call him to the understanding of things to come. The first history hath two parts: one of the causes of things done, and of this whole Revelation, in that and the next chapter. Another of the acts done, in the next four chapters. The principal causes according to the distinction of persons in the unity of divine essence, and according to the economy or dispensation thereof, are two. One the beginning, which none can approach unto, that is, God the Father, of whom is spoken in this chapter. The other, the Son, who is the mean cause, easy to be approached unto us in respect that he is God and man in one person; Revelation 5:5-9 .

(*) Before that he make mention of the great afflictions of the Church, he setteth forth the majesty of God, by whose will, wisdom and providence all things are created, and governed, to teach us patience.

2 And (2) immediately I was *ravished* (a) in the spirit, (3) and behold, a throne was set in heaven, and one sat upon the throne.

(2) The manner of revelation, as before, Revelation 1:10 .

(a) Look at Revelation 1:12 .

(3) A description of God the Father, and of his glory in the heavens, framed unto the manner of men, by his office, nature, company, attending, effect, instruments and events that follow afterwards. In this verse, he is presented in office a judge, as Abraham said; Genesis 18:25, which is declared by his throne, as a sign of judgment, and his sitting thereupon.

3 (4) And (*) he that sat, was to look upon, like unto a jasper stone, and a sardine, and there *was* a rainbow round about the throne, in sight like to an emerald.

(4) By his nature, in that he is the Father, most glorious in his own person, and with his glory outshining all other things.

(*) He describeth the Divine and incomprehensible virtue of God the Father, as Revelation 5:6, and the Son who is joined with him.

4 (5) And round about the throne *were* four and twenty seats, and upon the seats I saw (*) four and twenty Elders sitting, clothed in white raiment, and had on their heads crowns of gold.

(5) By the company attending about him in that, as that most high Judge, he is accompanied with the most honorable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and Kings; Revelation 1:6; Revelation 5:10 .

(*) By these are meant all the holy company of the heavens.

5 (6) And out of the throne (*) proceeded (♣) lightnings, and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

(6) By effects, in that most mightily he speaketh all things by his voice and word, Psalm 29:3; and with the light of his Spirit and providence peruseth and passeth through all.

(*) From the throne of the Father, and the Son proceedeth the holy Ghost, who having all but one throne, declare the unity of the Godhead.

(♣) The holy Ghost is as a lightning unto us that believe, and as a fearful thunder to the disobedient.

6 (7) And before the throne there *was* a (*) sea of glass like unto (♣) crystal; and in the (♣) midst of the throne, and round about the throne *were* four (♦) beasts full of eyes before and behind.

(7) By instruments used, in that he both hath a most ready treasury and as it were a workhouse excellently furnished with all things, unto the executing of his will, which things flow from his commandment, as is repeated, Revelation 15:2 . And hath also the Angels most ready administrators of his counsels and pleasure unto all parts of the world, continually watching, (in this verse) working by reason otherwise than the instruments, without life last mentioned, courageous as lions, mighty as bulls, wise as men, swift as eagles, Revelation 4:7; most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally pure and perfect Spirits, always in continual motion, Revelation 4:8 .

(*) The world is compared to a sea because of the changes and unstableness.

(♣) It is as clear as crystal before the eyes of God, because there is nothing in it, so little that is hid from him.

(♣) Or, under the throne.

(♦) They are called Cherubims, Ezekiel 10:20 .

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the (b) four beasts had each one of them six wings about him, and they were full of eyes within, and they ceased not (8) day nor night, saying, (*) (♣) Holy, holy, holy, Lord God almighty, Which was, and Which is, and Which is to come.

(b) Every beast had six wings.

(8) By events, in that for all the causes before mentioned. God is glorified both by Angels, as holy, Judge, omnipotent, eternal and immutable, verse eight, and also after their example he is glorified of holy men, verse nine, in sign and speech verse ten and eleven.

(*) We are hereby taught to give glory to God in all his works.

(♣) Isaiah 6:3 .

9 And when those beasts (c) gave glory, and honor, and thanks to him that sat on the throne, which liveth forever and ever,

(c) God is said to have glory, honor, kingdom, and such like given unto him, when we godly and reverently set forth that which is properly and only his.

10 (9) The four and twenty Elders fell down before him that sat on the throne, and worshipped him that liveth for evermore, (*) and cast their crowns before the throne, saying,

(9) Three signs of divine honor given unto God, prostration or falling down, adoration and casting their crowns before God, in which the godly, though made kings by Christ, do willingly empty themselves of all glory, moved with a religious respect of the majesty of God.

(*) They will challenge no authority, honor nor power before God.

11 (10) Thou art (*) worthy, O Lord, (11) to receive glory, and honor, and power; for thou hast created all things, and for thy will's sake they are, and have been created.

(10) The sum of their speech: that all glory must be given unto God; the reason, because he is the eternal beginning of all things, from whose only will they have their being, and are governed; and finally in all respects are that which they are.

(*) Revelation 5:12 .

(11) That is, that thou shouldst challenge the same to thyself alone. But as for us, we are unworthy, that even by your goodness we should be made partakers of this glory. And hitherto hath been handled the principal cause unapproachable, which is God.

Revelation 5

1 The book sealed with the seven seals, 3 which none could open. 6 The Lamb of God, 9 is thought worthy to open, 12 even by the consent of all the company of heaven.

1 (1) And I saw in the (2) right hand of him that sat upon the throne, (3) (*) a book written within, and on the backside, sealed with (♣) seven seals.

(1) A passing unto the second principal cause, which is the Son of God, God and man, the mediator of all, as the eternal word of God the Father, manifested in the flesh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearsal of the occasions that did occur in the first four verses. Another, the history of the revelation of Christ, thence unto the end of the chapter.

(2) That is, in the very right hand of God.

(3) Here are shewed the occasions for which this principal cause, and this Revelation was also necessary; the same are three, the first a present vision of the book of the counsels of God, concerning the government of this whole world, which book is said to be laid up with the Father as it were in his hand, but shut up and unknown unto all creatures, in this verse. The second is a religious desire of the Angels of God to understand the mysteries of this book, Revelation 5:2; 1 Peter 1:12 . The third is a

lamentation of John and all the godly, moved by the same desire; Revelation 5:4 when they saw that it was a thing impossible for any creature to effect; which is declared in Revelation 5:3 .
(*) A similitude taken of earthly princes, which judge by books and writings and here it doeth signify all counsels and judgments of God which are only known to Christ the Son of David.
(♣) That is, many.

2 And I saw a strong Angel which preached with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 (4) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

(4) Thus neither of them that are in heaven, nor of them which are in the earth. And this I like better. Now this enumeration of parts is sufficient to the denying of the whole. For of the creatures, one sort is in heaven above the earth; another in the earth, and another under the earth in the sea, as is after declared in Revelation 5:13 .

4 Then I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 (5) And one of the Elders said unto me, Weep not; behold, the (*) (6) Lion which is of the tribe of Judah, the root of David, hath obtained to open the book, and to loose the seven seals thereof.

(5) The second part of this chapter, in which is set down the Revelation of the Son, as before was said. This part containeth first a history of the manner how God prepared John to understand this Revelation, in this verse. Secondly, the Revelation of the Son himself, unto Revelation 5:6-7 . Thirdly, the accidents of this Revelation, in the rest of the chapter. The manner how, is here described in two sorts: one from without him, by speech in this verse; another within, by opening the eyes of John (which before were held) that he might see, in the verse following.
(*) Genesis 49:9 .
(6) That is, most mighty and most approved Prince; according to the use of the Hebrew speech.

6 Then I beheld, and lo, (7) in the midst of the throne, and of the four beasts, and in the midst of the Elders, stood (*) a Lamb as though he had been killed, which had (♣) seven horns, and (♣) seven eyes, which are the seven spirits of God, sent into all the world.

(7) The sum of this Revelation: Christ the mediator taketh and openeth the book, Revelation 5:6-7 . Therefore in his Revelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediator between God, Angels and men, as the eternal word of God, and our redeemer; as the Lamb of God, standing as slain, and making intercession for us by the virtue and merit of his everlasting sacrifice, is armed with the Spirit of God, in his own person, that is, with the power and wisdom of God effectually unto the government of this whole world.
(*) This vision confirmeth the power of our Lord Jesus, which is the Lamb of God that taketh away the sin of the world.
(♣) That is, manifold power.
(♣) Signifying the fullness of the Spirit, which Christ powereth upon all.

7 (8) And he came, and took the book out of the right hand of him that sat upon the throne.

(8) The fact of Christ the Mediator, that he cometh unto the throne of the Father, of which Chapter four, and taketh the book out of his hand to open it. For that he opened it, it is first expressed, Revelation 6:1 .

8 (9) And when he had taken the book, the four beasts and the four and twenty Elders (*) fell down before the Lamb, having every one (10) harps and golden vials full of odors, which are the (a) (♣) prayers of the Saints;

(9) Now followeth in the end the accidents of the Revelation last spoken of all the holy Angels, and men did sing unto him; both the chief, Revelation 5:9-10; and common order of Angels, Revelation 5:11-12; and of all things created, Revelation 5:13; the princes of both sorts agreeing thereunto, Revelation 5:14 .

(*) The Angels honor Christ: he is therefore God.

(10) The symbols or signs of praise, sweet in savor, and acceptable unto God; See Revelation 8:3 .

(a) Look at Revelation 9:3 .

(♣) This declareth how the prayers of the faithful are agreeable unto God, read Acts 10:4 .

9 And they sung a (b) new (11) song, saying, (12) Thou art worthy to take the book, and to open the seals thereof, because thou wast killed, and hast (*) redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

(b) No common song.

(11) That is, composed according to the present matter, the Lamb having received the book as it were with his feet, and opened it with his horns, as is said in the Song of Solomon

(12) The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his blessings, both which we have received of himself (as are the suffering of his death, our redemption upon the cross by his blood, in this verse; and our communion with him in Kingdom and Priesthood, which long ago he hath granted unto us with himself) and which we hereafter hope to obtain, as our kingdom to come in Christ, Revelation 5:10 .

(*) Our Saviour Jesus hath redeemed his Church by his blood shedding and gathering it of all nations.

10 And hast made us unto our God (*) Kings and Priests, and we shall (♣) reign on the earth.

(*) Revelation 1:6; 1 Peter 2:9 .

(♣) Not corporally.

11 (13) Then I beheld, and I heard the voice of many Angels round about the throne, and *about* the beasts and the Elders, (14) and there *were* (*) (c) ten thousand times ten thousand, and thousand thousands,

(13) The consent of the common order of Angels, answering in melody unto their Princes that stood by the throne.

(14) A number finite, but almost infinite for one infinity indeed, as in Daniel 7:10 .

(*) Daniel 7:10 .

(c) By this is meant a great number.

12 Saying with a loud voice, Worthy is the (*) Lamb that was killed, to (d) receive power, and riches, and wisdom, and strength, and honor, and glory, and praise.

(*) Revelation 4:11 .

(d) To have all praise given to him, as to the mightest and wisest.

13 (15) And all the creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I saying, Praise, and honor, and glory, and power *be* unto him, that sitteth upon the throne, and unto the Lamb for evermore.

(15) The consent of all the common multitude of the creatures.

14 (16) And the four beasts said, Amen, and the four and twenty Elders fell down and worshipped him that liveth for evermore.

(16) A confirmation of the praise before going, from the contestation of the Nobles, expressed in word and signs, as once or twice before this.

Revelation 6

1 The Lamb openeth the first seal of the book. 3 The second, 5 the third, 7 the fourth, 9 the fifth, 12 and the sixth, and then arise murders, famine, pestilence, outcries of Saints, earthquakes, and divers strange sights in heaven.

1 (1) After I beheld when the Lamb had opened one (*) of the seals, and I heard one of the four beasts say, as *it were* the (♣) noise of thunder, Come and see.

(1) This is the second part of this first history (which I said was common and of the whole world) of the works of God in the government of all things. Of this part there are generally three members, the foresignifying, the caution, and the execution of all the evils which God poureth out upon this world, which hath most hardly deserved of him. The foresignifying is set down in this chapter, the caution for preserving the Church, is in the next chapter, and the execution is described in Revelation 8:9. In every part of the foresignifying, there are three branches: the several and express calling of John, to prepare himself to take knowledge of the things that were to be shewed unto him in the opening of the seals, the sign and the word expounding the sign. And albeit the express calling of John, be used only in four of the signs, yet the same is also to be understood in the rest that follow. The author of the foresignifyings is the Lamb, as that word of the Father made the Mediator, opening the seals of the book. The instruments are the Angels in most of the visions, who expound the sign and the words thereof. Now this first verse containeth an express calling of John to mark the opinion of the first seal.

(*) The opening of the seal is the declaration of God's will, and the executing of his judgments.

(♣) Signifying that there was marvelous things to come.

2 Therefore (2) I beheld, and lo, there *was* a (*) white horse, and he that (♣) sat on him, had a bow, and a crown was given unto him, and he went forth conquering that he might overcome.

(2) The first sign, joined with a declaration, is that God, for the sins, and horrible rebellion of the world, will invade the same; and first of all will as a far off, with his darts of pestilence most suddenly, mightily, gloriously, beat down the same as Judge, and triumph over it as Conqueror.

(*) The white horse signifieth innocency, victory, and felicity which should come by the preaching of the Gospel.

(♣) He that rideth on the white horse, is Christ.

3 And (3) when he had opened the second seal, I heard the second beast say, Come and see.

(3) The second sign joined with words of declaration (after the express calling of John as before) is that God being provoked unto wrath by the obstinacy and hard heartedness of the world not repenting for the former plague; as setting upon the same hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, one by the sword of another.

4 And there went out another horse, *that was* (*) red, and power was given to him that (♣) sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

(*) Signifying the cruel wars that ensued when the Gospel was refused.
(♣) Who was Satan.

5 (4) And when he had opened the third seal, I heard the third beast say, Come and see. Then I beheld, and lo, (*) a black horse, and he that sat on him, had balances in his hand.

(4) The third sign with declaration is, that God will destroy the world with famine, withdrawing all provision; which is by the figure Synecdoche comprehended in wheat, barley, wine and oil.
(*) This signifieth an extreme famine, and want of all things.

6 And I heard a voice in the midst of the four beasts say, A (a) (*) measure of wheat for a (♣) penny, and three measures of barley for a penny, (5) and oil, and wine hurt thou not.

(a) Hereby is signified what great scarcity of corn there was, for the word here used is a kind of measure of dry things, which is in quantity but the eighth part of a bushel, which was an ordinary portion to be given to servants for their meat for one day.
(*) The Greek word signifieth the measure which was ordinarily given to servants for their portion or stint of meat for one day.
(♣) Which amounted about four pence half penny.
(5) I would rather distinguish and read the words thus, and the wine and the oil thou shalt not deal unjustly. In this sense likewise the wine and the oil will be sold a very little for a penny. Thou shalt not deal unjustly, namely, when thou shalt measure out a very little for a great price; so is the place evident; otherwise that is most true, which the wise man saith, that who so withholdeth the corn shall be cursed of the people; Proverbs 11:26 .

7 (6) And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

(6) The fourth sign joined with words of declaration is, that God will addict the fourth part of the world indifferently, unto death and hell, or the grave by all those means at once, by which before severally and in order he had recalled their minds unto amendment. Unto these also addeth the wild and cruel beasts of the earth, out of Leviticus 16:22 . Thus doeth God according to his wisdom, dispense the treasures of his power, justly towards all, mercifully towards the good, and with patience or longsuffering towards his enemies.

8 And I looked, and behold, a (*) pale horse, and his name that sat on him was Death, and (♣) Hell followed after him, and power was given unto them over the

fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

(*) Whereby is meant sickness, plagues, pestilence, and death of man and beast.
(♣) Or, the grave.

9 (7) And when he had opened the (*) fifth seal, I saw under the altar (♣) the souls of them that were killed for the word of God, and for the testimony which they maintained.

(7) The fifth sign is that the holy martyrs which are under the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God, in a holy zeal to advance his kingdom, and not of any private disturbance of the mind, in this and the next verse, and that God will, indeed, sign and word comfort them; Revelation 6:10.

(*) The continual persecution of the Church noted by the fifth seal.

(♣) The souls of the Saints are under the altar, which is Christ, meaning that they are in his safe custody in the heavens.

10 And they cried with a loud voice, saying, How long, Lord, holy and true! Doest not thou judge and avenge our blood on them that dwell on the earth?

11 And long (8) white robes were given unto every one, and it was said unto them, that they should rest for a little season until their fellow servants, and their brethren that should be killed even as they were, were (b) fulfilled.

(8) As before Revelation 3:4 .
(b) Until their number be fulfilled

12 (9) And I beheld when he had opened the sixth seal, and lo, there was a great (*) earthquake, and the (♣) sun was as black as (c) (♣) sackcloth of hair, and the (♦) moon was like blood.

(9) The sixth sign, the narration whereof hath two parts; the sign and the event. The sign is that the earth, heaven, and the things that are in them, for the horror of the sins of the world upon those most heavy foretellings of God, and complaints of the Saints shall be shaken most vehemently, trembling in horrible manner, and loosing their light in this verse: falling on high, verse thirteen, withdrawing themselves and flying away for the greatness of the trouble, verse fourteen. So holily do all creatures depend upon the will of God, and content themselves in his glory.

(*) Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the world.

(♣) That is, the brightness of the Gospel.

(c) So they called in old time those woven works that were of hair.

(♣) The traditions of men.

(♦) The Church miserably defaced with idolatry and afflicted by tyrants.

13 And the (*) stars of heaven fell unto the earth, as a fig tree casteth her green figs, when it is shaken of a mighty wind.

(*) Doctors and preachers that depart from the truth.

14 And (*) heaven departed away, as a scroll, when it is rolled, and every mountain and isle were moved out of their places.

(*) The kingdom of God is hid, and withdrawn from men, and appeareth not.

15 (10) And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and among the rocks of the mountains,

(10) The event of the sign afore going; that there is no man that shall not be astonished at that general commotion, fly away for fear and hide himself in this verse, and wish unto himself most bitter death for exceeding horror of the wrath of God, and of the Lamb, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psalm 17:14 . Not that sorrow which is according unto God, which worketh repentance unto salvation, whereof a man shall never repent him, but that worldly sorrow that bringeth death; 2 Corinthians 7:9; as their wishings do declare; for this history of the whole world, severed from the history of the Church, as I have shewed before, See Revelation 4:1 .

16 And said to (*) the mountains and rocks, (11) (♣) (♣) Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb.

(*) Realms, kingdoms and persons, that did seem to be as stable in the faith as mountains.
(11) These are words of such as despair of their escape; of which despair there are two arguments, the presence of God and the Lamb provoked to wrath against the world in this verse, and the conscience of their own weakness, whereby men feel that they are no way able to stand in the day of the wrath of God, Revelation 6:17; as it is said, Isaiah 14:27 .
(♣) Isaiah 2:19; Hosea 10:8; Luke 23:30 .
(♣) Such men afterward, of what estate soever, there be, shall be desperate, and not able to sustain the weight of God's wrath, but shall continually fear his judgment.

17 For the great day of his wrath is come, and who can stand?

Revelation 7

1 The Angels coming to hurt the earth, 3 are stayed until the elect of the Lord, 5 of all tribes were sealed. 13 Such as suffered persecution for Christ's sake, 16 have great felicity, 17 and joy.

1 And (1) after that, I saw four Angels stand on the (a) four corners of the earth, holding the four (*) winds of the (♣) earth, that the winds should not blow on the earth, neither on the (♣) sea, (2) neither on any (♣) tree.

(1) The second member of this part, is a preventing of danger as we distinguished the same before, Revelation 6:1; that is, of the caution whereby God took care beforehand and provided for his that after the example of the Israelites of old; Exodus 8:23, the faithful might be exempted from the

plagues of this wicked world. This whole place is a certain dialogue and bringing in for this whole Chapter by occasion of the prediction and argument of the sixth seal. For first that evil is prevented in the elect unto the ninth verse, Revelation 7:1-9 . Then thanks are given by the elect for that cause, Revelation 7:10-12 . Lastly, the accomplishment of the thing is set forth unto the end of the chapter. The first verse is a transition, speaking of the Angels which keep these inferior parts from all evil, until God do command. For, (as it is excellently figured by Ezekiel 10:12 .) their faces and their wings are reached upwards, continually waiting upon and beholding the countenance of God for their direction; and every one of them goeth into that part that is right before his face, whithersoever the Spirit shall go, they go, they step not out of the way, that is, they depart not so much as a foot breadth from the path commanded to them of God.

(a) On the four corners or coasts of the earth.

(*) The spirit is compared to wind, and the doctrine also, and though there be one spirit and one doctrine, yet four are here named in respect of the diversity of the four quarters of the earth where the Gospel is spread, and for the four writers thereof, and the preaches of the same through the whole world.

(♣) Meaning, the men of the earth.

(♣) That is, the islands.

(2) That is, neither into the air, into which the tops of trees are advanced.

(♦) Signifying all men in general, who can no more live without this spiritual doctrine, than trees can blossom and bear, except the wind blow upon them.

2 (3) And I saw (4) another Angel come up from the East, which had the seal of the living God, and he cried with a loud voice to the four Angels to whom power was given to hurt the earth, and the sea, saying,

(3) Now God provideth against the danger of his elect by commandment, Revelation 7:2-3; and by sign or figure, both for those of the nation of the Jews, thence unto the eighth verse, and also of the Gentiles, Revelation 7:9 .

(4) Not only another, or differing in number from the common Angels of God, but also in essence, office, and operation excelling all Angels, that is, Christ Jesus the Word of God, and mediator of the covenant, see Revelation 8:3; Revelation 10:1-5 .

3 (*) Hurt ye not the earth, neither the sea, neither the trees, till we have (♣) sealed the servants of our God in their foreheads.

(*) God preventeth the dangers and evils, which otherwise would overwhelm the elect.

(♣) Those that are sealed by the Spirit of God, and marked with the blood of the Lamb, and lightened in faith by the word of God, so that they make open profession of the same, are exempted from evil.

4 And I heard the number of them, which were sealed, and there *were* sealed (5) (*) a hundred and four and forty thousand of all the tribes of the children of Israel.

(5) That is, of the Jews a number certain in itself before God, and such as may be numbered of us; for which cause also the same is here set down as certain. But of the elect which are of the Gentiles, the number indeed is in itself certain with God, but of us not possibly to be numbered, as God, Genesis 15:5; and often elsewhere, and Isaiah figured most excellently, Isaiah 19 and Isaiah 60 . This wherefore is spoken with respect, when a certain number is put for one uncertain. Confer this with Revelation 7:9 .

(*) Though that this blindness be brought into the world by the world by the malice of Satan, yet the mercies of God reserve to himself an infinite number which shall be saved of the Jews and Gentiles through Christ.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. (6) Of the tribe of (b) Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand.

(6) Here the tribe of Levi is reckoned up in common with the rest, because all the Israelites were equally made Priests with them in Christ by his Priesthood, Revelation 1:6; Revelation 5:10; Romans 12:1; 1 Peter 2:9 . The name of Dan is not mentioned because the Danites long before forsaking the worship of God, were fallen away from the fellowship of God's people unto the part of the Gentiles, which evil many ages before Jacob foresaw, Genesis 49:17-18; for which also there is no mention made of this tribe in the first book of the Chronicles.

(b) He omitteth Dan, and putteth Levi in, whereby he meaneth the twelve tribes.

8 Of the tribe of (c) Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

(c) Of Ephraim, who was Joseph's other son, and had the birthright given him, whereof he is called Joseph.

9 After these things I beheld, and lo, a great multitude, (7) which no man could number, of all nations, and kindreds, and people, and tongues, (8) stood before the throne, and before the Lamb, clothed with long (*) white robes, and (♣) palms in their hands.

(7) See Revelation 7:4 .

(8) As Priests, Kings and glorious conquerors by martyrdom; which things are noted by their proper signs in this verse.

(*) In sign of purity.

(♣) In token of victory and felicity.

10 (9) And they cried with a loud voice, saying, (*) Salvation *cometh* of our God, that sitteth upon the throne, and of the Lamb.

(9) The praise of God, celebrated first by the holy men, in this verse, then by the heavenly Angels, in the two verses following Revelation 7:11-12 .

(*) All that are saved, attribute their salvation unto God only and to his Christ and to none other thing.

11 And all the Angels stood round about the throne, and *about* the Elders, and the four beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise, and glory, and wisdom, and thanks, and honor, and power, and might, *be* unto our God for evermore, Amen.

13 (10) And one of the Elders spake, saying unto me, What are these which are arrayed in long white robes? And whence came they?

(10) A passage over unto the expounding of the vision, of which the Angel enquireth of John to stir him up withal, in this verse and John in the form of speech, both acknowledgeth his own ignorance, attributing knowledge unto the Angel, and also in most modest manners requesteth the expounding of the vision.

14 And I said unto him, Lord, thou knowest. And he said unto me, (11) These are they which came out of great tribulation, and have washed their long robes, and have made their long robes white in (*) the blood of the Lamb.

(11) The exposition of the vision, wherein the Angel telleth first the acts of the Saints, that is, their sufferings and work of faith in Christ Jesus, in this verse. Secondly their glory, both present, which consisteth in two things, that they minister unto God, and that God protecteth them Revelation 7:15, and to come, in their perfect deliverance from all annoyances, Revelation 7:16, and in participation of all good things which the memory of soever evil, shall never be able to diminish Revelation 7:17. The cause efficient, and which containeth all these things is only one, even the Lamb of God, the Lord, the Mediator, and the Saviour Christ Jesus.

(*) There is no purity nor cleanness, but by the blood of Christ only, which purgeth sins and so maketh us white.

15 Therefore are they in the presence of the throne (*) of God, and serve him (d) day and (♣) night in his Temple, and he that sitteth on the throne will dwell (e) among them.

(*) That is, of the majesty of God the Father, the Son, and the holy Ghost.

(d) He alludeth to the Levites, which served day and night, for else there is no night in heaven.

(♣) Meaning continually; for else in heaven there is no night.

(e) Or, upon them, whereby is meant God's defence and protection, as it were towards them, who are as safe, as men in the Lord's tents.

16 (*) They shall (♣) hunger no more, neither thirst anymore, neither shall the sun (♣) light on them, neither any heat.

(*) Isaiah 49:10.

(♣) For all infirmity and misery shall be then taken away.

(♣) They shall have no more grief and pain, but still joy and consolation.

17 For the (*) Lamb, which is in the (♣) midst of the throne, shall govern them, and shall lead them unto (♦) the lively fountains of waters, and (♣) God shall wipe away all tears from their eyes.

(*) Jesus Christ the mediator and redeemer.

(♣) Which is very God.

(♦) He shall give them life and conserve them in eternal felicity.

(♣) Revelation 21:4; Isaiah 25:8.

Revelation 8

1 After the opening of the seventh seal, 3 the Saint's prayers are offered up with odors. 6 The seven Angels come forth with trumpets. 7 The four first blow, and fire falleth on the earth, 8 the sea is turned into blood, 10-11 the waters wax bitter, 12 and the stars are darkened.

1 (1) And when he had opened the (*) seventh seal, there was (♣) silence in heaven about half an hour.

(1) He returneth to the history of the seals of the book, which the Lamb openeth. The seventh seal is the next foresignification, and a precise commandment of the execution of the most heavy judgments of God upon this wicked world, which foresignification being understood by the seal, all things in heaven are silent, and in horror through admiration, until the commandment of execution be severally given of God unto the ministers of his wrath. So he passeth unto the third member of which I spake before in Revelation 6:1, which is of the execution of those evils wherewith God most justly determined to afflict the world.

(*) Under the sixth seal he touched in general the corruption of the doctrine; but under the seventh he sheweth the great danger thereof, and what troubles, sects, and heretics hath been and shall be brought into the Church thereby.

(♣) That the hearers might be more attentive.

2 (2) And I saw the seven Angels, which (a) stood (*) before God, and to them were given seven trumpets.

(2) Now followeth the third branch of the common history, as even now I said; which is the execution of the judgments of God upon the world. This is first generally prepared unto, Revelation 8:3-6. Then by several parts expoundeth according to the order of those that administered the same unto the end of the Chapter following. Unto the preparation of this execution are declared these things; first, who were the administrators and instruments thereof in this verse. Secondly, what is the work both of the Prince of Angels giving order for this execution, thence unto the fifth verse, and of his administrators in the sixth verse. The administrators of the execution are said to be seven Angels; their instruments, trumpets, whereby they should as it were alarm at the commandment of God. They are propounded seven in number, because it pleased God not at once to pour out his wrath upon the rebellious world, but at divers times, and by piece meal, and in slow order, and as with an unwilling mind to exercise his judgments upon his creatures, so long called upon both by word and signs if happily they had learned to repent.

(a) Which appear before him as his ministers.

(*) He sheweth the only remedy in our afflictions, to wit, to appear before the face of God by the means of Jesus Christ, who is the sacrifice, and the Priest, which presenteth our prayers, which remain yet in the earth, before the altar and divine majesty of God.

3 (3) Then another Angel came and stood before the altar, having a golden censer; and much odors was given unto him, that he should offer with the prayers of all Saints upon the golden altar, which is before the throne.

(3) This represents that great Emperor, the Lord Jesus Christ, our King and Saviour, who both maketh intercession to God the Father for the Saints, filling the heavenly Sanctuary with most sweet odor, and offering up their prayers, as the Calves and burnt sacrifices of their lips, in this verse; in such sort as every one of them (so powerful is that sweet savor of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves made most acceptable unto him, Revelation 8:4. And then also out of his treasury, and from the same sanctuary, poureth forth upon the world the fire of his wrath, adding also divine tokens thereunto; and by that means (as of old the Heralds of Rome were wont to do) he proclaimeth war against the rebellious world.

4 And the smoke of the odors with the prayers of the Saints, (b) went up before God, out of the Angel's hand.

(b) Our prayers are nothing worth, unless that true and sweet savor of that only oblation be especially and before all things with them, that is to say, unless we being first of all justified through faith in his Son, be acceptable unto him.

5 And the Angel took the censer, and filled it with (*) fire of the altar, and cast it into the (♣) earth, and (♣) there were voices, and thunderings, and lightnings, and an earthquake.

(*) He meaneth by fire the grace of God whereby we are purged and made clean, Isaiah 6:6 .

(♣) He poureth the graces of the holy Ghost into the hearts of the faithful.

(♣) When this grace is declared, marvelous rebellions arise against it by reason of the wicked, which can neither abide to hear their sins touched, nor mercy offered.

6 (4) Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

(4) This is the work of the administers. The angels, the administers of Christ, only by sounding trumpet and voice (for they are only Heralds) do effectually call forth the instruments of the wrath of God, through his power. Hitherto have been things general. Now followeth the narration of things particular, which the Angels fix in number wrought in their order, set out in verse nineteen of the next chapter, and is concluded with the declaration of the event which followed upon these things done in the world, and in chapters ten and eleven.

7 (5) So the first Angel (*) blew the trumpet, and there was hail and fire mingled with blood, and they were cast into the earth, and the third part of (♣) trees was burned, and all green (♣) grass was burned.

(5) The first execution at the sound of the first Angel upon the earth, that is, the inhabitants of the earth (by Metonymy) and upon all the fruits thereof; as the comparing this verse with the second member of Revelation 8:9 doth not obscurely declare.

(*) That is, proclaimeth war against the Church, and troubles by false doctrine, and admonisheth them to watch.

(♣) That is, the most part of men were seduced.

(♣) Even the very elect were sore tried and proven.

8 (6) And the second Angel blew the trumpet, and as *it were* a great (*) mountain, burning with fire, was cast into the sea, and the third part of the sea became blood.

(6) The second execution, upon the sea in this verse and all things that are therein, Revelation 8:9 .

(*) Divers sects of heretics were spread abroad in the world.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of (*) ships were destroyed.

(*) Meaning the shipmasters, and so them that had any government.

10 (7) Then the third Angel blew the trumpet, and there fell (*) a great star from heaven, burning like a torch, and it fell into the third part of the rivers, and into the fountains of waters.

(7) The third execution upon the floods and fountains, that is, upon all fresh water, in this verse; the effect whereof is, that many are destroyed with the bitterness of waters, in the verse following.

(*) That is, some excellent minister of the Church, which shall corrupt the Scriptures.

11 And the name of the star is called (8) Wormwood; therefore the third part of the waters became wormwood, and many men died of the (*) waters, because they were made bitter.

(8) This is spoken by Metaphor of the name of a most bitter herb, and commonly known, unless perhaps a man following those that note the derivation of words had rather expound it adjectively, for that which by reason or bitterness cannot be drunk, or which maketh the liquor into which is poured more bitter than that any man can drink the same.

(*) Which here signify false and corrupt doctrine.

12 (9) And the fourth Angel blew the trumpet, and the third part of the (*) sun was smitten, and the third part of the (♣) moon, and the third part of the (♠) stars, so that the third part of them was (♦) darkened, and the day *was smitten*, that the third part of it could not shine, and likewise the night.

(9) The fourth execution upon these lightsome bodies of heaven, which minister unto this inferior world.

(*) That is, of Christ who is the sun of justice, meaning that men by boasting of their works and merits obscure Christ and tread his death under feet.

(♣) That is, of the Church.

(♠) Of the ministers and teachers, which have not taught, as they ought to do.

(♦) These are plagues for the contempt of the Gospel.

13 (10) And I beheld, and heard one Angel flying through the midst of heaven, saying with a loud voice, (*) Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

(10) A lamentable prediction or foretelling of those parts of the divine execution which are yet behind; which also is a passage unto the argument of the next Chapter. Of all these things in a manner Christ himself expressly foretold in Luke 21:24, and they are common plagues generally denounced, without particular note of time.

(*) Horrible threatenings against the infidels and rebellious persons.

Revelation 9

1 The first Angel bloweth his trumpet. 3 and spoiling locusts come out. 13 The sixth Angel bloweth, 26 and bringeth forth horsemen, 20 to destroy mankind.

1 And the (1) fifth Angel blew the trumpet, and I saw (*) a (2) star fall from heaven unto the earth, (3) and to him was given the (♣) key of the (a) bottomless pit.

(1) The first execution upon the wicked men inhabiting the earth (as a little before the Angel said) wrought by the infernal powers, is declared in this place unto the eleventh verse, Revelation 9:2-11 . And after the sixth execution thence unto Re 9:12-19 . And lastly is shewed the common event that followed the former execution in the world, in the two last verses, Revelation 9:20-21 .

(*) That is, the Bishops and ministers, which forsake the word of God, and so fall out of heaven, and become Angels of darkness.

(2) That is, that the Angel of God glittering with glory, as a star fallen from heaven. Whether thou take him for Christ, who hath the keys of hell of himself, and by Princely authority, Revelation 1:18, or whether for some inferior Angel, who hath the same key permitted unto him, and occupieth it ministerially, or by office of his ministry, here, and Revelation 20:10. so the word falling, is taken; Genesis 14:10; Genesis 24:46; Hebrews 6:6 .

(3) The key was given to his star. For those powers of wickedness are thrust down into hell, and bound with chains of darkness; and are there kept unto damnation, unless God for a time do let them look 2 Peter 2:4; Jude 1:6; and the end of this book, Revelation 20:20, the history of which chapter hath agreement of time with this present chapter.

(♣) This authority chiefly is committed to the Pope in sign whereof he beareth the keys in his arms.

(a) By the bottomless pit, he meaneth the deepest darkness of hell.

2 (4) And he opened the bottomless pit, and there arose the smoke of the pit, as the (*) smoke of a great furnace, and the sun, and the air were darkened by the smoke of the pit.

(4) Unto this is added, the smoke of the hellish and infernal spirits, all dark, and darkening all things in heaven and in earth. The spiritual darknesses are the causes of all disorder and confusion. For the devil at a time certain sent these darknesses into his kingdom, that he might at once and with one impression overthrow all things, and pervert if it were possible the elect themselves. By this darkness, all spiritual light, both active as of the sun, and passive as of the air which is lightened by the sun, is taken away, and this is that which goeth before the spirits; it followeth of the spirits themselves.

(*) Abundance of heresies and errors, which cover with darkness Christ and his Gospel.

3 (5) And there came out of the smoke (*) Locusts upon the earth, and unto them was given (♣) power, as the (♣) scorpions of the earth have power.

(5) A description of the malignant spirits invading the world, taken from their nature, power, form and order. From their nature, for that they are like unto certain locust, in quickness, subtilty, hurtfulness, number, and such like in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to do hurt. For our battle is not here with flesh and blood, but with powers, Ephesians 6:12 . This place of the power of the Devils, generally noted in this verse, is particularly declared afterwards in the three next verses, Revelation 9:4-6 .

(*) Locusts are false teachers, heretics, and worldly subtil Prelates, with Monks, Friars, Cardinals, Patriarchs, Archbishops, Bishops, Doctors, Bachelors and masters which forsake Christ to maintain false doctrine.

(♣) False and deceivable doctrine, which is pleasant to the flesh.

(♣) That is, secretly to persecute and to sting with their tail as scorpions do; such is the fashion of the hypocrites.

4 (6) And it was commanded them that they should not hurt the (*) grass of the earth, neither any green thing, neither any tree, but only those (♣) men which have not the seal of God in their foreheads.

(6) Here that power of the devils is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsel of God; both because they hurt not all men, but only the reprobate (for the godly and elect, in whom there is any part of a better life, God guardeth by his decree) whom Christ shall not have sealed, in this verse, and also because they neither had all power not at all times, no not over those that are their own, but limited in manner and time, by the prescript of God, Revelation 9:5 . So their power to afflict the godly, is none, and for the wicked is limited in act and in effect by the will of God; for the manner was prescribed unto them that they should not slay, but torment this wretched world. The time is for five months, or for a hundred and fifty days, that is, for so many years, in which the devils have indeed mightily perverted all things in the world, and yet without that public and unpunished license of killing, which afterwards they usurped when the sixth Angel had blown his trumpet, as shall be said upon the thirteenth verse, Revelation 9:13 . Now this space is to be accounted from the end of that thousand years mentioned, in Revelation 20:3, and that is from the Popedome of that Gregory the seventh, a most monstrous Necromancer, who before was called Hidebrandus Senensis; for this man being made altogether of impiety and wickedness, as a slave of the devil, whom he served, was the most wicked firebrand of the world, he excommunicated the Emperor Henry the fourth, went about by all manner of treachery to set up and put down Empires and kingdoms as liked himself, and doubted not to set Rudolph the Sweden over the Empire instead of Henry, before named, sending unto him a Crown, with this verse annexed unto it: "Petra dedid Petro, Petrus diadema Rodolpho, that is, The Rock to Peter gave the Crown, and Peter Rudolph doth renown. Finally, he so finely bestirred himself in his affairs, as he miserably set all Christendom on fire, and conveyed over unto his successors the burning brand of the same, who enraged with like ambition, never ceased to nourish that flame, and to kindle it more and more, whereby Cities, Commonwealths, and whole kingdoms set together by the ears amongst themselves by most expert cut-throats, came to ruin, whiles they miserably wounded one another. This term of a hundred and fifty years, taketh end in the time of Gregory the ninth, or Hugolinus Anagniensis (as he was before called) who caused to be compiled by one Raymond his chaplain and confessor, the body of Decrivals, and by sufferance of the Kings and Princes to be published in the Christian world, and established for a Law: For by this sleight at length the Popes arrogated unto themselves license to kill whom they would, whiles others were unaware, and without fear established a butchery out of many of the wicked Canons of the Decrivals, which the trumpet of the fifth Angel had expressly forbidden, and had hindered until this time. The effects of these bloody actions are declared upon the sixth verse, Revelation 9:6, that the miserable world languishing in so great calamities, should willingly run together unto death, and prefer the same before life, by reason of the grievousness of the miseries that oppressed them.

(*) For the false prophets cannot destroy the elect, but such as are ordained to perdition.

(♣) That is, the infidels whom Satan blindeth with the efficacy of error, 2 Thessalonians 2:11 .

5 And to them was commanded that they should not (*) kill them, but that they should be (♣) vexed five months, and that their pain should be as the pain that cometh of a (♣) scorpion, when he hath stung a man.

(*) Though the elect be hurt, yet they cannot perish.

(♣) The elect for a certain space and at times are in troubles; for the grasshoppers endure but from April to September, which is five months.

(♣) For at the beginning the sting of their conscience seemeth as nothing, but except they soon seek remedy, they perish.

6 (*) Therefore in those days shall men (♣) seek death, and shall not find it, and shall desire to die, and death shall flee from them.

(*) Revelation 6:16; Isaiah 2:19; Hosea 10:8; Matthew 23:30 .

(♣) Such is the terror of the unbelieving conscience, which hath no assurance of mercy, but the judgment of God against it, when men embrace error and refuse the true simplicity of God's word.

7 (7) And the form of the locusts *was* like unto (*) horses prepared unto battle, and on their heads *were as it were* (♣) crowns, like unto gold, and their faces (♣) *were* like the faces of men.

(7) The form of these hellish spirits and administers, is shadowed out by signs and visible figures in this sort; that they are very expert and swift, that wheresoever they are in the world, the kingdom of theirs, that they manage all their affairs with cunning and skill, in this verse: that making shew of mildness and tender affection to draw on men withal, they most impudently rage in all mischief; that they are most mighty to do hurt, Revelation 9:8, that they are freed from being hurt of any man, as armed with the color of religion, and sacred authority of privilege, that they fill all things with horror, Revelation 9:9, that they are fraudulent, that they are venomous and extremely noisome, though their power be limited, Revelation 9:10. All which things are properly in the infernal powers, and communicated by them unto their ministers and vassals.

(*) Which signifieth that the Pope's clergy shall be proud, ambitious, bold, stout, rash, rebellious, stubborn, cruel, lecherous and authors of war and destruction of the simple children of God.

(♣) They pretend a certain title of honor, which indeed belongeth nothing unto them, as the Priests by their crowns and strange apparel declare.

(♣) That is, they pretend great gentleness and love; they are wise, politic, subtil, eloquent and in worldly craftiness pass all in all their doings.

8 And they had hair as the (*) hair of women, and their (♣) teeth were as the teeth of lions.

(*) That is, effeminate, delicate, idle, trimming themselves to please their harlots.

(♣) Signifying their oppression of the poor and cruelty against God's children.

9 And they had (*) habergeons, like to habergeons of iron; and the sound of their (♣) wings *was* like the sound of chariots when many horses run unto battle.

(*) Which signify their hardness of heart and obstination in their errors, with their assurance under the protection of worldly princes.

(♣) For as though they had wings, so are they lifted up above the common sort of men and esteemed most holy and do all things with rage and fierceness.

10 And they had tails like unto scorpions, and there were (*) stings in their tails, and their power was to hurt men five months.

(*) To infect and kill with their venomous doctrine.

11 (8) And they have a king over them, which is the (*) Angel of the bottomless pit, whose name in Hebrew *is* (♣) Abaddon, and in Greek he is named (♣) Apollyon.

(8) The order of powers of maliciousness; that they are subject to one infernal king, whom thou mayest call in English, The Destroyer; who driveth the whole world both Jews and Gentiles into the destruction that belongeth unto himself. I cannot tell whether this name belongeth unto the Etymological interpretation of Hildebrand, by a figure often used in the holy Scripture, which albeit it may otherwise be turned of the Germans (as the sense of compound words is commonly ambiguous) yet in very deed it signifieth as much as if thou shouldst call him the firebrand, that is, he that setteth on fire those that be faithful unto him.

(*) Which is Antichrist the Pope, king of hypocrites and Satan's ambassador.

(♣) That is, destroyer; for Antichrist the son of perdition destroyeth men's souls with false doctrine, and the whole world with fire and sword.

(♣) That is, destroying.

12 (9) One woe is past, *and* behold, yet two woes come after this.

(9) A passage unto the next point, and the history of the time following.

13 ¶ (10) Then the sixth Angel blew the trumpet, (11) and I heard a (*) voice from the (b) four horns of the golden altar, which is before God,

(10) The sixth execution done upon the world by the tyrannical powers thereof working in the four parts of the earth, that is, in most cruel manner executing their tyrannous dominion through the whole world, and killing the miserable people without punishment, which before was not lawful for them to do in that sort, as I shewed upon in Revelation 9:4 . This narration hath two parts: a commandment from God, in Revelation 9:14 and an execution of the commandment, in Revelation 9:15 .

(11) The commandment given by Christ himself, who is governor over all.

(*) Which was the voice of Christ sitting at the right hand of the Father.

(b) He alludeth to the altar of incense, which stood in the Court which the Priests were in, over against the Ark of the Covenant, having a veil between them.

14 Saying to the sixth Angel, which had the trumpet, (12) Loose the four (*) Angels, which are bound in the great river Euphrates.

(12) As if he should have said, these hitherto have so been bound by the power of God, that they could not freely run upon all men as themselves lusted, but were stayed and restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a Paraphrase of the spiritual Babylon, on by the limits of the literal Babylon long since overthrown) that they might not commit those horrible slaughters, which they long breathed after. Now go to, let loose those four Angels, that is, administrators of the wrath of God, in that number that is convenient to the slaughtering of the four quarters of the world; stir them up and give them the bridle, that rushing out of that Babylon of theirs, which is the seat of the wicked ones, they may fly upon all the world, therein to rage, and most licentiously to exercise their tyranny, as God hath ordained. This was done when Gregory the ninth by public authority established for law his own Decrals, by which he might freely lay trains for the life of simple men. For who is it that seeth not that the laws Decrial, most of them are snares to catch souls withal? Since that time (O good God) how great slaughters have there been? How great massacres? All history is full of them, and this our age aboundeth with most horrible and monstrous examples of the same.

(*) Meaning the enemies of the East country, which should afflict the Church of God, as did the Arabians, Sarasines, Turks and Tartarians.

15 (13) And the four Angels were loosed, which were prepared at an (*) hour, at a day, at a month, and at a year, to slay the third part of men.

(13) The execution of the commandment is in two parts: one, that those butchers are let loose, that out of their tower of the spiritual Babylon they might with fury run abroad through all the world, as well the chief of that crew which are most prompt unto all assays, in this verse; as their multitudes, both most copious, of which a number certain is named for a number infinite, Revelation 9:16, and in themselves by all means fully furnished to hide and to hurt, Revelation 9:17, as being armed with fire, smoke and brimstone, as appeareth in the color of their armor, which dazzleth the eyes to all men, and have the strength of lions to hurt withal, from which (as out of their mouth) the fiery, smoky, and stinking darts of the Pope are shot out, Revelation 9:18 . The other point is, that these butchers have effected the commandment of God by fraud and violence, in the two verses following, Revelation 9:16-17 .

(*) This signifieth the great readiness of the enemies.

16 And the number of horsemen of war were twenty thousand times ten thousand; for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having fiery habergeons, and of hyacinth, and of brimstone; and the heads of the horses were as the heads of lions; and out of their mouths went forth fire and smoke and brimstone.

18 Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouths.

19 For their power is in their (*) mouths, and in their tails; (14) for their tails were like unto serpents, and had heads, wherewith they hurt.

(*) Which signifieth their false doctrine and hypocrisy.

(14) That is, they are harmful every way; on what part soever thou put thine hand unto them, or they touch thee, they do hurt. So the former are called Scorpions, Revelation 9:3 .

20 (15) And the remnant of the men which were not killed by these plagues, (*) repented not of the works of their hands that they should not worship devils, and (♣) idols of gold, and of silver, and of brass, and of stone, and of wood, which neither can see, neither hear, nor go;

(15) Now remaineth the event (as I said upon the first verse) Revelation 9:1, which followed of so many and so grievous judgments in the most wicked world, namely an impenitent affirmation of the ungodly in their impiety and unrighteousness, though they feel themselves most vehemently pressed with the hand of God; for their obstinate ungodliness is shewed in this verse; and their unrighteousness in the verse following, Revelation 9:21 . Hitherto hath been the general history of things to be done universally in the whole world; which because it doeth not so much belong to the Church of Christ, is therefore not so expressly distinguished by certainty of time and other circumstances, but is woven, as they say, with a slight hand. Also there is none other cause why the history of the seventh Angel is passed over in this place, then for that the same more properly appertaineth unto the history of the Church. But this is more diligently set out according to the time thereof, Revelation 11:16; as shall appear upon those places.

(*) And therefore were justly destroyed.

(♣) Psalm 115:4; Psalm 135:15 .

21 Also they repented not of their murder, and of their sorcery, neither of their fornication, nor of their theft.

Revelation 10

1 Another Angel appeareth clothed with a cloud, 2 holding a book open, 3 and crieth out. 8 A voice from heaven commandeth John to take the book. 10 He eateth it.

1 And (1) I saw another mighty Angel come down from heaven, clothed with a cloud, and the (*) rainbow upon his head, and his face was as the (♣) sun, and his (♣) feet as pillars of fire.

(1) Now John passeth unto the other Prophetical history, which is of the Church of God, as I shewed that this book should be distinguished Revelation 4:1 . This story reacheth hence unto Revelation 22:1 . And this whole Chapter is but a transition from the common history of the world unto that which is particular of the Church. There are in this transition or passage, two preparatives as it were, unto this Church story comprised in this whole Chapter. One is the authority of Christ revealing his mysteries, and calling his servants unto Revelation 10:7 . The other is John, his calling proper unto this place, and prepared from before unto the end of this chapter. Authority is given unto this Revelation by these things: First, by the appearing from heaven in this habit and countenance, strong, ready, glorious, surveying all things by his providence and governing them by his omnipotence, Revelation 10:1 . Secondly, that he brought not by chance, but out of a book, this open Revelation, set forth unto the eye, to signify the same unto the sea and land, as the Lord over all, Revelation 10:2 . Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets do) but crying out with a loud voice unto them which sleep, and with a lionish and terrible noise roused the secure; the very thunders themselves giving testimony thereunto, Revelation 10:3 . Lastly, for that he confirmed all by an oath, Revelation 10:5-7 .

(*) Jesus Christ beareth the testimony of God's love towards us.

(♣) It overcame all darkness of the Angel of the bottomless pit.

(♣) Straight, strong and pure from all corruptions.

2 And he had in his hand a (3) little (*) book open, and he put his right foot upon the sea, and his left on the earth,

(3) Namely, a special book of the affairs of God's Church; For the book that containeth things belonging the whole world, is said to be kept with the Creator, Revelation 5:1, but the book of the Church, with the Redeemer; and out of this book is taken the rest of the history of this Apocalypse.

(*) Meaning the Gospel, which Antichrist cannot hide, seeing Christ bringeth it open in his hand.

3 And cried with a (*) loud voice, as when a lion roareth; and when he had cried, seven (♣) thunders uttered their voices.

(*) Which declareth that in despite of Antichrist, the Gospel should be preached through all the world; so that the enemies shall be astonished.

(♣) The whole graces of God's Spirit bent themselves against Antichrist.

4 (4) And when the seven thunders had uttered their voices, I was about to write; but I heard a voice from heaven saying unto me, (*) (a) (♣) Seal up those things which the seven thunders have spoken, and write them not.

(4) A godly care is laudable, but must be joined with knowledge. Therefore nothing is to be taken in hand, but by the calling; which must be expected and waiting for of the godly.

(*) Daniel 12:7 .

(a) Keep them close.

(♣) Believe that which is written; for there is no need to write more for the understanding of God's children.

5 And the Angel which I saw stand upon the sea, and upon the earth, (b) lifted up his hand to heaven,

(b) This was a gesture used of one that sweareth, which men do now a days use.

6 And sware (*) by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, (5) that (c) time should be no more.

(*) That is, by God with whom Christ by his divinity is equal.

(5) Neither time itself, nor the things that are in time; but that the world to come is at hand, which is altogether of eternity, and beyond all times.

(c) There shall never be any more time.

7 But in the days of the (6) voice of the seventh Angel, when he shall begin to blow the trumpet, even the (*) mystery of God shall be finished, as he hath declared to his servants the Prophets.

(6) See Revelation 11:15; Revelation 16:17 .

(*) The faithful shall understand and see this mystery of the last judgment, the damnation of Antichrist and the infidels, and also the glory of the just at the resurrection.

8 (7) And the voice which I heard from heaven, spake unto (*) me again, and said, Go, and take the little book which is open in the hand of the Angel, which standeth upon the sea and upon the earth.

(7) The other part of this Chapter, concerning the particular calling of John to the receiving of the prophecy following, which is enjoined him, first by sign in three verses, then in plain words in the last verse, Revelation 10:9-11 . Unto the setting forth of the sign belong these things: That John is taught from heaven to demand the book of the Prophecy in this verse; for these motions and desires God doeth inspire, that demanding the book, he is charged to take it in a figurative manner, the use whereof also is expounded in Revelation 10:9 . (as in Ezekiel 2:9) whence this similitude is borrowed; lastly for that John at the commandment of Christ took the book, and found by experience that the same as proceeding from Christ was most sweet, but in that it foretelleth the afflictions of the Church, it was most bitter unto his spirit.

(*) As John understood this by revelation, so is the same revealed to the true preachers to discover the Pope, and Antichrist.

9 So I went unto the Angel, and said to him, Give me the little (*) book. And he said unto me, (♣) Take it, and (♣) eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey.

(*) That is, the holy Scriptures; which declareth that the minister must receive them at the hand of God before he can preach them to others.

(♣) Ezekiel 3:1 .

(♣) Which signifieth that the ministers ought to receive the word into their hearts, and to have grave and deep judgment, and diligently to study it, and which zeal to utter it.

10 Then I took the little book out of the Angel's hand, and ate it up, and it was in my mouth as (*) sweet as honey; but when I had eaten it, my belly was bitter.

(*) Signifying that albeit that the minister have consolation by the word of God, yet shall he have sore, and grievous enemies, which shall be troublesome unto him.

11 (8) And he said unto me, Thou must prophesy (*) again among the people and nations, and tongues, and to many Kings.

(8) A simple and plain declaration of the sign before going, witnessing the divine calling of John, and laying upon him the necessity thereof.

(*) Not only meaning in his life time, but that this book after his death should be as a preaching unto all nations.

Revelation 11

1 The Temple is commanded to be measured. 3 The Lord stirred up two witnesses, 7 whom murdereth, 9 and no man burieth them, 11 God raiseth them to life, 12 and calleth them up to heaven, 13 the wicked are terrified, 15 by the trumpet of the seventh Angel, the resurrection, 18 and judgment is described.

1 (1) Then was given me a reed like unto a rod; and the Angel stood by, saying, Rise and (2) (*) mete the Temple of God, and the altar, and them that worship therein.

(1) The authority of the intended revelation being declared, together with the necessity of that calling, which was particularly imposed upon John; hereafter followeth the history of the estate of Christ his Church, both conflicting or warfaring, and overcoming in Christ. For the true Church of Christ is said to fight against that which is falsely so called, over the which Antichrist ruleth, Christ Jesus overthrowing Antichrist by the spirit of his mouth; and Christ is said to overcome most gloriously until he shall slay Antichrist by the appearance of his coming, as the Apostle excellently teacheth, in 2 Thessalonians 2:8. So this history hath two parts: One of the state of the Church conflicting with temptations, unto the sixteenth Chapter. The other of the state of the same church obtaining victory, thence unto Chapter 20. The first part hath two members most conveniently distributed into their times, whereof the first containeth a history of the Christian Church for 1260 years, what time the Gospel of Christ was as it were taken up from amongst men into heaven; the second containeth a history of the same Church unto the victory perfected. And these two members are briefly, though distinctly propounded in this Chapter, but are both of them more at large discoursed after in due order. For we understand the state of the Church conflicting, out of Chapters 12 and 13, and of the same growing out of afflictions, out of Chapters 14, 15 and 16. Neither did John at unawares join together the history of these two times in this Chapter, because here is spoken of prophecy, which all confess to be one just and innumerable in the Church, and which Christ commanded to be continual. The history of the former time reacheth unto Revelation 11:2-14, the latter is set down in the rest of this Chapter Revelation 11:15-19. In the former are shewed these things: the calling of the servants of God in Revelation 11:4; the conflicts which the faithful must undergo in their calling, for Christ and his Church, thence unto Revelation 11:5-10, and their resurrection, and receiving up into heaven unto Revelation 11:11-14. In the calling of the servants of God are mentioned two things: the begetting and setting of the Church in two verses, and the education of it in two verses. The begetting of the Church

is here commended unto John by sign and by speech; the sign is a measuring rod, and the speech a commandment to measure the Temple of God, that is, to reduce the same unto a new form; because the Gentiles are already entered into the Temple of Jerusalem, and shall shortly defile and overthrow the same utterly.

(2) Either that of Jerusalem which was a figure of the Church of Christ, or that heavenly Example, whereof in Revelation 11:19, but the first liketh me better, and the things following do all agree thereunto. The sense therefore is, Thou seest all things in God's house, almost from the passion of Christ, to be disordered; and that not only the city of Jerusalem, but also the court of the Temple is trampled under foot by the nations, and of profane men whether Jews or strangers; and that only the Temple, that is, the body of the Temple, with the altar, and a small company of good men which truly worship God, do now remain, whom God doeth sanctify and confirm by his presence. Measure therefore this, even this true Church, or rather the true type of the true Church, omitting the rest, and so describe all things from me, that the true Church of Christ may be as it were a very little center, and the Church of Antichrist as the circle of the center, every way in length and breadth compassing about the same, that by way of prophecy thou mayest so declare openly, that the state of the Temple of God, and the faithful which worship him, that is, of the Church, is much more straight than the Church of Antichrist.

(*) Which declareth that Christ Jesus will build his Church and not have it destroyed; for he measureth out his spiritual Temple.

2 (3) But (*) the (a) Court which is without the Temple (b) cast out, and mete it not, for it is given unto the (4) Gentiles; and the holy (♣) city shall they tread under foot, (5) (♣) two and forty months.

(3) As if he should say, it belongeth nothing unto them to judge those which are without, 1 Corinthians 5:12, which be innumerable; look unto those of the household only, or unto the house of the living God.

(*) The Jewish Temple was divided into three parts; the body of the Temple which is called the court, whereinto every man entered, the holy places where the Levites were, and the holiest of all, whereinto the high Priest once a year entered; in respect therefore of these two later, the first is said to be cast out, because as a thing profane it is neglected when the Temple is measured, and yet the adversaries of Christ boast that they are in the Temple, and that none are of the Temple, but they.

(a) He speaketh of the outward court, which was called the people's court, because all men might come into that.

(b) That is counted to be cast out, which in measuring is refused as profane.

(4) To profane persons, wicked and unbelievers, adversaries unto the Church.

(♣) That is, the Church of God.

(5) Or a thousand, two hundred and threescore days, as is said in Revelation 11:3; that is, a thousand two hundred and threescore years, a day for a year, as often in Ezekiel and Daniel, which I noted before, Revelation 2:10. The beginning of these thousand two hundred and threescore years, we account from the passion of Christ, whereby (the partition wall being broken down) we were made of two into one, Ephesians 2:14. I say, one flock under one Shepherd, John 10:16, and the end of these years precisely falleth into the Popedome of Boniface the eighth, who a little before the end of 1294, entered the Popedome of Rome, in the feast of Saint Lucie (as Bergomensis saith) having put in prison his predecessor Coelestinus, whom by fraud, under color of oracle, he deceived; for which cause, that well said of him, Intravit ut vulpes, regnavit ut leo, mortuus est ut canis. That is, He entered like a fox, reigned like a lion, and died like a dog. For if from 1294, thou shalt take the age of Christ which he lived on the earth, you shall find there remaineth one thousand two hundred and sixty years, which are mentioned in this place and many others.

(♣) Meaning, a certain time; for God hath limited the time of Antichrist's tyranny.

3 But (6) I will give power unto my (*) two witnesses, and they shall (7) prophesy a (♣) thousand two hundred and threescore days, clothed in (♣) sackcloth.

(6) I would rather translate it, illud than illam, the Temple than the city; for God saith, I will give that Temple, and commit it unto my two witnesses, that is, unto the Ministers of the word, who are few indeed, weak and contemptible; but yet two, that is, of such a number as one of them may help another, and one confirm the testimony of another unto all men, that from the mouth of two or three witnesses every word may be made good amongst men; 2 Corinthians 13:1.

(*) By two witnesses he meaneth all the preachers that should build up God's Church, alluding to Zerubbabel and Jehoshua which were chiefly appointed for this thing, and also to this saying, In the mouth of two witnesses standeth every word.

(7) They will exercise their office enjoined by me by the space of those 1260 years, in the midst of afflictions though never so lamentable, which is figuratively shewed by the mourning garment.

(♣) Signifying a certain time; for when God giveth strength to his ministers, their persecutions seem, as it were for a day or two.

(♣) In poor and simple apparel.

4 These (8) are two (*) olive trees, and two candlesticks, standing before the God of the (♣) earth.

(8) That is, the ordinary and perpetual instruments of spiritual grace, peace and light in my Church, which God by his only power preserved in this Temple. See Zechariah 4:3 .

(*) Whereby are signified the excellent graces of them which bear witness to the Gospel.

(♣) Who hath dominion over the whole earth.

5 (9) And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies; for if any man would hurt them, (*) thus must he be killed.

(9) The power and efficacy of the holy ministry, and which is truly Evangelical, is declared both in earth and in heaven, protecting the administrators thereof, and destroying the enemies in this verse, virtue indeed divine most mightily shewing itself forth in heaven, earth and the sea, in Revelation 11:6, as it described in 2 Corinthians 10:4, according to the promise of Christ, in Mark 16:17 . And this is the second place (as I said before) of the combats which the servants of God must needs undergo in the executing of their calling, and of the things that follow the same combats or conflicts. In the combats and conflicts are these things: to overcome, in these two verses: to be overcome and killed, in Revelation 11:7 After the slaughter follow these things, that the carcasses of the godly are laid abroad, in Revelation 11:8, being unburied, are made a matter of scorn, together of cursing and bitter execrations, Revelation 11:9, and that therefore gratulations are publicly and privately made, in Revelation 11:10 .

(*) By God's word whereby his ministers discomfort the enemies.

6 These have power to shut (*) heaven, that it rain not in the days of their prophesying, and have power over waters to turn them into (♣) blood, and to smite the earth with all manner plagues, as often as they will.

(*) They denounce God's judgment against the wicked, that they cannot enter into heaven.

(♣) Which is to declare and procure God's vengeance.

7 (10) And when they have (c) finished their testimony, (11) the (*) beast that cometh out of the bottomless pit, shall make war against them, and shall (12) (♣) overcome them, and kill them.

(10) That is, when they have spent those 1260 years mentioned in Revelation 11:2-3, in publishing their testimony according to their office.

(c) When they have done their message.

(11) Of which after, Chapter 13 . That beast is the Roman Empire, made long ago of civil, Ecclesiastical; the chief head whereof was then Boniface the eighth, as I said before, who lifted up himself in so great arrogancy, (says the author of Falsiculus temporum) that he called himself, Lord of the whole world, as well in temporal causes, as in spiritual; There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, Ca. unam sanctam, extra de majoritate and obedientia, and in the sixth of the Decimals (which is from the same author) many things are found of the same argument.

(*) That is, the Pope which hath his power out of hell and cometh thence.

(12) He shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings, both their names and writings. And that this was done to very many godly men, by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude, first of the brethren Waldonenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred.

(♣) He sheweth how the Pope gaineth the victory, not by God's word, but by cruel war.

8 And their corpses shall lie in the (13) streets of the great (*) city, which (d) spiritually is called Sodom and Egypt, (14) where our Lord also was crucified.

(13) That is, openly at Rome; where at that time was a most great concourse of people, the year of Jubilee being then first ordained by Boniface unto the same end, in the year of Christ 1300, example whereof is read in chapter 1, Extra, de poenitentys and remissionibus. So by one act he committed double injury against Christ, both abolishing his truth by the restoring the type of the Jubilee, and triumphing over his members by most wicked superstitions. O religious heart! Now that we should understand the things of Rome, John himself is the author, both after in the seventeenth Chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great City (as Chapter 17 and 18, he calleth it) and is spiritually termed Sodom and Egypt; that spiritually (for that must here again be repeated from before) Christ was there crucified. For the two first appellations signify spiritual wickednesses; the latter signifieth the shew and pretence of good, that is, of Christian and sound religion. Sodom signifieth most licentious impiety and injustice; Egypt most cruel persecution of the people; and Jerusalem signifieth the most confident glorying of that city, as it were in true religion, being yet full of falsehood and ungodliness. Now who is ignorant that these things do rather, and more agree unto Rome, than any other city? The commendations of the City of Rome for many years past are publicly notorious, which are not for me to gather. This only I will say, that he long since did very well see what Rome is, who taking his leave thereof, used these verses; Roma vale, vidi, Satis est vidisse; revertar, Quumleno, meretrix, scurra, cinadus ero. Now farewell Rome, I have thee seen, it was enough to see; I will return when as I mean, bawd, harlot knave to be.

(*) Meaning the whole jurisdiction of the Pope, which is compared to Sodom for their abominable sin, and to Egypt because the true liberty to serve God is taken away from the faithful; and Christ was condemned by Pilate, who represented the Roman power which should be enemy to the godly.

(d) After a more secret kind of meaning and understanding.

(14) Namely in his members, as also he said unto Saul in Acts 9:5 .

9 And they of the people and kindred's, and tongues, and Gentiles shall see their corpses (15) three days and a half, and shall not suffer their carcasses to be put in graves.

(15) That is, for three years and a half; for so many years Boniface lived after his Jubilee, as Bergomensis witnesseth.

10 And they that dwell upon the earth, (16) shall rejoice over them and be glad, and shall send gifts one to another, for these two Prophets (17) (*) vexed them that dwelt on the earth.

(16) So much the more shall they by this occasion exercise the hilarity of their Jubilee.

(17) The Gospel of Christ, in the affliction of the world, and the ministry thereof, the savor of death unto death, to those that perish, 2 Corinthians 2:16 .

(*) The infidels are tormented by hearing the truth preached.

11 (18) But after (19) three days and a half, (20) the spirit of life *coming* from God, shall enter into them, and they (21) shall (*) stand up upon their feet; and great fear shall come upon them which saw them.

(18) The third place, as I noted before, is of the rising again of the Prophets from the dead, and their carrying up into heaven. For their resurrection is shewed in this verse; their calling and lifting up into heaven, in the verse following.

(19) That is, what time God shall destroy that wicked Boniface.

(20) That is, the Prophets of God shall in a sort rise again, not the same in person (as they say) but in spirit, that is, in the power and efficacy of their ministry, which John expressed before, in Revelation 11:5-6. And so the prophecy that is spoken of Elijah, is interpreted by the Angel to be understood of John the Baptist, Luke 1:17. For the same Boniface himself, who sought to kill and destroy them, was by the fire of God's mouth (which the holy ministry sheweth and exhibiteth) devoured and died miserably in prison, by the endeavor of Satra Columensis and Nagaretus a French knight, whom Philip the fair King of France sent into Italy but with a small power.

(21) That is, the most grievous heat of afflictions and persecution shall stay for a while, for the great amazement that shall arise upon that sudden and unlooked for judgment of God.

(*) Which shall be at the last resurrection.

12 And they shall hear a great voice from heaven, saying unto them, (22) (*) Come up hither. And they shall ascend up to heaven in a cloud, (23) and their enemies shall see them.

(22) They were called by God into heaven, and taken out of this malignant world, into the heavenly Church, which also lieth hidden here in the earth, to exercise their calling secretly; as of whom this wretched world was unworthy; Hebrews 11:38. For the Church of the wicked is by comparison called the earth, or the world; and the Church of the godly, heaven. So in ancient times amongst the godly Israelites; so amongst the Jews in the days of Manasseh and other Kings, when the earth refused the heirs of heaven, we read that they lay hidden as heaven in the earth.

(*) For it seemed that Antichrist had chased them out of the earth.

(23) Yet could they not hinder the secret ones of the Lord (as the Psalmist called them, Psalm 83:3) but they that went on forward in his work.

13 (24) And the same hour shall there be a great earthquake, and the tenth part of the city (*) shall fall; and in the earthquake shall be slain in number seven thousand, and the remnant shall be afraid, (25) (♣) and (e) gave glory to the God of heaven.

(24) Bergomensis saith, in the year of our Lord, 1301, This year a blazing star foretelling great calamity to come, appeared in heaven, in which year upon the feast of St. Andrew, so great an earthquake arose, as never before, which also containing, by times, for many days, overthrew many stately houses. This saith he of the year next following the Jubilee; which John so many ages before, expressed word for word.

(*) Of the power of Antichrist.

(25) They were indeed broken with present astonishment of mind, but did not earnestly repent as they ought to have done.

(♣) When they shall understand by God's word the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorify God.

(e) Glorified God by confessing his name.

14 (26) The second woe is past, *and* behold, the third woe will come anon.

(26) He passeth unto the second history, which is the second part of this Chapter. John calleth these the second and third woe, having respect unto Revelation 9:12.

15 (27) And the seventh Angel blew the trumpet, and there were great voices in heaven, saying, (28) The (*) kingdoms of this world are our Lord's, and his Christ, and he shall reign for evermore.

(27) Of whose sounding the trumpet Christ expressly foretold in Revelation 10:7, and this is the second part of this Chapter, containing a general history of the Christian Church, from the time of Boniface unto the consummation of the victory declared by voice from heaven. In this history there are three branches: a preparation by the sound of the Angel's trumpet, a narration by the voices of heavenly Angels and Elders, and a confirmation by sign.

(28) The narration hath two parts: an acclamation of the heavenly creatures, in this verse, and both an adoration by all the Elders in Revelation 11:16, and also a most ample thanksgiving in Revelation 11:17-18. The sense of the acclamation is, Now the Lord has entered on his kingdom and hath restored his Church in which most mightily recovered from the profanation of the Gentiles, he may glorify himself. Namely, that which the Lord ordained when first he ordained his Church, that the faith of the Saints doth now behold as accomplished.

(*) Albeit Satan by the Pope, Turks and other instruments troubleth the world never so much, yet Christ shall reign.

16 (29) Then the four and twenty Elders, which sat before God on their seats, fell upon their faces and worshipped (*) God,

(29) As before in Revelation 7:11. This giving of thanks is altogether of the same content with the words going before.

(*) Jesus Christ.

17 Saying, (*) We give thee thanks, Lord God almighty, Which art, and Which wast, and Which art to come, for thou hast received thy great might, and hast obtained thy kingdom.

(*) This declareth the office of the godly, which is to give God thanks for the deliverance of his, and to praise his justice for punishing of his enemies.

18 (30) And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints, and to them that fear thy Name, to small and great, and shouldest destroy them, which destroy the earth.

(30) A speech of the Hebrew language, as much to say, as Gentiles being angry thine inflamed wrath came upon them, and shewed itself from heaven, occasioned by their anger and fury.

19 Then the Temple of God was (31) opened in heaven; and there was seen in his Temple the Ark of his covenant, and there were (*) lightnings, and voices, and thunderings, and an earthquake, and much hail.

(31) This is the confirmation of the next prophecy before going by signs exhibited in heaven, and that of two sorts, whereof some are visible, as the passing away of the heaven, the opening of the Temple, the Ark of the covenant appearing in the Temple, and testifying the glorious presence of God, and the lightnings; others apprehended by ear and such dull senses which bear witness in heaven and earth to the truth of the judgments of God.

(*) Which signify the destruction of the enemies.

Revelation 12

1 A woman 2 appeareth traveling with child, 4 whose child the dragon would devour, 7 but Michael overcometh him, 9 and casteth him out, 13 and the more he is cast down and vanquished, the most fiercely he exercised his subtilities.

1 And (1) there appeared a great wonder in heaven: (2) A (*) woman clothed with the sun, and the (♣) moon *was* under her feet, and upon her head a (♣) crown of twelve stars.

(1) Hitherto hath been the general prophecy comprehended in two parts, as I shewed upon Revelation 11:1-19. Now shall be declared the first part of this prophecy, in this and the next chapter, and the latter part in the fourteenth, fifteenth and sixteenth chapters. Unto the first part, which is of the conflicting or militant Church belong two things. The beginning and the progress of the same in conflicts and Christian combats. Of which two, the beginning or upspring of the Church is described in this Chapter, and the progress thereof in the Chapter following. The beginning of the Christian Church we define to be from the first moment of the conception of Christ, until the time wherein this Church was as it were weaned and taken away from the breast or milk of her mother; which is the time when the Church of the Jews with their city and Temple was overthrown by the judgment of God. So we have in this chapter the story of 60 years and upwards. The parts to this chapter are three. The first is, the history of the conception and bearing in the womb, in Revelation 12:1-4. The second, a history of the birth from Re 12:5-12. The third is, about the woman who had brought forth, unto the end of the chapter. And these several parts have every one their conflicts. Therefore in the first part are two things contained, one, the conception and bearing in the womb in two verses, and another of the lying in wait of the Dragon against that should be brought forth, in the next two verses. In the first point are these things, the description of the mother, Revelation 12:1, and the dolours of childbirth in Revelation 12:2, all shewed unto John from heaven.

(2) A type of the true and holy Church, which then was in the nation of the Jews. This Church (as is the state of the Church) did in itself shine with glory given of God, trodden under foot, immutable and unchangeable, and possessed the kingdom of heaven as the heir thereof.

(*) In this third vision is declared how the Church which is compassed about with Jesus Christ the Son of righteousness, is persecuted of Antichrist.

(♣) The Church treadeth under foot whatsoever is mutable, and inconstant, with all corrupt affections and such like.

(♣) Which signify God and his word.

2 And (3) she was with child, and (*) cried travailing in birth, and was pained ready to be delivered.

(3) For this is that barren woman that brought not forth, of which; Isaiah 54:1; Galatians 4:27, she crieth out for good cause, and was tormented at that time, when in the judgment of all she seemed near unto death, and in means ready to give up the ghost by reason of her weakness and poverty.

(*) The Church ever with a most fervent desire longed that Christ should be born, and that the faithful might be regenerate by his power.

3 And there appeared another wonder in heaven: (4) for behold, a great (*) red dragon having (5) (♣) seven heads, and ten (6) horns, and seven crowns upon his heads;

(4) That is the devil or Satan (as is declared in Revelation 12:9), mighty, angry and full of wrath.

(*) The devil, and all his power which burneth with fury and is red with the blood of the faithful.

(5) Thereby to withstand and those seven Churches spoken of, that is, the Catholic Church, and that with kingly furniture and tyrannical magnificence; signified by the crowns set upon his heads, and if

the same without controversy belongeth unto him by the proper right, as also he boasted unto Christ; Matthew 4:9; Revelation 13:1 .

(♣) For he is prince of this world and almost hath the universal government.

(6) More than are the horns of the Lamb, or than the Churches are; so well furnished doth the tyrant brag himself to be, unto do all manner of mischief.

4 (7) And his tail drew the (*) third part of the stars of heaven, and cast them to the earth. And the dragon (8) stood before the woman, which was ready to be delivered, (9) to devour her child, when she had brought it forth.

(7) After the description of Satan followeth this action, that is, his battle offered unto the Church partly to that which is visible, wherein the wheat is mingled with the chaff, and the good fish with that which is evil; a good part thereof, though in appearance it shined as the Stars shine in heaven, he is said to thrust down out of heaven, and to pervert; for if it were possible he would pervert even the elect, Matthew 24:24, and partly to the elect members of the holy catholic church in the second part of this verse. Many therefore of the members of this visible Church (saith John) he overthrew and triumphed upon them.

(*) By his flatteries and promises he gaineth many of the excellent ministers and honorable persons, and bringeth them to destruction.

(8) He withstood that elect Church of the Jews which was now ready to bring forth the Christian Church, and watched for that she should bring forth. For the whole Church, and whole body is compared unto a woman; and a part of the Church unto that which is brought forth, as we have noted at large upon in, Song of Solomon 7:6 .

(9) Christ mystical (as they call him) that is, the whole Church, consisting of the person of Christ as the head, and of the body united thereunto by the Spirit, so is the name of Christ taken, 1 Corinthians 12:12 .

5 (10) (*) So she brought forth a man (11) child, which should rule all nations with a (♣) rod of iron; and her child was taken up unto God and to his throne.

(10) The second history of this Church delivered of child; in which first the consideration of the child born, and of the Mother, is described in two verses, Revelation 12:6; secondly the battle of the Dragon against the young child, and the victory obtained against him in the three verses following, Revelation 12:7-9; last of all is sung a song of victory, unto Revelation 12:10-12 . Now John in consideration of the child born, noteth two things: for he describeth him, and his station or place in this verse.

(*) Which is Jesus Christ the first born amongst many brethren, who was born of the virgin Mary as a special member of the Church.

(11) That is, Christ the head of the Church (the beginning, root and foundation whereof is the same Christ) endowed with kingly power, and taken up into heaven out of the jaws of Satan (who as a serpent did bite him upon the cross) that sitting upon the celestial throne, he might reign over all.

(♣) Psalm 2:9 .

6 (12) And the woman fled into (*) wilderness, where she hath a place prepared of God, that (13) they should feed her there a thousand, two hundred and threescore days.

(12) The Church of Christ which was of the Jews, after his ascension into heaven, hid itself in the world as in a wilderness, trusting in the only defence of God, as witnesseth Luke in the Acts of the Apostles.

(*) The Church was removed from among the Jews to the Gentiles, which were as a barren wilderness, and so it is persecuted to and fro.

(13) Namely the Apostles, and servants of God ordained to feed with the word of life, the Church collected both of the Jews and Gentiles, unless that any man will take the word, aleretur, but I like the first better. For he hath respect unto those two Prophets of whom Revelation 11:3 speaketh. As for the meaning of the 1290 days, look the same place, Revelation 11:3 .

7 And there was a battle in heaven, Michael and his Angels fought against the dragon, and the dragon fought and his Angels.

8 (15) But they prevailed not, neither was their (a) place found anymore (*) in heaven.

(15) The description of the victory, by the denying of the thing in this verse, and by affirming the contrary in Revelation 12:9 . As that Satan gained nothing in heaven, but was by the power of God thrown down into the world, whereof he is the prince, Christ himself and his elect members standing still by the throne of God.

(a) They were cast out, so that they were never seen any more in heaven.

(*) For the dragon was deprived of all his dignity and had no more place in the Church.

9 And the great dragon, that old serpent, called the devil and Satan, was cast out, which deceiveth all the world; he was *even* cast into the earth, and his Angels were cast out with him.

10 Then I heard a loud voice in heaven, saying, (16) Now is salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night.

(16) The song of victory or triumph containing first, a proposition of the glory of God and of Christ shewed in that victory; secondly, it containeth a reason for the same proposition taken from the effects, as that the enemy is overcome in battle, in this verse, and the godly are made conquerors (and more than conquerors Romans 8:37 .) Revelation 12:11; Thirdly, a conclusion wherein is an exhortation unto the Angels, and the Saints, and unto the world, a prophecy of great misery, and of destruction procured by the devil against mankind, lest himself should be miserable alone, Revelation 12:12 .

11 But they overcame him by the blood of the Lamb, and by the word of their testimony, and they (b) (*) loved not their lives unto the death.

(b) He is said in the Hebrew tongue, to love his life that esteemeth nothing more precious than his life; and on the other side, he is said not to love his life, who doubteth not to hazard it, wheresoever need requireth.

(*) They put their lives in danger so oft as need required.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the (*) inhabitants of the earth, and of the sea, for the devil is come down unto you, which hath great wrath, knowing that he hath but a short time.

(*) Meaning, them that are given to the world and fleshly lusts.

13 And when (17) the dragon saw that he was (*) cast unto the earth, he persecuted the woman which had brought forth the man *child*.

(17) The third part: a history of the woman delivered, consisting of two members, the second battle of Satan against the Christian Church of the Jewish nation, in Revelation 12:13-16; and the battle

intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in Revelation 12:17 .

(*) And was overcome of Christ, then he fought against his members.

14 (18) But to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her (c) place, where she is nourished for a (19) time, and times, and half a time, from the presence of the serpent.

(18) That is, being strengthened with divine power, and taught by oracle, she fled swiftly from the assault of the devil, and from the common destruction of Jerusalem and went into a solitary City beyond Jordan called Pella, as Eusebius telleth in the first Chapter of the third book of his Ecclesiastical history, which place God had commanded her by Revelation.

(c) Into that place where God had appointed her.

(19) That is, for three years and a half; so the same speech is taken, Daniel 7:25 . This space of time is reckoned in manner from that last and most grievous rebellion of the Jews, unto the destruction of the city and Temple, for their destruction or falling away, began in the twelfth year of Nero, before the beginning whereof many foreshadows and predictions were shewed from heaven, as Josephus writeth, library 7, chapter 12, and Hegesippus library 5, chapter 44, amongst which this is very memorable, that in the feast of Pentecost, not only a great sound and noise was heard in the Temple, but also a voice was heard of many out of the Sanctuary which cried out unto all, Let us depart hence. Now three and a half years after this defection was begun of the Jews, and those wonders happened, the City was taken by force, the Temple overthrown, and the place forsaken of God; and this length of time John noted in this place.

15 (20) And the (*) serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be carried away of the flood.

(20) That is, he inflamed the Romans and the nations, that they persecuting the Jewish people with cruel arms might by the same occasion invade the Church of Christ, now departed from Jerusalem and out of Judea. For it is a usual thing in Scripture, that the raging tumults of the nations, should be compared unto waters.

(*) God giveth means to his Church to escape the fury of Satan making his creatures to serve to the support thereof.

16 (21) But the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon had cast out of his mouth.

(21) That is, there was offered in their place other Jews, unto the Romans and nations raging against that people; and it came to pass thereby that the Church of God was saved whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Jews.

17 (22) Then the dragon was wroth with the woman, and went and made war with the (*) remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

(22) Being set on fire by this means, he began to be more mad, and because he perceived that his purpose against the Christian Church of the Jewish remnant was come to nought, he resolved to fall upon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as is said upon Revelation 12:13, in which the purpose of Satan is shewed, in Revelation 12:17, and his attempt, in Revelation 12:18 .

(*) Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

18 (23) And I stood on the sea sand.

(23) That is, a most mighty tempest, that he rushed upon the whole world (whose prince he is) to raise the floods and provoke the nations, that they might with their furious bellows toss up and down, drive here and there, and finally destroy the Church of Christ with its holy members of the same. But the providence of God resisted his attempt, that he might favor the Church of the Gentiles, yet tender and as it were green. The rest of the story of the Dragon is excellently prosecuted by the Apostle John hereafter in Revelation 20:1-15. For here the Dragon endeavoring to do mischief, was by God cast into prison.

Revelation 13

1 The beast with many heads is described 12 which draweth the most part of the world to idolatry. 13 The other beast rising out of the earth, 15 giveth power unto him.

1 And I (1) saw a (*) beast rise (2) out of the sea, having (♣) seven heads, and (3) (♠) ten horns, and upon his horns *were* ten crowns, and (4) upon his heads (5) the name of blasphemy.

(1) The Apostle having declared the springing up of the Christian Church, and the state of the Church from which ours taketh her beginning, doeth now pass unto the story of the progress thereof, as I shewed in the entrance of the former Chapter. And this history of the progress of the Church, and the battles thereof, is set down in this Chapter, but distinctly in two parts, one is of the civil Roman Empire, Revelation 13:1-10. Another of the body Ecclesiastical or prophetic, thence unto the end of the chapter. In the former part are shewed these things: First the state of the Empire, in Revelation 13:1-4, then the acts thereof in Revelation 13:5-7, after the effect; which is exceeding great glory, Revelation 13:8. And last of all is commended the use, and the instruction of the godly against the evils that shall come from the same in Revelation 13:9-10. The history of the state containeth a most ample description of the beast, first entire, in Revelation 13:1-2, and then restored after hurt, Revelation 13:3-4.

(*) Here is the description of the Roman Empire which standeth in cruelty and tyranny.

(2) On the sand whereof the devil stood practicing new tempests against the Church, in the verse next before going; what time the Empire of Rome was endangered by domestical dissensions, and was mightily tossed, having ever and again new heads, and new Emperors. See Revelation 17:8.

(♣) Meaning Rome, because it was first governed by seven Kings or Emperors after Nero, and also is compassed about with seven mountains.

(3) Having the same instruments of power, providence, and most expert government which the Dragon is said to have had, in Revelation 12:3.

(♠) Which signify many provinces.

(4) We read in Revelation 12:3, that the Dragon had seven crowns set upon seven heads because the thief avoucheth himself to be proper lord and prince of the world, but this beast is said to have ten crowns, set upon several, not heads, but horns; because the beast is beholden for all unto the Dragon, Revelation 13:2, and doth not otherwise reign them by law of subjection given by him, namely that he employ his horns against the Church of God. The speech is taken from the ancient custom and form of dealing in such case; by which they that were absolute kings did wear the diadem upon their heads; but their vassals and such as reigned by grace from them, wore the same upon their hoods; for so they might commodiously lay down their diadems when they came into the presence of their Sovereigns, as also their Elders are said, when they adored God which sat upon the throne, to have cast down their crowns before him in Revelation 4:10.

(5) Contrary to that which God of old commanded should be written in the head piece of the high Priest, that is, Sanctitas Jehovah, Holiness unto the Lord. The name of blasphemy imposed by the Dragon, is (as I think) that which Paul saith in 2 Thessalonians 2:4. He sitteth as God, and boasteth himself to be God. For this name of blasphemy both the Roman Emperors did then challenge unto themselves, as Suetonius and Dion do report of Caligula and Domitian; and after them the Popes of

Rome did with full mouth profess the same of themselves, when they challenged unto themselves sovereignty in holy things, of which kind of sayings the sixth book of the Decimals, the Clementines, and the Extravagants, are very full. For these men were not content with that which Anglicus wrote in his Poetria, (the beginning whereof is, Papa stupor mundi. The Pope is the wonder of the world) Nec Deus es, nec homo, sed neuter es inter utrumque. Thou art not God, nor art thou man, but neuter mixed of both; as the gloss witnesseth upon the sixth book; but they were bold to take unto themselves the very name of God, and to accept it given of others; according as almost a hundred and twenty years since there was made for Sixtus the fourth, when he should first enter into Rome in his dignity Papal, a Pageant of triumph, and cunningly fixed upon the gate of the city he should enter at, having written upon it this blasphemous verse: Oraclo vocis mundi moderaris habenas, Et merito in terris crederis esse Deus. By oracle of thine own voice the world thou governest all, And worthily a god on earth, men think, and do thee call. These and six hundred the like who can impute unto that modesty whereby good men of old would have themselves called the servants of the servants of God, verily either this is a name of blasphemy, or there is none at all.

2 And the beast which I saw was (6) like a (*) leopard, and his feet like a bear, and his mouth as the mouth of a lion; (7) and the (♣) dragon gave him his power and his throne, and great authority.

(6) Swift as the Leopard, easily grasping all things, as the bear doth with his foot, and tearing and devouring all things with the mouth as doth the Lion.

(*) By these beasts are signified the Macedonians, Persians and Chaldeans whom the Romans overcame.

(7) That is, he lent the same unto the beast to use, when he perceived that himself could not escape, but must needs be taken by the hand of the Angel, and cast into the bottomless pit; Revelation 20:1-15, yet did not he abandon the same verily from himself, but that he might use it as long as he could.

(♣) That is, the devil.

3 (8) And I saw one of his (*) heads as *it were* wounded to death, but his (♣) deadly wound was healed, and all the world wondered *and* followed the beast.

(8) This is the other place that pertaineth to the description of the beast of Rome; that besides that natural dignity and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were unto death, and was healed again, as from heaven, in the sight of all men. This head was Nero the Emperor, in whom the race of the Caesars fell from imperial dignity, and the government of the Commonwealth was translated unto others; in whose hands the Empire was so cured and recovered unto health, as he seemed unto all so much the more deeply rooted and grounded fast, than ever before. And hence followed those effects, which are next spoken of: First an admiration of certain power, as it were, sacred and divine, sustaining the Empire and governing it; Secondly, the obedience and submission of the whole earth in this verse; Thirdly, the adoration of the Dragon, and most wicked worshipping of Devils, confirmed by the Roman Emperors; Lastly, the adoration of the beast himself, which grew into so great estimation, as that both the name and worship of a God was given unto him, Revelation 13:4. Now there were two causes which brought in the minds of men this religion; the shew of excellency, which bringeth with it reverence; and the shew of power invincible, which bringeth fear. Who is like (say they) unto the beast? Who shall be able to fight with him?

(*) This may be understood of Nero, who moved the first persecution against the Church, and after slew himself, so the family of the Caesar's ended in him.

(♣) For the empire was established again by Vespasian.

4 And they worshipped the dragon which gave power unto the beast, and they (*) worshipped the beast, saying, Who is like unto the beast? Who is able to war with him?

(*) By receiving the statues, ordinances, decrees, ceremonies, and religion of the Roman Empire.

5 (9) And there was given unto him a mouth, that spake great things and blasphemies, and power was given unto him, (10) to do (*) two and forty months.

(9) The second member containing a history of the acts of the beast, as I said, Revelation 13:1 . The history of them is concluded in two points: the beginning, and the manner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God and his immanent and injustice against all men, especially against the godly and those that were of the household of faith, in Revelation 13:5 . The manner of the acts or actions done, is of two sorts, both impious in mind, and blasphemous in speech against God, his Church and the godly, in Revelation 13:6; and also most cruel and injurious in deeds, even such as were done of most raging enemies, and of most insolent and proud conquerors, in Revelation 13:7 .

(10) Namely his actions, and manner of dealing. As concerning those two and forty months, I have spoken of them before, Revelation 12:6 .

(*) Antichrist's time and power is limited.

6 And he opened his mouth unto blasphemy against God, to blaspheme his Name, (11) and his tabernacle, (12) and them that dwell in heaven.

(11) That is, the holy Church, the true house of the living God.

(12) That is, the godly is several who hid themselves from his cruelty. For this bloody beast surcharged those holy souls most falsely with innumerable accusations for the Name of Christ, as we read in Justin Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine and others; which example the latter times followed most diligently, in destroying the flock of Christ; and we in our own memory have found by experience, to our incredible grief. Concerning heaven, see in Revelation 11:12 .

7 And it was given unto him to make war with the Saints, and to (*) overcome them, and power was given him over every (♣) kindred, and tongue, and nation.

(*) In their bodies, not in soul.

(♣) He meaneth that universal departing whereof Paul speaketh to the Thessalonians.

8 Therefore all that dwell upon the earth, shall worship him, (13) whose (*) names are not written in the book of life of the Lamb, which was slain (♣) from the beginning of the world.

(13) That is, such as are not from everlasting elect in Christ Jesus. For this is that Lamb slain; Revelation 5:6 . These words I do with Aretas, distinguish in this manner; Whose names are not written from the laying of the foundation of the world, in the book of Life, of the Lamb slain. And this distinction is confirmed by a like place hereafter in Revelation 17:8 .

(*) Antichrist hath not power over the elect.

(♣) As God ordained from before all beginning, and all the sacrifices were as signs and sacraments of Christ's death.

9 (14) If any man have an ear, let him hear.

(14) The conclusion of this speech of the first beast, consisting of two parts, an exhortation to attentive audience, in this verse; and a foretelling, which partly containeth threatenings against the wicked and partly comfort for those which in patience and faith shall wait for that glorious coming of our Lord and Saviour Christ; Revelation 13:10 .

10 If any lead into captivity, he shall go (*) into captivity; (♣) if any kill with a sword, he must be killed by a sword. Here is the patience and the faith of the Saints.

(*) They which led souls captive, go themselves into captivity.

(♣) Genesis 9:6; Matthew 26:52 .

11 (15) And I beheld another beast coming up out of the (*) earth, (16) which had two (♣) horns like the Lamb, but he (♣) spake like the dragon.

(15) The second member of the vision, concerning the ecclesiastical dominion, which in Rome succeeded that which was politic, and is in the power of the corporation of false prophets, and of the forgers of false doctrine. Wherefore the same body or corporation is called of John by the name of false prophet; Revelation 16:13; Revelation 19:20 . The form of this beast is first described in this verse, then his acts in the verses following; and the whole speech is concluded in the last verse. This beast is by his breed, a son of the earth (as they say) obscurely born, and by little and little creeping up out of his abject estate.

(*) As the kingdom of Christ is from heaven, and bringeth men thither; so the Pope's kingdom is of the earth and leadeth to perdition, and is begun, and established by ambition, covetousness, beastliness, craft, treason and tyranny.

(16) That is, in shew he resembled the Lamb (for what is more mild or more humble than to be the servant of the servants of God?) but indeed he played the part of the Dragon, and of the Wolf; Matthew 7:15 . For even Satan changeth himself into an Angel of light; 2 Corinthians 11:14, and what should his honest disciples and servants do?

(♣) Which signify the priesthood and the kingdom, and therefore he giveth in his arms two keys, and hath the two swords carried before him. So Boniface the eighth which first ordained the Jubilee, shewed himself one day in apparel as a Pope, and the next day in harness as the Emperor, and the two hordes in the bishop's mitre are signs hereof.

(♣) He spake devilish doctrine, accuses God's word of imperfection, set up man's traditions, and spake things contrary to God and his word.

12 (17) And he did all that the first (*) beast could do before him, and he caused the earth, and them which dwell therein, (18) to worship the first (♣) beast, whose deadly wound was healed.

(17) The history of the acts of this beast, containeth in sum three things, hypocrisy, the witness of miracles, and tyranny; of which the first is noted in this verse, the second in the three verses following, the third in the sixteenth and seventeenth verses. His hypocrisy is most full of leasing, whereby he abuseth both the former beast and the whole world; in that albeit he hath by his cunning, as it were by line, made of the former beast a most miserable skeleton or anatomy, usurped all his authority unto himself and most impudently exerciseth the same in the sight and view of him; yet he carrieth himself so, as if he honored him with most high honor, and did in very truth cause him to be honored of all men.

(*) For the Pope in ambition, cruelty, idolatry, and blasphemy did follow and imitate the ancient Romans.

(18) For unto this beast of Rome, which of civil Empire is made an Ecclesiastical hierarchy, are given divine honors, and divine authority so far, as he is believed to be above the Scriptures, which the gloss upon the Decrals declareth by this devilish verse. Articulus solvit, synodumque facit generalem. That is, He changeth the Articles of faith, and giveth authority to general Councils. Which is spoken of the Papal power. So the beast is by birth, foundation, seat, and finally substance, one; only the Pope hath altered the form and manner thereof being himself the head both of that tyrannical Empire, and also of the false prophets; for the Empire hath he taken unto himself, and thereunto hath added this cunning device. Now these words, whose deadly wound was cured, are put here for distinction's sake, as also sometimes afterwards, that even at that time the godly readers of this prophecy might by this sign be brought to see the things as present, as if it were said, that they might adore this very Empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again.

(♣) Brought them to idolatry and astonished them with the name of that holy empire (as he termeth it.)

13 (19) And (*) he did great wonders, so that he made fire to come down from heaven on the earth, in the sight of men,

(19) The second point of the things done by the beast, is the credit of great wonders or miracles, appertaining to the strength of this impiety; of which signs some were given from above, as it is said, that fire was sent down from heaven by false sorcery, in this verse. Others were shewed here below in the sight of the beast, to establish idolatry, and deceive souls, which part John setteth forth beginning (as they say) at that which is last, in this manner: First, the effect is declared in these words, He deceiveth the inhabitants of the earth. Secondly, the common manner of working in two sorts; one of miracles. For the signs that were given him to do in the presence of the beasts, the other of the words added to the signs, and teaching the idolatry confirmed by those signs, Saying unto the inhabitants of the earth, that they should make an image unto the beasts, which etc. Thirdly, a special manner is declared, That is given unto him to put life into the image of the beast and that such a kind of quickening, that the same both speaketh by answer unto those that ask counsel of it, and also pronounceth death against all those that do not obey nor worship it; all which things oftentimes by false miracles through the procurement and inspiration of the Devil, have been effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them feigned, many also done by the devil in images, as of old in the serpent; Genesis 3:5 . By which example is confirmed, not the authority of the beast, but the truth of God and these prophecies.

(*) The man of sin according to the operation of Satan shall be with all power, signs and miracles of lies; 2 Thessalonians 2:10 .

14 And deceived them that dwell on the earth by the signs, which were permitted to him to do in the (*) sight of the beast, saying to them that dwell on the earth, that they should make the (20) (♣) image of the (21) beast, which had the wound of a sword, and did live.

(*) Before the whole empire which representeth the first beast, and is the image thereof.

(20) That is, images, by enallage or change of the number; for the worship of them ever since the second Council of Nicea, has been ordained in the Church by public credit, and authority contrary unto the Law of God.

(♣) For the first empire Roman was as the pattern, and this second empire is but an image and shadow thereof.

(21) In the Greek the word is of the Dative case, as much to say, as unto the worship, honor and obeying of the beast; for by this maintenance of images, this pseudo-prophetical beast doth mightily profit the beast of Rome, of whom long ago he received them. Wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commodity of the beast.

15 (22) And it was permitted to him to give a (a) (*) spirit unto the image of the beast, so that the image of the beast should (♣) speak, and should cause that as many as would not (♣) worship the image of the beast should be killed.

(22) And of this miracles of the images of the beast, (that is, which the beast hath ordained to establish idolatry) which miraculously speak, and give judgment, or rather marvelously, by the fraud of the false prophets, the Papists' books are full fraughted.

(a) To give life, as Jannes and Jambres imitated the wonders that Moses wrought.

(*) For except the Pope confirm the authority of the King of Romans, he is not esteemed worthy to be made Emperor.

(♣) The same things which the Pope, or false prophets instruct him in.

(♣) Receive the ordinances and decrees of the seat of Rome, and to kiss the vilen's sort, if he were put thereunto.

16 (23) And he made all, both small and great, rich and poor, free and bond, to receive (24) a (b) (*) mark in their right hand or in their foreheads,

(23) The third place, is a most wicked and most insolent tyranny, as was said before, usurped over the persons of men, in this verse; and over their goods and actions, in the next verse. For he is said, both to bring upon all persons a tyrannous servitude, that as bondslaves they might serve the beast; and also to exercise over all their goods and actions, a peddler like abuse of indulgences and dispensations (as they term them) amongst their friends, and against others, to use most violent interdictions, and to shoot out cursings, even in natural and civil, private and public contracts, wherein all good faith ought to have place.

(24) That is, their Chrism, by which in the Sacrament (as they call it) of Confirmation, they make servile unto themselves, the persons and doings of men, signing them in their forehead and hands; and as for the sign left by Christ, see Revelation 7:3, and the holy Sacraments of Baptism they make as void. For whom Christ hath joined unto himself by Baptism this beast maketh challenge unto them by her greasy Chrism, which he doubteth not to prefer before Baptism, both in authority and in efficacy.

(b) The mark of the name of the beast.

(*) Whereby he renounceth Christ; for as faith, the word of the Sacraments are the Christian's marks; so this Antichrist will accept none but such as will approve his doctrine; so that it is not enough to confess Christ, and to believe the Scriptures, but a man must subscribe to the Pope's doctrine; moreover their chrismatories, grazings, vows, oaths and shavings are signs of this mark in so much as no nation was excepted that had not many of these marked beasts.

17 And (*) that no man might (25) buy or sell, save he that had the (26) mark, or the name of the beast, or the number of his name.

(*) He that is not sealed with Antichrist's mark, cannot be suffered to live among men.

(25) That is, have any traffic or dealings with men, but they only which have this anointing and consecration of Clearly tonsure, as they call it. Read Gratian de Consecratione, distinctione tertia. omnes cap spiritus, etc. of the matters.

(26) Here the false prophets do require three things, which are set down in the order of their greatness, a character, a name, and the number of the name. The meaning is, that man that hath not first their anointing and clerical tonsure or shaving; secondly holy orders, by reserving whereof is communicated the name of the beast; or finally hath not attained that high degree of Pontifical knowledge, and of the Law (as they call it) Canonical, and hath not, as it were, made up in account and cast the number of the mysteries thereof; for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse.

18 (27) Here is wisdom. Let him that hath wit, count the number of the beast, for it is the (28) number (*) of a man, and his number is six hundred threescore and six.

(27) That is, in this number of the beast consisteth that Popish wisdom, which unto them seemeth the greatest of all others. In these words John expoundeth that saying which went before the number of the beast, what it hath above his mark or cognizance and his name. These things, saith John, the mark and the name of the beast, do easily happen unto any man; but to have the number of the beast, is wisdom; that is, only the wise and such as have understanding, can come by that number; for they must be most illuminate doctors that attain thereunto, as the words following do declare.

(28) How great and of what denomination this number of the beast is, by which the beast accounted his wisdom, John declareth in these words, Doest thou demand how great it is? It is so great, that it occupieth the whole man; he is alway learning, and never cometh to the knowledge thereof; he must be a man indeed that doeth attain unto it. Asketh thou of what denomination it is? Verily it standeth of six throughout, and perfectly ariseth of all the parts thereof in their several denominations (as they term them) it standeth of six by units, tens, hundreds, etc. So as there is no one part in the learning and order Pontifical, which is not either referred unto the head, and as it were the top thereof, or contained in the same; so fitly do all things in this hierarchy agree one with another, and with their head. Therefore that cruel beast Boniface the eighth, doeth commend by the number of six those Decrals which he perfected, in the proem of the sixth book. Which book (saith he) being to be added unto five other books of the same volume of Decrals, we thought good to name Sextum the sixth; that the same volume by addition thereof containing a senary, or the number of six books (which is a

number perfect) may yield a perfect form of managing all things, and perfect discipline of behavior. Here therefore is the number of the beast, who empowereth from himself all his parts, and bringeth them all back again unto himself by his discipline in most wise and cunning manner. If any man desires more of this, let him read the gloss upon that place. I am not ignorant that other interpretations are brought upon this place; but I thought it my duty, with the good favor of all, and without the offence of any, to propound mine opinion in this point. For this cause especially, for that it seemed unto me neither profitable, nor likely to be true, that the number of the beast, or the name of the beast should be taken as the common sort of interpreters do take it. For this number of the beast teacheth, giveth out, imprinteth, as a public mark of such as be his, and esteemeth that mark above all others, as the mark of those whom he loveth best. Now those other expositions seem rather to be far removed from his property and condition of that number; whether you respect the name Latinus, or Titan, or another. For these the beast doeth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth; he approveth not these, but reproveth them; and hateth them that think so of this number, with a hatred, greater than that of Vatinius. (*) Such as may be understood by man's reason; for about 666 years after this revelation the Pope or Antichrist began to manifest in the world; for these characters (χξς) signify 666, and this number is gathered of the finale number, (Λατίνος) which in the whole make 666 and signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who useth in all things the Latin tongue, and in respect thereof he containeth the Hebrew and Greek wherein the word of God was first and best written; and because Italy in old time was called Latinum, the Italians are called Latini, so that hereby he noteth of what country chiefly he should come.

Revelation 14

1 The Lamb standeth on mount Sinai; 4 with his chaste worshippers. 6 One Angel preacheth the Gospel. 8 Another foretelleth the fall of Babylon; 9 the third warneth that the beast be avoided. 13 A voice from heaven pronounceth them happy who died in the Lord. 16 The Lord's sickle thrust into the harvest, 28 and into the vintage.

1 Then I looked, and lo, a (*) Lamb (1) stood on mount Sion, and with him (2) a (♣) hundred, forty and four thousand, having his Father's (3) (♣) Name written in their foreheads.

(*) Jesus Christ ruleth in his Church to defend and comfort it, though the beast rage never so much; and seeing Christ is present ever with his Church, there can be no vicar, for where there is a vicar, there is no Church.

(1) The history of the Church of Christ being finished for more than a thirteen hundred years at which time Boniface the eighth lived as better hath been said, there remaineth the rest of the history of the conflicting or militant Church, from thence unto the time of the last victory in three chapters. For first of all, as the foundation of the whole history, is described the standing of the Lamb with his army and retinue in five verses, after his worthy acts which he hath done and yet doth in most mighty manner, whilst he overthroweth Antichrist which the spirit of his mouth, in the rest of this chapter, and in the two following. Unto the description of the Lamb, are propounded three things: his situation, place and attendance; for the rest are expounded in the former visions, especially upon the fifth chapter.

(2) As ready gird to do his office (see Acts 7:56) , in the midst of the Church which aforetime mount Sion did prefigure.

(♣) Meaning a great and ample Church.

(3) As before in Revelation 7:2 .This retinue of the Lamb is described first by divine mark (as before in Revelation 7:2) in this verse. Then by divine occupation, in that every one in his retinue most vehemently and sweetly (Revelation14:2) do glorify the Lamb with a special song before God and his elect Angels. Which song flesh and blood cannot hear, nor understand, Revelation 14:3 . Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spiritual and

bodily fornication, that is, from impiety and unrighteousness, that they followed the Lamb as a guide unto all goodness, and cleaved unto him that they are holy unto him, as of grace redeemed by him; that in truth and simplicity of Christ, they have exercised all these things, sanctimony of life, the direction of the Lamb, a thankful remembrance of redemption by him, finally (to conclude in a word) that they are blameless before the Lord, Revelation 14:4-5 .
(♣) Which was the mark of their election, to wit, their faith.

2 And I heard a voice from heaven, as the sound of many (*) waters, and as the sound of a great thunder, and I heard the voice of harpers harping with their harps.

(*) Signifying that the number of the Church should be great, and that they should speak boldly, and aloud, and so glorify the Lord.

3 And they sung as *it were* a new song before the throne, and before the four beasts, and the Elders; and no (*) man could learn that song, but the hundred, forty and four thousand, which were bought from the earth.

(*) None can praise God, but the elect whom he hath bought.

4 These are they which are not (*) defiled with women, for they are virgins; these follow the Lamb (♣) whithersoever he goeth; these are bought from men, being the (♣) firstfruits unto God, and unto the Lamb.

(*) By whoredom; and under this vice he comprehendeth all other, but this is chiefly meant of idolatry which is the spiritual whoredom.
(♣) For their whole delight is in the Lamb Jesus and they love none but him.
(♣) Which declareth that the faithful ought to live justly and holy, that they may be the firstfruits and an excellent offering of the Lord.

5 And in their mouths was found no guile; for they are without (*) spot before the throne of God.

(*) For as much as their sins are pardoned, and they are clad with the justice of Christ.

6 ¶ (4) Then I saw (5) another (*) Angel fly in the midst of heaven, having an everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

(4) The other part (as I said on the first verse) see Revelation 14:1; is of the acts of the Lamb, the manner whereof is delivered in two sorts, of his speech, and of his facts. His speeches are set forth unto Revelation 14:7-13, and his facts unto the sixteenth chapter. In the speech of the Lamb, which is the word of the Gospel, are taught in this place, these things: The service of the godly consisting inwardly of reverence towards God, and outwardly of the glorifying of him; the visible sign of which is adoration, Revelation 14:7 . The overthrowing of wicked Babylon, Revelation 14:8 and the fall of every one of the ungodly which worship the beast, Revelation 14:9-11 . Finally, the state of the holy servants of God both present, Revelation 14:12 and to come, most blessed, according to the promise of God in Revelation 14:13 .
(5) This Angel is a type or figure of the good and faithful servants of God, whom God especially from that time of Boniface the eighth, hath raised up to the proclaiming of the Gospel of Christ, both by preaching and by writing. So God first, near unto the time of the same Boniface, used Peter Cassiodorus an Italian after, Arnold de villa nova, a Frenchman, then Occam, dante, Petrarch, after

the Johannes de rupe casa, a Franciscan; after again, John Wycliffe an Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his Church.

(*) By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

7 (6) (*) Saying with a loud voice, (♣) Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made (♣) heaven and earth, and the sea, and the fountains of waters.

(6) That is, Babylon is destroyed by the sentence and judgment of God; the execution whereof John described in chapter 18. And this voice of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsel and manifest malice oppugned the light of the Gospel offered from God.

(*) Psalm 14:5 .

(♣) The Gospel teacheth us to fear God and honor him which is the beginning of heavenly wisdom.

(♣) Acts 14:20 .

8 And there followed another Angel, saying, (*) (♣) Babylon that great city is fallen, it is fallen, for she made all nations to drink of the wine of the (a) (♣) wrath of her fornication.

(*) Isaiah 21:9; Jeremiah 51:8; Revelation 18:8 .

(♣) Signifying Rome, for as much as the vices which were in Babylon, are found in Rome in greater abundance, as persecution of the Church of God, oppression and slavery with destruction of the people of God, confusion, superstition, idolatry, impiety, and as Babylon the first Monarchy was destroyed, so shall this wicked kingdom of Antichrist have a miserable ruin, though it be great and seemeth to extend throughout all Europa.

(a) Of her fornication, whereby God was provoked to wrath.

(♣) By the which fornication; God is provoked to wrath, so that he suffereth many to walk in the way of the Romish doctrine to their destruction.

9 ¶ And the third Angel followed them, saying with a loud voice, (7) If any man worship the beast and his image, and receive his mark in his forehead, or on his hand,

(7) That is, shall not worship God alone, but shall transfer his divine honor unto this beast, whether he doth it with his heart, or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I deny before my Father, and his Angels, Matthew 10:32 . And this is that voice of the holy ministry, which at this time is very much used of the holy and faithful servants of God. For having now sufficiently found out the public obstinacy of Babylon, they labor not any longer to thunder out against the same; but to save some particular members by terror (as Jude speaketh) and to pluck them out of the public flame; or else by a vehement commiseration of their state, to lead them away, they set before them eternal death, into which they rush unawares, unless in good time they return unto God, but the godly which are of their own flock, they exhort unto patience obedience, and faith in the Lord Jesus, and charge them to give light by their good example, of good life unto others.

10 The same shall drink of the wine of the wrath of God, yea, of the (*) pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lamb.

(*) That is, of his terrible judgment.

11 And the smoke of their torment shall ascend evermore; and they shall have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 (8) Here is the patience of (*) Saints. Here are they that keep the commandments of God, and the faith of Jesus.

(8) The patience, sanctification, and justification by faith; the consequence whereof are rest, felicity, and glory eternal, in the heavenly fellowship of God and his Angels.

(*) The faithful are exhorted to patience.

13 Then I heard a voice from heaven, saying unto me, Write, (*) Blessed *are* the dead which hereafter die (b) (♣) in the (♠) Lord. Even so saith the Spirit, for they rest from their labors, and their (c) works follow them.

(*) For they are delivered from horrible troubles which are in the Church, and rest with God.

(b) That is, for the Lord.

(♣) Or, for the Lord's cause.

(♠) Which are engrafted in Christ by faith, which rest and stay only on him and rejoice to be with him; for immediately after their death they are received into joy.

(c) By works, is meant the reward which followeth good works.

14 ¶ (9) And I looked, and behold, (10) a white (*) cloud, and upon the cloud one sitting like unto the Son of man, (11) having on his head a golden crown, and in his hand a (12) sharp sickle.

(9) The second part of this Chapter, as I said see Revelation 14:1 . Of the acts and doings of Christ in overthrowing of Antichrist and his Church by the Spirit of his divine mouth; seeing that having been called back by word both publicly and privately unto his duty, and admonished of his most certain ruin, he yet ceaseth not to maintain and protect his own adherents, that they may do him service; and to afflict the godly with most barbarous persecutions. Of those things which Christ doeth, there are two kinds; one common or general in the rest of this chapter, another particular against that savage and rebellious beast and his worshippers in the fifteen and sixteen chapters. That common kind, is the calamity of wars, spread abroad through the whole earth, and filling all things with blood and that without respect of any person. This is figured or shadowed out in two types, of the harvest and vintage. Since the time that the light of the Gospel began to shine out, and since prophecy or preaching by the grace of God was raised up again, horrible wars have been kindled in the world? How much human flesh hath been thrown to the earth by this divine reaping? How much blood (alas for woe) hath overflown for these hundred years almost? All histories do cry out, and our age (if ever before) is now in horror, by reason of the rage of the sickle which Antichrist calleth for. In this place is the first type, that is of the harvest.

(10) Declaring his fierceness by his color, like unto that which is in the white or milk circle of heaven.

(*) Signifying that Christ shall come to judgment in a cloud, even as he was seen to go up.

(11) As one that shall reign from God, and occupy the place of Christ in this miserable execution.

(12) That is, a most fit and commodious instrument of Execution, destroyed all by shewing and thrusting through; for who may stand against God?

15 (13) And another Angel came out of the Temple, crying with a loud voice to him that sat on the cloud, (*) (♠) Thrust in thy sickle and reap, for the time is come to reap, for the (♣) harvest of the earth is ripe.

(13) Christ giveth a commandment in this verse, and the Angel executeth it in Revelation 14:16 .

(*) Joel 3:13 .

(♠) The overthrow of the people is compared to a harvest, Isaiah 19:5; also to a vintage, Isaiah 6:3 .

(♣) Matthew 13:39 .

16 And he that sat on the cloud, (*) thrust in his sickle on the earth, and the earth was reaped.

(*) This is spoken familiarly for our capacity, alluding unto a husband man who suffereth himself to be advertised by his servants when his harvest is ripe, and not that Christ hath need to be told when he should come to judgment for the comfort of his Church and destruction of his enemies.

17 (14) Then another Angel came out of the Temple, which is in heaven, having also a sharp sickle.

(14) The other type (as I said in Revelation 14:14) is the vintage; the manner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out everything, then is the harvest labor. This is therefore a more grievous judgment, both because it succeedeth the other, and because it is understood to be executed with great diligence.

18 And another Angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, and said, Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe.

19 And the Angel thrust in his sharp sickle on the earth, and cut down the vines of the vineyard of the earth, and cast them into the great winepress of the wrath of God.

20 And the (*) winepress was trodden without the city, (15) and blood came out of the winepress, unto the (♣) horse bridles, by the space of a thousand and six hundred furlongs.

(*) This is, a certain place appointed and not in the heaven.

(15) That is, it overflowed very deep, and very far and wide; the speech is hyperbolic or excessive, to signify the greatness of the slaughter. These are those pleasant fruits truly, of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad and blind world doeth at this time reap.

(♣) By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but wars, slaughters, persecutions and effusion of blood.

Revelation 15

1 The seven Angels having the seven last plagues. 3 They that conquered the beast praise God. 6 To the seven Angels, 7 seven vials full of God's wrath are delivered.

1 And (1) I saw another (*) sign in heaven, great and marvelous, (♣) seven (2) Angels having the seven last plagues, for by them is fulfilled the wrath of God.

(1) This is that other passage of the acts of Christ, as I noted before, Revelation 14:14 . Now therefore is shewed a singular work of the judgment of God belonging to the overthrow of Antichrist and his forces, of which divine work the preparation is described in this Chapter, and the execution in the next. The preparation is first set down generally and in type in this verse; and is after particularly set forth in the rest of the Chapter.

(*) This is the fourth vision which containeth the doctrine of God's judgments for the destruction of the wicked and comfort of the godly.

(♣) Meaning an infinite number of God's ministers, which had infinite manners of sorts and punishments.

(2) Of which Revelation 8:9 in pouring forth the plagues of the world; for even these plagues do for the most part agree with those.

2 (3) And I saw (4) as *it were* a (*) glassy sea, mingled with fire, and (5) them that had gotten victory of the beast, and of his image, and of his mark, and of the number of his name, (6) stand at the glassy sea, having the harps of God,

(3) There are two parts of the narration: one, the confession of the Saints glorifying God, when they saw that preparation of the judgments of God, unto Revelation 15:3-4; another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his judgments, in Revelation 15:5-8 .

(4) This part of the vision alludeth unto the sea or large vessel of brass in which the Priests washed themselves in the entrance of the Temple; for in the entrance of the heavenly Temple (as it is called in Revelation 15:5) is said to have been a sea of glass, most lightsome and clear, unto the commodity of choice mixed with fire, that is, as containing the treasury of the judgments of God, which he bringeth forth and dispenseth according to his own pleasure; for out of the former, the Priests were cleansed of old, and out of this the ungodly are destroyed now in Revelation 4:6 .

(*) Signifying this brittle and inconstant world mixed with fire, that is, troubles and afflictions, but the Saints of God overcome them all, and sing divine songs unto God by whose power they get the victory.

(5) That is, the godly martyrs of Christ, who shall not give place even in miracles unto that beast; see Revelation 13:17; Revelation 14:9-10 .

(6) Glorifying God, from the particular observation of the weapons and instruments of God's wrath, floating in the sea of glass.

3 And they sung (7) the song of Moses the (a) (♣) servant of God, and the song of the Lamb, saying, (8) Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy (*) (b) (♣) ways, King of Saints.

(7) That song of triumph which is Exodus 15:2 .

(a) So is Moses called for honor's sake, as it is set forth in Deuteronomy 34:10 .

(♣) Exodus 15:1 .

(8) This song hath two parts: one a confession, but particular in this verse, and general, in the beginning of the next verse, Revelation 15:4; another, a narration of causes belonging to the confession whereof one kind is eternal in itself, and most present unto the godly, in that God is both holy and alone God, another kind is future and to come, in that the elect taken out of the Gentiles

(that is, out of the wicked ones and unbelieving, as in Revelation 11:2) were to be brought to the same state of happiness by the magnificently of the judgment of God, in Revelation 15:4 .

(*) Psalm 145:17 .

(b) Thy doings.

(♣) Or, acts and deeds.

4 (*) Who shall not fear thee, O Lord, and glorify thy Name! For thou only *art* holy, and all nations shall come and worship before thee, for thy judgments are made manifest.

(*) Jeremiah 10:16 .

5 (9) And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heaven.

(9) The second part of the narration (as was noted in verse two Revelation 15:2) wherein first the authority of the whole argument and matter thereof is figured by a forerunning type of a temple opened in heaven, as in Revelation 11:19; namely that all those things are divine and of God, that proceed from thence, in this verse. Secondly, the administrators or executors, come forth out of the Temple in Revelation 15:6 . Thirdly, they are furnished with instruments of the judgments of God, and weapons fit for the manner of the same judgments, Revelation 15:7 . Finally, they are confirmed by testimony of the visible glory of God, in Revelation 15:8 . A like testimony whereunto was exhibited of old in the Law; Exodus 40:34 .

6 And the seven Angels came out of the Temple, which had the (10) seven plagues, clothed in (11) pure and (*) bright linen, and having their (♣) breasts (12) girded with golden girdles.

(10) That is, commandments to inflict those seven plagues, here is the figure called Metonymy.

(11) Which was in old time a sign of the kingly or princely dignity.

(*) Which is to declare that God's judgments are clear, just and without spot.

(♣) As ready to execute the vengeance of God.

(12) That is, girding was a sign of diligence, and the girdle of gold was a sign of sincerity and trustiness in taking in charge the commandments of God.

7 And one of the (13) (*) four beasts gave unto the seven Angels seven golden vials full of the wrath of God, which liveth for evermore.

(13) Of these before Revelation 4:7 .

(*) By four beasts are meant all the creatures of God which willingly serve him for the punishment of the infidels.

8 And the Temple was full of the smoke of the glory of God and of his power, and (14) no man was able to (*) enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

(14) None of those seven Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

(*) God giveth us full entry into the Church by destroying his enemies; for the Saints cannot clearly know all God's judgments before the full end of all things.

Revelation 16

2 And 17 the Angels pour out the seven vials of God's wrath given unto them, and so divers plagues arise in the world, 18 to terrify the wicked, 19 and the inhabitants of the great city.

1 And (1) I heard a great voice out of the Temple, saying to the seven Angels, Go your ways, and pour out the *seven* vials of the wrath of God upon the earth.

(1) In the former Chapter was set down the preparation unto the work of God; here is delivered the execution thereof. And in this discourse of the execution, is a general commandment, in this verse, then a particular recital in order of the execution done by every of the seven Angels, in the rest of the chapter. This special execution against Antichrist and his crew, doeth in manner agree unto that which was generally done upon the whole world, chapters eight and nine, and belongeth (if my conjecture fail me not) unto the same time. Yet in here they differ one from another, that this was particularly effected upon the Princes and ringleaders of the wickedness of the world, the other generally against the whole world being wicked. And therefore these judgments are figured more grievous than those.

2 (2) And the first went and poured out his vial upon the earth; and there fell a noisome and a grievous (*) sore upon the men which had the (3) mark of the beast, and upon them which worshipped his image.

(2) The history of the first Angel, whose plague upon the earth, is described almost in the same words with that sixth plague of the Egyptians in Exodus 9:9 . But it doeth signify a spiritual ulcer, and that torture or butchery of conscience seared with a hot iron, which accuseth the ungodly within, and both by truth of the word (the light whereof God hath now so long shewed forth) and by bitterness stirreth up and forceth out the sword of God's wrath.

(*) This was like the sixth plague of Egypt, which was sores and boils or pocks; and this reigneth commonly among Canons, monks, friars, nuns, Priests and such filthy vermin which bear the mark of the beast.

(3) See Revelation 13:16 .

3 (4) And the second Angel poured out his vial upon the sea, and it (a) became as the (*) blood of (♣) a dead man; and every living thing died in the sea.

(4) The history of the second Angel, who troubleth and molesteth the seas, that he may stir up the conscience of men sleeping in their wickedness; Revelation 8:8 .

(a) It was turned into rotten and filthy blood, such as is in dead bodies.

(*) This is like to the first plague of Egypt which signifieth all kinds of pestilences and contagious diseases.

(♣) That is, corrupt and infected.

4 (5) And the third Angel poured out his vial upon the rivers and fountains of waters, and they became (*) blood.

(5) The history of the third Angel striking the rivers, in this verse, who proclaiming the justice of God, commendeth the same by a most grave comparison of the sins of men, with the punishment of God; which is common to this place, and that which went before. Wherefore also this praising is attributed to the Angel of the waters, a name common to the second and third Angels, according as both of them are said to be against the waters, all be it, the one of the sea, the other of the rivers, in Revelation 16:5-6 .

(*) The first plague of Egypt was like unto this.

5 And I heard the Angel of the (*) waters say, Lord, thou art just, Which art, and Which wast, and Holy, because thou hast judged these things.

(*) He bringeth forth these two Angels; the one which is governor of the waters, and the other from under the altar, as witnesses and commanders of God's just judgments.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drink, for they are worthy.

7 (6) And I heard another out of the Sanctuary say, Even so, Lord God almighty, (*) true and righteous are thy judgments.

(6) A confirmation of the praise before going, out of the sanctuary of God, whether immediately by Christ, or by some of his Angels, for Christ also is called another Angel; Revelation 3:8; Revelation 7:2; Revelation 12:1 .

(*) For as much as thou destroyest the rebels, and preserveth thine.

8 (7) And the fourth Angel poured out his vial on the sun, and it was given unto him to torment men with (*) heat of fire,

(7) The history of the fourth Angel, who throweth the plague upon the heavens and upon the sun, of which Luke 21:26 the effects whereof are noted two . The one peculiar, that it shall scorch men with heat, in this verse. The other proceeding accidentally from the former, that their fury shall so much the more be enraged against God in Revelation 16:9; when yet (O wonderful mercy and patience of God) all other creatures are first stricken often and grievously by the hand of God before mankind, by whom he is provoked; as the things before going to declare.

(*) Signifying famine, drought and hot diseases which proceed thereof.

9 And men boiled in great heat, and (*) blasphemed the Name of God, which hath power over these plagues, and they repented not to give him glory.

(*) The wicked were hardhearted and stubborn when God punished them.

10 (8) And the fifth Angel poured out his vial upon the throne of the (*) beast, and his kingdom waxed dark, and they (♣) gnawed their tongues for sorrow,

(8) The story of the first Angel, who striketh the kingdom of the beast with two plagues abroad with darkness, within with biles and dolours most grievous, throughout his whole kingdom, that thereby he might wound the conscience of the wicked, and punish that perverse obstinacy of the idolaters, whereof arose perturbation, and thence a furious indignation and desperate madness, raging against God and hurtful unto itself.

(*) This answereth to the ninth plague of Egypt, which signifieth that the Pope's doctrine is a horrible plague of God which keepeth men still in dark ignorance and errors.

(♣) They shall shew their fury, rage and blasphemy against God when the light of his Gospel shall shine.

11 And blasphemed the God of heaven for their pains, and for their sores, and repented not of their works.

12 (9) And the sixth Angel poured out his vial upon the great river (10) (*) Euphrates, and the (11) water thereof dried up, (12) that the way of the Kings of the East should be prepared.

(9) The story of the sixth Angel, divided into his act, and the event thereof. The act is, that the Angel did cast out of his mouth the plague of a most glowing heat, wherewith even the greatest floods, and which most were wont to swell and overflow (as Euphrates) were dried up, by the counsel of God in this verse. The event is, that the mere madness wherewith the wicked are enraged, that they may scorn the judgments of God, and abuse them furiously to serve their own turn, and to the executing of their own wicked outrage.

(10) The bound of the spiritual Babylon, and to the fortresses of the same, Revelation 9:14 .

(*) By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithful which are the true Kings and Priests in Christ, have taken away by disclosing their wicked deceit.

(11) So the Church of the ungodly, and kingdom of the beast is said to be left naked, all the defenses whereof, in which they put their trust, being taken away from it.

(12) That is, that even they which dwell further off, may with more commodity make haste unto that sacrifice, which the Lord hath appointed.

13 And I saw (13) three (*) unclean spirits (14) like frogs come out of the mouth of the (15) dragon, and out of the mouth of the (16) beast, and out of the mouth of the (17) false prophet.

(13) That is, every one of them bent their whole force, and conspired that by wonders, word and work, they might bring into the same destruction all Kings, Princes and Potentates of the world, cursedly bewitched of them by their spirits, and teachers of the vanity and impunity of the beast that committed fornication with the kings of the earth. This is a right description of our times.

(*) That is, a strong number of this great devil the Pope's ambassadors which are ever crying and croaking like frogs and come out of Antichrist's mouth, because they should speak nothing but lies and use all manner of crafty deceit to maintain their rich Euphrates against the true Christians.

(14) Croaking with all importunity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of wars, as is declared in Revelation 16:14 .

(15) That is, the devil; Revelation 12:3

(16) Whereof Revelation 13:1 .

(17) That is, of that other beast; Revelation 13:11 , for so he is called also in Revelation 19:20; Revelation 20:10 .

14 For they are the spirits (*) of devils, working miracles, to go unto the (♣) Kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

(*) Albeit they call themselves spiritual and holy fathers.

(♣) For in all King's courts which Pope hath had his ambassadors to hinder the kingdom of Christ.

15 (18) ((*) Behold, I come as a thief. Blessed is he that watcheth, and keepeth his (♣) garments, lest he walk naked, and men see his filthiness)

(18) A parenthesis for admonition, in which God warneth his holy servants, who rest in the expectation of Christ, always to address their minds unto his coming, and to look unto themselves, that they be not shamefully made naked and circumvented of these unclean spirits, and so they be miserable unprepared at the coming of the Lord; Matthew 24:16; Matthew 25:13 .

(*) Matthew 24:44; Luke 12:39 .

(♣) Of righteousness and holiness, wherewith we are led through Jesus Christ.

16 (19) And they gathered them together into a place called in Hebrew (20) (*)
Armageddon.

(19) Namely the Angel, who holily according to the commandment of God, was to do sacrifice; notwithstanding that those impure spirits do the same wickedly, as servants not unto God, but unto that beast that hath seven heads.

(20) That is, (to say nothing of other expositions) the mountain itself, or mountain places of Megiddon. Now it is certain by the holy Scripture, that Megiddon is a city and territory in the tribe of Manasseh, bordering upon Issachar and Asher, and was made famous by the lamentable overthrow of king Josias; 2 Chronicles 35:22; Zechariah 12:11 . In this mountain country God saith by figure and type, that the kings of the people which serve the beast shall meet together; because the Gentiles did always cast that lamentable overthrow in the teeth of the Church of the Jews, unto their great reproach; and therefore were persuaded that that place should be most fortunate unto them (as they speak) and unfortunate unto the godly; but God here pronounceth, that that reproach of the Church, and confidence of the ungodly, shall by himself be taken away, in the selfsame places where the nations persuaded themselves, they should mightily exult and triumph against God and his Church. (*) As if he would say, The craftiness of destruction when as Kings and princes shall war against God, but by the craft of Satan are brought to that place where they shall be destroyed.

17 (21) And the seventh Angel poured out his vial into the (22) air, and there came a loud voice out of the Temple of heaven from (23) the throne, saying, (24) (*) It is done.

(21) The story of the seventh Angel unto the end of the chapter, in which first is shewed by figure and speech, the argument of this plague, in this verse; and then is declared the execution thereof in the verses following.

(22) From whence he might move the heaven above, and the earth beneath.

(23) That is, from him that sitteth on the throne, by the figure called Metonymy.

(24) That is, Babylon is undone, as is shewed in Revelation 16:19 and in the Chapters following. For the first onset (as I might say) of this denunciation, is described in this Chapter; and the last containing a perfect victory is described in those that follow.

(*) This is the last judgment when Christ shall come to destroy the wicked and deliver his Church.

18 (25) And there were voices, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, even so mighty an earthquake.

(25) Now is declared the execution (as is said in Revelation 16:17) and the things that shall last come to pass in heaven and in earth, before the overthrow of the beast of Babylon; both generally in Revelation 16:18 and particularly in the cursed city, and such as have any familiarity therewith, in the three last verses.

19 (26) And the great (*) city was divided into three parts, and the (♣) cities of the nations (27) fell. And great (28) Babylon came in remembrance before God, (*) to give unto her the cup of the wine of the fierceness of his wrath.

(26) The seat or standing place of Antichrist.

(*) Meaning the whole number of them that shall call themselves Christians, whereof some are so in deed, some are Papists and under pretence of Christ serve Antichrist, and some are neuters which are neither on the one side nor the other.

(♣) Signifying, all strange religions, as of the Jews, Turks and others, which then shall fall with that great whore of Rome, and be tormented in eternal pains.

(27) Of all such as cleave unto Antichrist, and fight against Christ.

(28) That harlot, of whom in the Chapter next following. Now this phrase, to come into remembrance, is after the common use of the Hebrew speech, but borrowed from men, attributed unto God.

(*) Jeremiah 25:15 .

20 And every isle fled away, and the mountains (29) were not (b) found.

(29) That is, were seen no more, or were no more extant. A borrowed Hebraism.
(b) Appeared not, which the Hebrews used after this sort, were not, Genesis 5:24 .

21 (30) And there fell a great hail, like (c) talents out of heaven upon the men, and men blasphemed God, because of the plague of the hail, for the plague thereof was exceeding great.

(30) The manner of the particular execution, most evidently testifying the wrath of God by the original and greatness thereof; the event whereof is the same with that which is in Revelation 9:12 and that which hath been mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to say, an incorrigible pertinency of the world in their rebellion, and a heart that cannot repent; Revelation 16:9-11 .
(c) As it were about the weight of a talent was threescore pounds, that is, six hundred groats, whereby is signified a marvelous and strange kind of weight.

Revelation 17

1 The great whore is described, 2 with whom the Kings of the earth committed fornication; 6 She is drunken with the blood of Saints. 7 The mystery of the woman, and the beast that carried her, expounded. 11 Their destruction. 14 The Lamb's victory.

1 Then (1) there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come, I will shew (2) thee the (a) damnation of the great (*) whore that sitteth upon many (♣) waters,

(1) The state of the Church militant being declared, now followeth the state of the Church overcoming and getting victory, as I shewed before in the beginning of the tenth chapter. This state is set forth in four chapters. As in the place before going I noted, that in that history the order of time was not always exactly observed, so the same is to be understood in this history, that it is distinguished according to the persons of which it treateth, and that the several stories of the persons is severally observed in the time thereof. For first is delivered the story of Babylon destroyed, in this and the next chapter (for this Babylon out of all doubt, shall perish before the two beasts and the Dragon.) Secondly, is delivered the destruction of both the two beasts, chapter nineteen. And lastly of the Dragon, chapter eighteen; in the story of the spiritual Babylon, are distinctly set forth the state thereof in this chapter, and the overthrow done from God, chapter eighteen. In this verse and that which followeth a transition or passage unto the first argument, consisting of the particular calling of the Prophet (as often heretofore) and a general proposition.
(2) That is, that damnable harlot, by a figure called hypallage. For John as yet had not seen her. Although another interpretation may be borne, yet I like this better.
(a) The sentence that is pronounce against this harlot.
(*) Antichrist is compared to a harlot because he seduceth the world with vain words, doctrines of lies, and outward appearance.
(♣) Meaning, divers nations and countries.

2 With whom have committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 (3) So he carried me away into the wilderness in the Spirit, and I saw a woman sit upon a (b) scarlet colored (*) beast, full of names of (♣) blasphemy, which had seven heads, and ten horns.

(3) Henceforth is propounded the type of Babylon, and the state thereof, in four verses. After a declaration of the type, in the rest of this chapter. In the type are described two things, the beast (of whom chapter thirteen) in the third verse, and the woman that sitteth upon the beast in Revelation 17:4-6. The beast in process of time hath gotten somewhat more than was expressed in the former vision. First in that it is not read before that he was appareled in scarlet, a robe imperial and of triumph. Secondly, in that this is full of names of blasphemy; the other carried the name of blasphemy only in his head. So God did teach that this beast is much increased in impiety and injustice, and doth in this last age, triumph in both these more insolently and proudly then ever before.

(b) A scarlet color, that is, with a red and purple garment; and surely it was not without cause the Romish clergy were so much delighted with this color.

(*) The beast signifieth the ancient Rome; the woman that sitteth thereon, the new Rome which is the Papistry, whose cruelty and blood shedding is declared by scarlet.

(♣) Full of idolatry, superstition and contempt of the true God.

4 And (4) the (*) woman was arrayed (5) in purple and scarlet, and gilded with gold, and precious stones, and pearls, (6) and had a cup of gold in her hand full of (♣) abominations, and filthiness of her fornication.

(4) That harlot, the spiritual Babylon, which is Rome. She is described by her attire, profession, and deeds.

(*) This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, Revelation 17:18; whose beauty only standeth in outward pomp and impudency and craft like a strumpet.

(5) In attire most glorious, triumphant, most rich, and most gorgeous.

(6) In profession, the nourisher of all, in this verse, and teaching her mysteries unto all, Revelation 17:5 setting forth all things most magnificently; but indeed most pernicious besetting miserable men with her cup, and bringing upon them a deadly giddiness.

(♣) Of false doctrines and blasphemies.

5 (7) And in her forehead *was* a name written, (*) A mystery, (8) great Babylon, the mother of whoredomes, and abominations of the earth.

(7) Deceiving with the title of religion, and public inscription of mystery; which the beast in times past did not bear.

(*) Which none can know to avoid but the elect.

(8) An exposition, in which John declareth what manner of woman this is.

6 (9) And I saw the woman drunken with the blood of Saints, and with the blood of the Martyrs of Jesus. And when I saw her, (10) I wondered with great marvel.

(9) In manner of deeds: She is red with blood, and sheddeth it most licentiously, and therefore is colored with the blood of the Saints, as on the contrary part, Christ is set forth imbued with the blood of her enemies; Isaiah 63:1.

(10) A passage unto the second part of this chapter, by occasion given of John, as the words of the Angel do shew, in the next verse.

7 (11) Then the Angel said unto me, Wherefore marvest thou? I will shew thee the mystery of the woman, and of the beast that beareth her, which hath seven heads and ten horns.

(11) The second part or place, as I said in Revelation 17:1 . The enarration of the vision, promised in this verse, and delivered in verse following. Now there is delivered first a enarration of the beast and his story, unto the fourteenth verse. After, of the harlot, unto the end of the chapter.

8 (12) The (*) beast that thou hast seen, (13) was, and is not, and (14) shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the book of life from the foundation of the world) (15) when they behold the beast that was, and is not, and yet is.

(12) The story of the beast hath a triple description of him. The first is a distinction of this beast from all that ever hath been at any time; which distinction is contained in this verse. The second is a delineation or painting out of the beast by things present, by which he might even at that time be known of the godly; and this delineation is according to his heads, in Revelation 17:10-12 . The third is an historical foretelling of things to come, and to be done by him; and these are ascribed unto his horns, in Revelation 17:12-14 . This beast is that Empire of Rome, of which I spake in Revelation 13:11, according to the mutations and changes whereof which then had already happened, the holy Ghost hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words: The beast which thou sawest, was and is not. For so I expound the words of the Apostle for the evidence's sake, as I will further declare in the notes following.

(*) This is the Roman Empire which being fallen into decay, the whore of Rome usurped authority, and proceeded from the devil and thither shall return.

(13) The meaning is, that beast which you sawest before, in (Revelation 13:1) and which yet thou hast now seen, was (I say was) even from Julius Caesar in respect of beginning, rising up, station, glory, dominion, manner and stock, from the house of Julius; and yet is not now the same, if thou look unto the house and stock for the dominion of this family was translated unto another, after the death of Nero from the other unto a third, from a third unto a fourth was varied and altered by innumerable changes. Finally, the Empire is one, as it were one beast; but exceedingly varied by kindreds, families, and persons. It was therefore (saith John) in the kindred or house of Julius, and now it is not in that kindred, but translated unto another.

(14) As if he should say, Also the same that is, shall shortly not be; but shall ascend out of the depth, or out of the sea (as was said) in Revelation 13:1 (that is, shall be a new stock from amongst the nations without difference, and shall in the same state go unto destruction or ruin, and perish; and so shall successively new Princes or Emperors come and go, arise and fall, the body of the beast remaining still, but tossed with so many and often alterations, as no man can but marvel that this beast was able to stand and hold out, in so many mutations. Verily no Empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever continued so long.

(15) That is as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous and often changes when they shall consider, that selfsame beast, which is the Roman Empire, to have been, not to be, and to be and still molested with perpetual mutation, and yet in the same to stand and continue. This is mine opinion is the most simple exposition of this place, confirmed by the event of the things themselves. Although the last change also, by which the Empire, that before was civil became Ecclesiastical, is not obscurely signified in these words; of which two, the first exercised cruelty upon the bodies of the saints; the other also upon their souls; the first by humane order and policy, the other under the color of the law of God, and of Religion, ragged and imbrued itself with the blood of the godly.

9 (16) Here is the mind that hath wisdom. The (c) seven heads (17) are (*) seven mountains, whereon the woman sitteth; (18) they are also (♣) seven Kings.

(16) An exhortation preparing unto audience, by the same argument, with that as Christ: He that hath ears to hear let him hear. Wherefore, for mine own part, I had rather read in this place, Let there be here a mind, etc. So the Angel passeth fully unto the second place of this description.

(c) Very children know what that seven hilled city is, which is so much spoken of, and whereof Virgil thus reporteth. And compasseth seven towers in one wall; that city it is, which when John wrote these things had rule over the kings of the earth. It was and is not, and yet it remaineth this day, but it is declining to destruction.

(17) This is the painting out of the beast by things present (as I said before) whereby John endeavored to describe the same, that he might both be known of the godly in that age, and be further observed and marked of posterity afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type; one permanent, from the nature of itself, the other changeable, by the working of men. The description permanent, is by the seven hills, in this verse, the other that fleeth, is from the seven kings, Revelation 17:10-11. And here it is worthy to be observed, that one type hath sometimes two or more applications, as seemeth good unto the holy Ghost to express either one thing by divers types, or divers things by one type. So I noted before of the seven spirits in Revelation 1:4. Now this woman that sitteth upon seven hills, is the city of Rome, called in times past of the Grecians; upon a hill, of seven tops or crests, and by Varro, septiceps, of her seven heads (as here) of seven heads, and of others, septem collis, standing upon seven hills.

(*) Which are about Rome.

(18) The beginning of these Kings or Emperors is almost the same with the beginning of the Church of Christ, which I shewed before in Revelation 11:1. Namely from the year 35, after the passion of Christ, what time the Temple and Church of the Jews was overthrown. In which year it came to pass by the providence of God, that that saying, The beast was, and is not, was fulfilled before that the destruction of the Jews immediately following, came to pass. That was the year from the building of the city of Rome 809 from which year John both numbered the Emperors which hitherto hath been, when he wrote these things, and foretelleth two others next to come; and that with this purpose, that when this particular prediction of foretelling of things to come, should take effect the truth of all other predictions in the Church, might be the more confirmed. Which sign God of old mentioned in the Law, Deuteronomy 18; and Jeremiah confirmeth, Jeremiah 28:8.

(♣) For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus died in less than fourteen years and reigned as Kings; Domitian then reigned, and after him Cocceius Nerua which was seventh.

10 (19) Five are fallen, (20) and one is, (21) and another is not yet come; and when he cometh, he must continue a short space.

(19) Whose names are these: the first, Servius Sulpitius Galba, who was the seventh Emperor of the people of Rome, the second, Marcus Salvius Otho, the third, Avlus Vitellius, the fourth, Titus Flavius Vespasianus, the fifth, Titus Vespasianus his son, of his own name.

(20) Flavius Domitian, son of the first Vespasian. For in the latter end of his days John wrote these things, as witnesseth Ireneus; Library 5 adversus hareses.

(21) Nerua, The Empire being now translated from the family of Flavius. This man reigned only one year, four months, and nine days, as the history writers do tell.

11 (22) And the beast that was, and is not, is even (23) the (*) eighth, and is (24) one of the seven, and (25) shall go into destruction.

(22) This is spoken by the figure synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerua in so short time extinguished. How many heads there were, so many beasts, there seemed to be in one. See the like speech in Revelation 13:3.

(23) Nerua Traianus, who himself in divers respects is called here the seventh and the eighth.

(*) He meaneth Traianus the emperor who was a Spaniard and adopted by Nerua, but because he persecuted the faithful, he goeth also to perdition.

(24) Though in number and order of succession he be the eighth yet he is reckoned together with one of these heads, because Nerua and he were one head. For this man obtained authority together with Nerua, and was Consul with him, when Nerua left his life.

(25) Namely to molest with persecutions the Churches of Christ, as the history do accord, and I have briefly noted Revelation 2:10.

12 (26) And the ten horns which thou sawest, are (27) ten Kings, which yet have not received a kingdom, but shall receive power, as Kings (28) at one hour with the beast.

(26) The third place of this description, as I said in Revelation 17:8, is a prophetic prediction of things to come, which the beast should do, as in the words following John doeth not obscurely signify, saying, which have not yet received the kingdom, etc. For there is an Antithesis or opposition, between these kings, and those that went before. And first the persons are described, in this verse, then their deeds in the two verses following.

(27) That is, arising with their kingdoms out of that Roman beast; at such time as that political Empire began by the craft of the Popes greatly to fall.

(28) Namely, with that second beast, whom we called before a false prophet, which beast, ascending out of the earth, got unto himself all the authority and power of the first beast, and exerciseth the same before his face, as was said in Revelation 14:11-12. For when the political Empire of the West began to bow downwards, there both arose those ten kings, and the second beast took the opportunity offered to usurp unto himself all the power of the former beast. These kings long ago, many have numbered and described to be ten, and a great part of the events plainly testifieth the same in this our age.

13 (29) (*) These have one mind, and shall give their power and authority unto the beast.

(29) That is, by consent and agreement, that they may conspire with the beast, and depend upon his beck. Their story is divided into three parts, counsels, acts, and events. The counselors some of them consist in communicating of judgments and affections; and some in communicating of power, which they are said to have given unto this beast, in this verse.

(*) He signifieth the horrible persecutions which have been under the empire of Rome, and in all other realms subject to the same.

14 These shall fight with the (30) Lamb, and the Lamb shall (♣) overcome them, (*) for he is Lord of Lords, and King of Kings, and they that are on his side, called, and chosen, and faithful.

(30) With Christ and his Church, as the reason following doeth declare, and here are mentioned the facts and the events which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithful ones in Christ.

(♣) And break them to shivers as a porter's pot.

(*) Revelation 19:16; 1 Timothy 6:15.

15 (31) And he said unto me, The waters which thou sawest, where the whore sitteth, (32) are people, and multitudes, and nations, and tongues.

(31) This is the other member of the enarration, as I said in Revelation 17:7; belonging unto the harlot, shewed in the vision, Revelation 17:3. In this history of the harlot, these three things are distinctly propounded, what is her magnificence, in this verse, what is her fall, and by whom it shall happen unto her, in Revelation 17:16-17; and lastly, who that harlot is, in Revelation 17:18. This place which by order of nature should have been the first, is therefore made the last, because it was more fit to be joined with the next Chapter.

(32) That is, as inconstant and variable as are the waters. Upon this foundation sitteth this harlot as Queen, a vain person upon that which is vain.

16 And the (*) ten (33) horns which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

(*) Divers nations as the Goths, Vandals, Huns and other nations which were once subject to Rome, shall rise against it and destroy it.

(33) The ten Kings, as Revelation 17:12. The accomplishment of this fact and event, is daily increased in this our age by the singular providence and most mighty government of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following.

17 (34) For God hath (*) put in their hearts to fulfill his will, and to do with one consent for to give their kingdom unto the beast, until the words of God be fulfilled.

(34) A reason rendered from the chief efficient cause, which is the providence of God, by which alone John by inversion of order affirmeth to have come to pass, both that the Kings should execute upon the harlot, that which pleased God, and which he declared in the verse next before going; and also that by one consent and counsel, they should give their kingdom unto the beast, etc. Revelation 17:13-14 . For as these being blinded have before depended upon the beck of the beast that lifteth up the harlot, so it is said, that afterward it shall come to pass, that they shall turn back, and shall fall away from her when their hearts shall be turned into better state by the grace and mercy of God.

(*) That instead of doing homage to Christ Jesus, they should be cast into a reprobate sense to serve Antichrist, and to dedicate themselves and theirs wholly unto him.

18 And the woman which thou sawest, is the (35) great city, which reigneth over the kings of the earth.

(35) That is, Rome that great City, or only city (as Justinian calleth it) the King and head whereof was then the Emperor, but now the Pope, since the condition of the beast was changed.

Revelation 18

2 The horrible destruction of Babylon set out. 11-18 The merchants of the earth, who were enriched with the pomp and luxuriousness of it, weep and wail; 20 but all the elect rejoice for that just vengeance of God.

1 And (1) after these things, I saw *another* (2) Angel come down from heaven, having great power, so that the earth was lightened with his glory,

(1) The second place (as I said before, Revelation 17:1) of the history of Babylon, is of the woeful fall and ruin of that whore of Babylon. This historical prediction concerning her, is threefold. The first a plain and simple foretelling of her ruin, in three verses Re 18:2,3 . The second a figurative prediction of her ruin in three verses, Revelation 18:1-3 . The second a figurative prediction by the circumstances thence unto the twentieth verse, Revelation 18:4-20 . The third, a confirmation of the same by sign or wonder, unto the end of the Chapter, Revelation 18:21-24 .

(2) Either Christ the eternal word of God the Father (as often elsewhere) or a created Angel, and one deputed unto this service, but thoroughly furnished with greatness of power, and with light of glory, as the ensign of power.

2 And he cried out mightily with a loud voice, (3) saying, (*) (♣) It is fallen, it is fallen, Babylon the great *city*, and is become the habitation of (♣) devils, and the hold of all foul spirits, and a cage of every unclean and hateful bird.

(3) The prediction or foreshewing of her ruin, containing both the fall of Babylon, in this verse, and the cause thereof uttered by way of allegory concerning her spiritual and carnal wickedness, that is, her most great impiety and injustice, in Revelation 18:3 . Her fall is first simply declared of the Angel,

and then the greatness thereof is shewed here, by the events when he saith it shall be the seat and habitation of devils, of wild beasts, and of cursed souls, as of old in Isaiah 13:21 and often elsewhere.
(*) Revelation 14:8; Isaiah 21:9; Jeremiah 51:8 .
(♣) This description of the overthrow of the great whore is like to that whereby the prophets used to declare the destruction of Babylon.
(♣) He describeth Rome to be the sink of all abomination and devilishness, and a kind of hell.

3 For (*) all nations have drunken of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

(*) The greatest part of the world hath been abused and seduced by this spiritual whoredom.

4 (4) And I heard another voice from heaven say, (5) (*) Go out of her, my people, that ye (6) be not partakers of her sins, and that ye receive not of her plagues.

(4) The second prediction, which is of the circumstances of the ruin of Babylon; of these there are two kinds: one going before it, as that beforehand the godly are delivered unto the ninth verse Revelation 18:5-9; the other following upon her ruin, namely the lamentation of the wicked and rejoicing of the godly, unto the twentieth verse Revelation 18:10-20 .
(5) Two circumstance going before the ruin, are commanded in this place: one is, that the godly depart out of Babylon; as I mentioned in chapter twelve to have been done in time past, before the destruction of Jerusalem; this charge is given here, and in the next verse. The other is, that every one of them occupy themselves in their own place, in executing the judgment of God, as it was commanded of the Levites of old in Exodus 32:27; and that they sanctify their hands unto the Lord, Revelation 18:6-8 .
(*) When God threateneth the wicked, he ever comforteth and counseleth his what they ought to do, that is, that they do not communicate with the sins of the wicked.
(6) Of this commandment there are two causes: to avoid the contamination of sin, and to shun the participation of those punishments that belong thereunto.

5 For her sins are (a) (*) come up unto heaven, and God hath remembered her iniquities.

(a) He useth a word which signifieth the following of sins one after another, and rising one another in such sort, that they grow at length to such a heap, that they came up even to heaven.
(*) The Greek word is, that her sins so follow one another, and so rise one after another that they grow to such a heap, that at length they touch the very heaven.

6 (7) (*) Reward her, even as she hath rewarded you, and give her double according to her works; *and* in the cup that she hath filled to you, fill her the double.

(7) The provocation of the godly, and the commandment of executing the judgments of God, stand upon three causes which are here expressed: the unjust wickedness of the whore of Babylon, in this verse, her cursed pride opposing itself against God, which is the fountain of all evil actions, Revelation 18:7; and her most just damnation by the sentence of God, Revelation 18:8 .
(*) Blessed is he that can repay to the whore the like, as is written, Psalm 137:9 .

7 In as much as she glorified herself, and lived in pleasure, so much give ye to her torment and sorrow; for she saith (b) in her heart, (*) I sit being (♣) a queen, and am (c) no (♣) widow, and shall (d) see no mourning.

- (b) With herself.
- (*) Isaiah 47:8 .
- (♣) The glorious boasting of the strumpet.
- (c) I am full of people and mighty.
- (♣) But full of people and mighty.
- (d) I shall taste of none.

8 Therefore shall her plagues come at (e) one day, death, and sorrow, and famine, and she shall be burned with fire; for strong is the Lord God which will condemn her.

- (e) Shortly and at one instant.

9 And the (8) kings of the earth shall bewail her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see the smoke of her burning,

- (8) The circumstances following the fall of Babylon, or the consequences thereof (as I distinguished them in Revelation 18:4) are two. Namely the lamentation of the wicked unto Revelation 18:5-19; and the rejoicing of the godly in Revelation 18:20 . This most sorrowful lamentation, according to the persons of them that lament, hath three members: the first whereof is the mourning of the kings and mighty men of the earth, Revelation 18:9-10; The second is, the lamentation of the merchants that trade by land, thence unto the sixteenth verse, Revelation 18:11-16 . The third is, the wailing of those that merchandise by sea, in Revelation 18:16-18 . In every of these the cause and manner of their mourning is described in order, according to the condition of those that mourn, with observation of that which best agreeth unto them.

10 And shall stand afar off for fear of her torment, saying, Alas, alas, the great city Babylon, the mighty city, for in one hour is thy judgment come.

11 (9) And the (*) merchants of the earth shall weep and wail over her, for no man buyeth their ware anymore.

- (9) The lamentation of those that trade by land, as I distinguished immediately before.
- (*) Both they that temporally have had profit by the strumpet, and also the spiritual merchants shall for sorrow and want of their gain cry out and despair.

12 The ware of gold, and silver, and of precious stone, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and of all manner of thyine (*) wood, and of all vessels of ivory, and of all vessels of most precious wood, and of brass, and of iron, and of marble,

- (*) Which is very odoriferous and precious.

13 And of cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and (*) chariots, and servants, and (♣) souls of men.

- (*) Such as the wantons use at Rome.
- (♣) This is the vilest ware that these merchants sell, and best cheap, which souls notwithstanding the Son of God redeemed with his precious blood, 1 Peter 1:19 .

14 (10) And the (f) (*) apples that thy soul lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt find them no more.)

(10) An apostrophe, or turning of the speech by imitation, used for more vehemency, as if those merchants, after the manner of mourners, should in passionate speech speak unto Babylon, though now utterly fallen and overthrown; Isaiah 13:9; and in many other places.

(f) By this is meant that season which is next before the fall of the leaf, at what season fruit ripens, and the word signifieth such fruits as are longed for.

(*) That is, the things which thou lovedst best.

15 The merchants of these things which were waxed rich, shall stand afar off from her, for fear of her torment, weeping and wailing,

16 And saying, Alas, alas, the great city, that was clothed in fine linen and purple, and scarlet, and gilded with gold, and precious stones, and pearls.

17 (11) For in one hour so great riches are come to desolation. And every shipmaster, and all the people that occupy ships, and shipmen, and whosoever traffic on the sea, shall stand afar off,

(11) The manner of mourning used by them that trade by sea.

18 And cry, when they see the smoke of her burning, saying, What *city was* like unto this great city?

19 And they shall cast (*) dust on their heads, and cry, weeping, and wailing, and say, Alas, alas, the great city, wherein were made rich all that had ships on the sea by her (♣) costliness, for in one hour she is made desolate.

(*) And so shew signs of great sorrow.

(♣) Or, noble estate.

20 (12) O heaven, rejoice of her, and ye holy Apostles and Prophets, for God hath (*) given your judgment on her.

(12) The other consequence unto the other ruin of Babylon, is the exultation or rejoicing of the godly in heaven and in earth, as was noted in verse nine.

(*) And hath revenged your cause in punishing her.

21 (13) Then a mighty Angel took up a stone like a great millstone, (*) and cast it into the sea, saying, With such violence shall the great city Babylon be cast, and shall be (♣) found no more.

(13) The third prediction, as I said in Revelation 18:1; standing of a sign, and the interpretation thereof; the interpretation thereof is in two sorts, first by a simple propounding of the thing itself, in this verse, and then by declaration of the events, in the verses following.

(*) Jeremiah 51:63 .

(♣) It shall not be like to other cities which may be built again, but it shall be destroyed without mercy.

22 (14) And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoever craft *he be*, shall be found anymore in thee; and the sound of a millstone shall be heard no more in thee.

(14) The events are two, and one of them opposite unto the other for amplification sake. There shall be, saith he, in Babylon no mirth nor joy at all, in this and the next verse, Revelation 18:23; but all heavy and lamentable things, from the bloody slaughters of the righteous and the vengeance of God coming upon it for the same.

23 And the light of a candle shall shine no more in thee; and the voice of the bridegroom and of the bride shall be heard no more in thee; for thy (*) merchants were the great men of the earth, and with thy enchantments were deceived all nations.

(*) The Romish prelates and merchants of souls are as Kings and princes; so that their covetousness and pride must be punished; secondly their crafts and deceits; and thirdly their cruelty.

24 And in her was found the (15) blood of the Prophets, (16) and of the Saints, and of all that were slain upon the earth.

(15) That is, shed by bloody massacres, and calling for vengeance.

(16) That is, proved and found out, as if God had appointed a just inquiry concerning the impiety, unnaturalness and injustice of those men.

Revelation 19

1 The heavenly company praise God for avenging the blood of his servants on the whore. 9 They are written blessed, that are called to the Lamb's supper. 10 The Angel will not be worshipped. 11 That mighty King of Kings appeareth from heaven. 19 The battle, 20 wherein the beast is taken, 21 and cast into the burning lake.

1 And (1) after these things I heard a great voice of a great multitude in heaven, saying, (a) (2) (*) Hallelujah, salvation, and glory, and honor, and power *be* to the Lord our God.

(1) This chapter hath in summary two parts, one transitory or of passage unto the things that follow, unto the tenth verse, Revelation 19:2-10; another historical of the victory of Christ gotten against both the beasts unto the end of the chapter, Revelation 19:11-21; which I said was the second history of this argument, Revelation 17:1 . The transition hath two places, one of praising God for the overthrow done unto Babylon in Revelation 19:4; and another likewise of praise, and Prophetical, for the coming

of Christ unto his kingdom, and his most royal marriage with his Church, thence unto the tenth verse, Revelation 19:5-10 . The former praise hath three branches, distinguished after the ancient manner of those that sing; an invitation or provokement in Revelation 19:1-2; a response or answer in Revelation 19:3; and a close or joining together in harmony, in Revelation 19:4; all which I thought good of purpose to distinguish in this place, lest any man should with Porphyrius, or other like dogs, object to John, or the heavenly Church, a childish and idle repetition of speech.

(a) Praise the Lord.

(2) The proposition of praise with exhortation in this verse, and the cause thereof in Revelation 19:2 .

(*) That is, praise ye God, because the Antichrist and all wickedness is taken out of the world.

2 For (*) true and righteous *are* his judgments; for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants *shed* by her hand.

(*) So that all the Saints are confirmed and ought nothing to doubt of the salvation of the faithful.

3 And again they said, (3) Hallelujah; and her (*) smoke rose up for evermore.

(3) The song of the Antiphony or response, containing an amplification of the praise of God, from the perpetual and most certain testimony of his divine judgment as was done at Sodom and Gomorrah, Genesis 19:1-38 .

(*) The wicked shall be burned in continual fire, that never shall be extinguished.

4 And the four and twenty Elders, and the four (*) beasts fell down, and worshipped God that sat on the throne, saying, (♣) Amen, Hallelujah.

(*) By the four beasts are meant all creatures.

(♣) Signifying that his judgments are true and just, and that we ought to praise him evermore for the destruction of the Pope.

5 (4) Then a voice came out of the (5) throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

(4) The second place of praise, as I said, Revelation 19:1; which first is commanded from God in this verse; and then is in most ample manner pronounced of the creatures, both because they see that kingdom of Christ to come, which most they desire, Revelation 19:6; also because they see that the Church is called forth to be brought home; into the house of her husband by holy marriage, unto the fellowship of his kingdom, Revelation 19:7-8 . Wherefore John is commanded to write in a book the Epiphany, or acclamation joined with a divine testimony, Revelation 19:9 .

(5) Out of the Temple from God, as in Revelation 11:19 .

6 And I heard (6) like a voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, Hallelujah! For the Lord God almighty hath reigned.

(6) Without the Temple in heaven.

7 Let us be glad and rejoice, and give glory to him, for the (*) marriage of the Lamb is come, and his wife hath made (7) herself ready.

(*) God made Christ the bridegroom of his Church at the beginning, and at the last day it shall be fully accomplished when we shall be joined with our head.

(7) Namely unto that holy marriage, both herself in person in this verse, and also furnished of her spouse with marriage gifts princely and divine, is adorned and prepared in the next verse.

8 And to her was granted, that she should be arrayed with (8) pure fine linen and shining, for the fine (9) linen is the (b) righteousness of Saints.

(8) As an ensign of Kingly and priestly dignity, which dignity Christ bestoweth upon us, in Revelation 1:6 .

(9) This is a gift given by the husband for marriage sake, and a most choice ornament which Christ bestoweth upon us, as upon his spouse.

(b) Good works which are lively testimonies of faith.

9 (10) Then (♣) he said unto me, Write, (*) Blessed *are* they which are (♣) called unto the Lamb's supper. And he said unto me, These words of God are true.

(10) Namely the Angel, as appeareth by the next verse.

(♣) That is, the Angel.

(*) Revelation 14:13; Matthew 22:2 .

(♣) Whom God of free mercy calleth to be partakers of his heavenly graces, and delivereth from the filthy pollutions of Antichrist.

10 (11) And I fell before his feet, (*) to worship him. But he said unto me, See thou do it not; I am thy fellow servant, and one of thy brethren, which have the (c) (♣) testimony of Jesus. Worship God, for the (♣) testimony of (d) Jesus is the Spirit of prophecy.

(11) The particular history of this verse is brought in by occasion, and as it were besides the purpose, that John might make a public example of his own infirmity, and of the modest sanctimony of the Angel, who hath renounced for himself the divine honors, and recalled all the servants of God, unto the worship of him alone; as also Revelation 22:8 .

(*) Revelation 22:8 .

(c) Who are commanded to bear witness of Jesus.

(♣) Who am charged to testify of Jesus, or which am partaker of the same Gospel and faith.

(♣) He sheweth that none ought to be worshipped but only God, and that he is of their number whom God useth to reveal his secrets by, to the Prophets, that they may declare them to others, also that we must believe no other spirit of prophecy, but that which doeth testify of Jesus, and lead us to him.

(d) For Jesus is the mark that all the prophecies shoot at.

11 (12) And I saw (13) heaven open, and behold, a white (*) horse, and he that sat upon him was called (♣) Faithful and true, and he (♣) judgeth and fighteth righteously.

(12) The second part of this Chapter (as I said in Revelation 19:1) is of the victory gotten by Christ against both the beasts; in which first Christ is described as one ready to fight unto the sixteenth verse, Revelation 19:12-16; then is shewed the battle to be begun, thence unto the eighteenth verse, Revelation 19:17-18; lastly is set forth the victory unto the end the Chapter, Revelation 19:19-21 . In this place do shine most excellent properties of Christ as our heavenly Judge and revenger, according to his person, company, effects and names.

(13) Properties belonging to his person, that he is heavenly, judge, faithful, true, just, in this verse, searching out all things, ruling over all, to be searched out of none, Revelation 19:12; the trumpet, and very essential word of God, in Revelation 19:13 .

(*) Whereby is signified that Jesus Christ our Judge shall be victorious, and shall triumph over his enemies.

(♣) He meaneth Christ.

(♣) So that the wicked shall tremble before his face.

12 And his eyes *were* as a flame of fire, and on his head *were* (*) many crowns; and he had a name written, that no man (♣) knew but himself.

(*) To shew that he was ruler of all the world.

(♣) That is, none can have so full revelation how Christ is very God, eternal, infinite and almighty, as he himself.

13 And (*) he was clothed with a garment dipped in (♣) blood, and his name is called THE (♣) WORD OF GOD.

(*) Isaiah 63:2 .

(♣) Whereby is signified his victory, and the destruction of his enemies.

(♣) Signifying that Jesus Christ, which is the word, is made flesh, and is our Lord, our God, and the Judge of the quick and the dead.

14 (14) And the (*) warriors which were in heaven, followed him upon white horses, clothed with fine linen white and pure.

(14) The company or retinue of Christ, holy, innumerable, heavenly, judicial, royal and pure.

(*) This declareth that his Angels shall come with him to judge the world.

15 (15) And out of his mouth went out a sharp (♣) sword, that with it he should smite the heathen, for he shall (*) rule them with a rod of iron; for he it is that treadeth the winepress of the fierceness and wrath of Almighty God.

(15) The effects of Christ prepared unto battle, that with his mouth he striketh the Gentiles, ruleth and destroyeth.

(♣) Which delivereth the wicked into eternal fire.

(*) Psalm 2:9 .

16 (16) And he hath upon his garment, and upon his (♣) thigh a name written, (*) THE KINGS OF KINGS, AND LORD OF LORDS.

(16) The name agreeing unto Christ according to the former properties, expressed after the manner of the Hebrews.

(♣) Which declareth his humanity, wherein he is Lord of all, and shall judge the world.

(*) Revelation 17:14; 1 Timothy 6:15 .

17 (17) And I saw an Angel stand in the (18) (*) sun, who cried with a loud voice, saying to all the fowls that did fly by (19) the midst of heaven, Come, and gather yourselves together unto the supper of the great God,

(17) The second member, as I said in Revelation 19:11 . A reproachful calling forth of his enemies unto battle; in which not themselves (for why should they be called forth of the king of the world, or provoked being his subjects? For that were not comely) but in their hearing, the birds of the air are called to eat their carcasses.

(18) That is, openly, and in sight of all, as in Numbers 25:4; 2 Samuel 12:11 .

(*) This signifieth that the day of judgment shall be clear and evident, so that none shall be hid; for the trumpet shall blow aloud and all shall understand it.

(19) That is, through this inferior heaven, and which is nearer unto us: a Hebrew phrase.

18 That ye may eat the flesh of Kings, and the flesh of high Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.

19 (20) And I saw the beast, and the Kings of the earth, and their (*) warriors gathered together to make battle against him that sat on the horse, and against his army.

(20) The third member (as was said in Revelation 19:11) of the victory obtained by Christ. Unto this appertaineth two things: his bucking with the beast and his forces, in this verse; and the event most magnificent, described after the manner of men, in the verses following. All these things are plain.
(*) For the Pope and the worldly princes shall fight against Christ, even until this last day.

20 But the beast (21) was (*) taken, and with him (22) that false prophet that wrought miracles before him, whereby he deceived them that received the beast's mark, and them that worshipped his image. These both were alive cast into a lake of fire burning with brimstone.

(21) Namely, that beast with seven heads; Revelation 13:1, 17:3 .
(*) The overthrow of the beast and his which shall be chiefly accomplished at the second coming of Christ.
(22) That is, that beast with two heads; Revelation 13:11; Revelation 16:14 .

21 And the remnant were slain with the sword of him that sitteth upon the horse, which cometh out of his mouth, and all the fowls were filled full with their flesh.

Revelation 20

1 The Angel 2 bindeth Satan for a thousand years. 8 Being loosed, he stirreth up Gog and Magog, that is, privy and open enemies against the Saints, 11 but the vengeance of the Lord cutting off their insolency. 12 The books are opened, by which the dead are judged.

1 And (1) I saw an (*) Angel come down from heaven, having the (♣) key (2) of the bottomless pit, and a great chain in his hand.

(1) Now followeth the third place of the prophetic history, which is of the victory whereby Christ overcame the dragon, as I noted in Revelation 7:1 . This place must necessarily be joined with the end of the twelfth chapter and be applied unto the just understanding thereof. This chapter hath two parts, one of the dragon overcome, unto Revelation 20:2-10; the other of the resurrection and last judgment unto Revelation 20:11-15 . The history of the dragon is double: First of the first victory, after

which he was bound by Christ, unto the sixth verse Revelation 20:1-6 . The second is of the last victory, whereby he has thrown down into everlasting punishment, thence unto the fifteenth verse Revelation 20:7-15 . This first history happened in the first time of the Christian Church, when the dragon thrown down from heaven by Christ, went about to molest the new birth of the Church in the earth, Revelation 12:17,18:1 . For which cause I gave warning, that this story of the Dragon must be annexed unto that place.

(*) This Angel representeth the order of the Apostles, whose vocation and office was from heaven; or may signify Christ, which should tread down the serpent's head.

(♣) Hereby he meaneth the Gospel whereby hell is shut up to the faithful, and Satan is chained that he cannot hurt them, yea and the ministers hereby open to the infidels, but through their impiety and stubbornness.

(2) That is, of hell, where God threw down the Angels which had sinned, and bound them in chains of darkness to be kept unto damnation, 2 Peter 2:4; Jude 1:6 .

2 And he took the dragon that old serpent, which is the devil and Satan, and he bound him (3) (*) a thousand years;

(3) The first whereof (continuing this history with the end of the second chapter) is the 36 years from the passion of Christ, when the Church of the Jews being overthrown, Satan assailed to invade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Revelation 12:17 . The thousandth year falleth precisely upon the times of that wicked Hildebrand, who was called Gregory the seventh, a most damnable Necromancer and sorcerer, whom Satan used as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruel persecutions, and the whole world with dissensions, and most bloody wars; as Benno the Cardinal reporteth at large. And this is the first victory gotten over the dragon in the earth.

(*) That is, from Christ's nativity unto the time of Pope Sylvester the second; so long the pure doctrine should after a sort remain.

3 And cast him into the bottomless pit, and he shut him up, and sealed *the door* upon him, that he should deceive the people (4) no more, till the (*) thousand years were fulfilled; for after that he must be loosed for (5) a little season.

(4) Namely, with that public and violent deceit which he attempted before in Chapter 12 and which after a thousand years (alas for woe!) he most mightily procured in the Christian world.

(*) After this term Satan had greater power than he had before.

(5) Which being once expired, the second battle and victory shall be; Revelation 20:7-8 .

4 (6) And I saw (a) (7) (*) seats, and they sat upon them, and judgment was given unto them, and *I saw* the souls of them that were (8) beheaded for the witness of Jesus, and for the word of God, and which (9) did not worship the beast, neither his image, neither had taken his mark upon their foreheads, or on their hands; and they lived, and reigned with Christ a (♣) thousand years.

(6) A description of the common state of the Church of Christ in earth in that space of a thousand years, for which the devil was in bonds; in which first the authority, life, and common honor of the godly, is declared, Revelation 20:4 . Secondly, newness of life is preached unto others by the Gospel after that space; Revelation 20:5 . Finally, he concludeth with promises, Revelation 20:6 .

(a) For judgment was committed to them, as to members joined to the head; not that Christ's office was given over to them.

(7) This was a type of the authority of the good and faithful servants of God in the Church, taken from the manner of men.

(*) The glory and authority of them that suffer for Christ's sake.

(8) Of the Martyrs, which suffered in those first times.

(9) Of the Martyrs which suffered after that both the beasts were now risen up, Chapter 15. For these three things are expounded.

(♣) That is, whiles they have remained in this life.

5 (10) But the rest of the (*) dead men (11) shall not live again, until the thousand years be finished. This is the (♣) first resurrection.

(10) Whosoever shall lie dead in sin, and not know the truth of God.

(*) He meaneth them which are spiritually dead, for in whom Satan liveth, he is dead to God.

(11) They shall not be renewed with that newness of the life by the enlightening of the Gospel of the glory of Christ. For this is the first resurrection, by which souls of the godly do rise from their death. In the second resurrection their bodies shall rise again.

(♣) Which is to receive Jesus Christ in true faith, and to rise from sin in newness of life.

6 Blessed and holy is he, that hath part in the first resurrection; *for* on such the (12) (*) second death hath no power, but they (♣) shall be the Priests of God and of Christ, (13) and shall reign with him a (♣) thousand years.

(12) That whereby both body and soul, that is, the whole man is addicted and delivered unto eternal death; Revelation 2:11 .

(*) The death of the soul, which is eternal damnation.

(♣) Shall be true partakers of Christ and of his dignity.

(13) A return unto the intended history, by resuming the words which are in the end of the fourth verse, Revelation 20:4 .

(♣) That is, forever.

7 (14) And when the (15) thousand years are (*) expired, Satan shall be loosed out of his prison,

(14) The second history, of the latter victory of Christ, as was said in Revelation 20:1 . In which are summarily described the work, overthrow, and eternal punishment of Satan.

(15) Of which I spake, Revelation 20:2 . Then therefore shall be given unto him liberty to rage against the Church, and to molest the Saints for the sins of men; unto whom the faithful shall have associated themselves more than was meet, tasting with them of their impurity of doctrine and life.

(*) After that the chain is broken and the true preaching of God's word is corrupt.

8 (16) And shall go out to deceive the people, which are in the four quarters of the earth, *even* (*) (♣) Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea.

(16) The work or act of Satan (which is the first member, as I distinguished in the verse before going) to deceive the whole world, even unto the uttermost nations thereof; to arm them against the people of God, in this verse and to besiege and oppress the Church, with his whole strength, in the verse following.

(*) Ezekiel 39:2 .

(♣) By them are meant divers and strange enemies of the Church of God, as the Turk, the Sarazins and others, read Ezekiel 38:2, by whom the Church of God should be grievously tormented.

9 And they went up into the (b) plain of the earth, and they compassed the tents of the Saints about, and the beloved city, but (17) fire came down from God out of heaven, and devoured them.

(b) As if he said, in so much that the whole face of the earth, how great soever it is, was filled.

(17) The wrath of God, consuming the adversaries, and overthrowing all their enterprises; Hebrews 10:27 . And this is the second member mentioned, Revelation 20:7; the overthrow of Satan.

10 (18) And the devil that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented even day and night for evermore.

(18) The third member, eternal destruction against those that are overcome; as I noted in the same place.

11 (19) And I saw a great (20) white throne, and (*) one that sat on it, (21) from whose face fled away both the earth and heaven, and their place was no more found.

(19) The second part of this Chapter, in which is described the judge, in this verse, and the last judgment in the verse following.
(20) That is, a tribunal seat most Princelike and glorious; for so doeth the Greek word also signify.
(*) Which was Christ, prepared to judgment with glory and majesty.
(21) That is, Christ, before whom when he cometh unto judgment, heaven and earth shall perish for the greatness of his majesty; 2 Peter 3:7-10 .

12 And I saw the dead, both great and small stand before (22) God, and the (23) (♣) books were opened, and (*) another book was opened, which is *the book* (24) of life, and the dead were judged of those things, which were written in the books, according to their works.

(22) That is, Christ the judge; 2 Corinthians 5:10 .
(23) As it were, our books of reckoning or accounts, that is, the testimony of our conscience, and of our works, which by no means can be avoided. This is spoken after the manner of men.
(♣) Every man's conscience is a book wherein his deeds are written, which shall appear when God openeth the book.
(*) Revelation 3:5; Revelation 21:27; Philippians 4:3 .
(24) The book of the eternal decree of God, in which God the Father hath elected in Christ according to the good pleasure of his will, those that shall be heirs of life. This also is spoken according to the manner of men.

13 (25) And the sea gave up her dead, which were in her, and (*) death and hell delivered up the dead, which were in them; and they were judged every man according to their works.

(25) This is a prevention or an answer to an objection; for happily some man will say, But they are dead, whom the sea, death and the grave hath consumed, how shall they appear before the judge? John answereth, by resurrection from death, whereunto all things (howsoever repugnant) shall minister and serve at the commandment of God, as in Daniel 12:1-2 .
(*) Understanding all kinds of death whereby men have been slain.

14 (26) And (*) death and hell were cast into the lake of fire. This is the second death.

(26) The last enemy which is death shall be abolished by Christ (that he may no more make any attempt against us) 1 Corinthians 15:16; and death shall feed upon the reprobate in hell for evermore, according to the righteous judgment of God, in the next verse, Revelation 20:15 .
(*) Hell and death which are the last enemies, shall be destroyed.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

Revelation 21

2 He describeth new Jerusalem descending from heaven, 6 The bride the Lamb's wife, 12 and the glorious building of the city, 19 garnished with precious stones, 22 whose Temple the Lamb is.

1 And (1) I saw (*) a new heaven, and a new earth; (♠) for the (♣) first heaven, and the first earth were (♦) passed away, and there was no more sea.

(1) Now followeth the second part of the history propheticall (as I said, Revelation 21:1) of the future estate of the Church in heaven after the last judgment, unto Revelation 21:2-22:5 . In this are two things briefly declareth. The station, seat, or place thereof, Revelation 21:1 . Then her state and condition, in the verses following. Before the state of the Church described, is set down the state of the whole world, that there shall be a new heaven, and a new earth; as Isaiah 65:17; Isaiah 66:22; 2 Peter 3:13; and this is the seat or place of the Church, in which righteousness shall dwell.

(*) Isaiah 65:17; Isaiah 66:22 .

(♠) All things shall be renewed and restored into a most excellent and perfect estate, and therefore the day of the resurrection is called, The day of restoration of all things, Acts 3:21 .

(♣) 2 Peter 3:13 .

(♦) For all things shall be purged from their corruption, and the faithful shall enter into heaven with their head Christ.

2 (2) And I John saw the (*) holy city new Jerusalem come (♠) down from God out of heaven, prepared as a bride trimmed for her husband.

(2) The state of this glorious Church is first described generally unto Revelation 21:3-8; and then specially and by parts, in the verses following. The general description consisteth in a vision shewed afar off, Revelation 21:2; and in speech spoken from heaven. In the general these things are common, that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of his glory in this verse.

(*) The holy company of the elect.

(♠) Meaning, that God by his divine majesty will glorify and renew his, and take them unto him.

3 (3) And I heard a great voice out of heaven, saying, Behold, the Tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be their God with them.

(3) The Church is described by the speech, first of an Angel, in two verses, then of God himself, in four verses. The Angel's speech describeth the glory of the Church, by the most familiar cohabitation of God therewith, by communication of all manner of good things according to the covenant, in this verse; and by removing or putting far away of all evil things, in the verse following, Revelation 21:4 .

4 (*) And God shall wipe (♣) away all tears from their eyes; and there shall be no more death, neither sorrow, neither crying, neither shall there be anymore pain; for the first things are passed.

(*) Revelation 7:17; Isaiah 25:8 .

(♣) All occasions of sorrows shall be taken away, so that they shall have perpetual joy.

5 (4) And he that sat upon the throne, said, (*) Behold, I make all things new. And he said unto me, Write, for these words are faithful and true.

(4) In the speech of God himself describing the Church, is first a certain exordium, or entrance, Revelation 21:5 . Then followeth a magnificent description of the Church, by the present and future good things of the same, in three verses following, Revelation 21:6-8 . In the exordium God challengeth to himself the restoring of all the creatures, Revelation 21:1; and witnesseth the calling of John unto the writing of these things, in this verse.

(*) Isaiah 43:19; 2 Corinthians 5:17 .

6 And he said unto me, (*) (5) It is done, I am Alpha and Omega, the beginning and the end. I will give to him that is athirst, of the (♣) well of the water of life freely.

(*) Revelation 1:8; Revelation 22:13 .

(5) The description of the Church is of three sorts, by abolishing of old things, by the being of present things in God, that is, of things eternal; and by the communication of all good things with the godly, Revelation 21:6 . If so be they shall strive manfully; Revelation 21:7 . But the reprobate are excluded from thence; Revelation 21:8 .

(♣) I that am the eternal life, will give unto mine to drink of the lively waters of this everlasting life.

7 He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.

8 But the (*) fearful and unbelieving, and the (♣) abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their (a) part in the lake which burneth with fire and brimstone, which is the second death.

(*) They which fear man more than God.

(♣) They which mock and jest at religion.

(a) Their lot, and inheritance as it were.

9 (6) And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come, I will shew thee the (*) bride, the Lamb's wife.

(6) A transition unto the particular describing of the heavenly Church, by the express calling of John in this verse, and his rapturing by the Spirit, in confirmation of the truth of God in the verse following.

(*) Meaning the Church, which is married to Christ by faith.

10 And he carried me away in the spirit to a great and (7) a high mountain, and he shewed me (8) the (*) great city, holy Jerusalem, (♣) descending out of heaven from God,

(7) He meaneth the place and stately seat of the Church, shadowed out in a mountain.

(8) A type of that Church which is one, ample, holy celestial, built of God, in this verse; and glorious in the verse following, Revelation 21:11 . This type propounded generally, is after particularly declared; Revelation 21:12 .

(*) By this description is declared the incomprehensible excellency which the heavenly company do enjoy.

(♣) It is said to come down from heaven, because all the benefits that the Church hath, they acknowledge it to come of God through Christ.

11 Having the glory of God, and her shining was like unto a stone most precious, as a (*) jasper stone clear as crystal,

(*) Ever green and flourishing.

12 (9) And had a great (*) wall and high, and had (10) twelve (♣) gates, and at the gates (11) twelve Angels, and the names written, which are the twelve tribes of the children of Israel.

(9) A particular description (as I noted in Revelation 21:2) of the celestial Church. First, by the essential parts of the same, under the similitude of a city down to verse 22, Revelation 21:12-22 . Secondly, by foreign accidents, unto the end of the chapter, Revelation 21:23-27 . Thirdly, by the effects, in the beginning of the next chapter, the essential parts are noted the matter and the form in the whole work; of these the superficies and foundation of the wall are entire parts (as they used to be called) which parts are first described in figure, unto the 14th verse and afterwards more exactly.

(*) Signifying that the faithful shall be surely kept in heaven.

(10) According to the number of the tribes, of which chapter seven. For here the outward part is attributed unto the Old Testament, and the foundation of the New Testament.

(♣) That is, place enough to enter, for else we know there is but one way and one gate, even Jesus Christ.

(11) He meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

13 On the East part *there were* three gates, *and* on the Northside three gates, on the Southside three gates, and on the Westside three gates.

14 And the wall of the city had (12) twelve foundations, and in them the Names of the Lamb's twelve (*) Apostles.

(12) That is, foundation stones, according to the number of the gates, as is shewed in Revelation 21:19.

(*) For the Apostles were means whereby Jesus Christ the true foundation was revealed to the world.

15 (13) And he that talked with me, had a golden reed, to measure the city withal, and the gates thereof, and the wall thereof.

(13) A transition unto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

16 (14) And the city lay (b) foursquare, and the length is as large as the breadth of it, and he measured the city with the reed, twelve thousand furlongs; and the length, and the breadth, and the height of it are equal.

(14) The measure and form most equal, in two verses.

(b) A foursquare figure hath equal sides, and outright corners, and therefore the Grecians call by this name those things that are steady, and of continuance and perfect.

17 And he measured the wall thereof, a hundred forty and four cubits, by the measure of man, that is, of the (c) Angel.

(c) He addeth this, because the Angel had the shape of a man.

18 (15) And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

(15) The matter most precious and glittering which the presence of God maketh most glorious.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation *was* Jasper; the second of Sapphire; the third of a Chalcedony; the fourth of an Emerald;

20 The fifth of a Sardonyx; the sixth of a Sardius; the seventh of a Chrysolite; the eighth of a Beryl; the ninth of a Topaz; the tenth of a Chrysoprasus; the eleventh of a Jacinth; the twelfth an Amethyst.

21 And the twelve gates *were* twelve pearls, and every gate *is* of one pearl, and the (d) street of the city *is* pure gold, as shining glass.

(d) By street he meaneth the broadest place of the city.

22 And I saw no Temple therein, for the Lord God Almighty and the (*) Lamb are the Temple of it.

(*) This declareth that Christ is God inseparable with his Father.

23 (*) (16) And the city hath no need of the sun, neither of the moon to shine in it, for the glory of God did light it, and the Lamb is the light of it.

(*) Isaiah 60:13 .

(16) The second form of particular description (as I said Revelation 21:12) from foreign and outward accidents; which are these, light from God himself, in this verse, glory from men, Revelation 21:24 . Perfect security from all harm, Revelation 21:25 . Finally such truth and incorruption of glory, Revelation 21:26; as can bear and abide with it, nothing that is inglorious, Revelation 21:27 .

24 (*) And the people which are saved, shall walk in the light of it; and the (♣) Kings of the earth shall bring their glory and honor unto it.

(*) Isaiah 60:3 .

(♣) Here we see as in infinite other places that Kings and Princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heavenly glory, if they rule in the fear of the Lord.

25 (*) And the gates of it shall not be shut by day, for there shall be no night there.

(*) Isaiah 60:11 .

26 And the glory and honor of the Gentiles shall be brought unto it.

27 And there shall enter into it none unclean thing, neither whatsoever worketh abomination or lies, but they which are written in the Lamb's (*) book of life.

(*) Revelation 3:5; Revelation 20:12; Philippians 4:3 .

Revelation 22

1 The river of water of life is shewed, 2 and the tree of life; 6-7 Then followeth the conclusion of this prophecy, 8 where John declareth, that the things herein contained are most true. 13 And now the third time repeateth these words. All things come from him, who is the beginning and the end.

1 And (1) he shewed me a pure (*) river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

(1) Here is absolved and finished the description of the celestial Church (as I shewed before Revelation 21:12) by the effects in Revelation 22:5; and then this book is concluded in the rest of the chapter. The effects proceeding from God, who dwelleth in the Church, are these: the everlasting grace of God, in this verse, the eternal living of the godly, as in Revelation 2:7; the eternal fruits which the godly bring forth unto God, themselves and others, Revelation 22:2; freedom and immunity from all evil, God himself taking pleasure in his servants, and they likewise in their God, Revelation 22:3 . The beholding and sight of God, and sealing of the faithful from all eternity, Revelation 22:4; the light of God, and an everlasting kingdom and glory, Revelation 22:5 .

(*) He alludeth to the visible paradise to set forth the more sensibly the spiritual; and this agreeth with that which is written, Ezekiel 47:1 .

2 In the (*) midst of the street of it, and of either side of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every (♣) month; and the leaves of the tree served to heal the (♣) nations with.

(*) Meaning that Christ who is the life of his Church, is common to all his and not peculiar for any one sort of people.

(♣) For there are all things pleasant and full of all contention continually.

(♣) Which some time were impure as Gentiles, but now are purged and made whole by Christ.

3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his Name shall be in their foreheads.

5 (*) And there shall be no (♣) night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for evermore.

(*) Isaiah 60:19 .

(♣) The light shall be unchangeable and shine forever.

6 (2) And he said unto me, These words are faithful and true; and the Lord God of the holy Prophets sent his Angel to shew unto his servants the things which must shortly be fulfilled.

(2) This whole book is concluded and made up by a confirmation, and a salutation. The confirmation hath three parts: The words of the Angel unto Revelation 22:15; the words of Christ, Revelation 22:16-17; and the obtestation made by John from divine authority, thence unto Revelation 22:18-20 . By the speech of the Angel this prophecy is confirmed, unto Revelation 22:7-8; and then he speaketh of the use of this book in the verses following. The prophecy is first confirmed by the Angel from the nature thereof, that it is faithful and true; Secondly, from the nature of the efficient cause, both principal, which is God, and instrumental, which is the Angel in this verse. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation, Revelation 22:7 . Fourthly, from the testification of John himself, Revelation 22:8 . The rest of the speech of the Angel tending to the same, and John interrupted or broke off by his unadvised act of worshipping him, in the same verse, which the Angel forbidding, teacheth him that adoration must be given not to him, but only to God, as for himself, that he is of such nature and office, as he may not be adored; which thing also was in like manner done, Revelation 19:10 .

7 Behold, I come shortly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I am John, which saw and heard these things. And when I had heard and seen, (*) I (♣) fell down to worship before the feet of the Angel which shewed me these things.

(*) Revelation 19:10 .

(♣) Now this is the second time that he suffered himself to be carried away with the excellency of the persons, which is to admonish us of our infirmity and readiness to fall, except God strengthen us miraculously with his Spirit.

9 But he said unto me, See thou *do it* not, for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the words of this book. Worship God.

10 (3) And he said unto me, (4) (*) Seal not the words of the prophecy of this book, for the time is at hand.

(3) The Angel returneth unto his former speech; in which he teacheth the use of this book, both towards ourselves, in this and the next verse; and in respect of God for declaration of his truth, thence unto the fifteenth verse Revelation 22:11-15 .

(4) That is, propound this prophecy openly unto all, and conceal no part of it. The contrary whereunto is commanded in Isaiah 8:16; Daniel 8:26 .

(*) This is not then as the other Prophecies which were commanded to be hid until the time appointed, as in Daniel 12:4; because that these things should be quickly accomplished, and did now begin.

11 (5) He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

(5) An objection prevented, but there will be some that will abuse this occasion unto evil, and will wrest this Scripture unto their own destruction, as Peter saith. What then? saith the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be harmful unto others, let such be more and more vile in themselves, whom this Scripture doth not please; yet others shall be further conformed thereby unto righteousness and true holiness. The care and reformation of these may not be neglected, because of the voluntary and malicious offence of others.

12 (6) And behold, I come shortly, and my reward is with me, (*) to give every man according as his work shall be.

(6) The second part belonging unto the use of this book, as I said in Revelation 22:10 . Also (saith God by the Angel) though there should be no use of this book unto men; yet it shall be of this use unto me, that it is a witness of my truth unto my glory, who will come shortly to give and execute just judgment, in this verse; who have taught that all these things have their being in me, Revelation 22:13; and have denounced blessedness unto my servants in the Church, Revelation 22:14 and reprobation unto the ungodly, Revelation 22:15 .

(*) Romans 2:6 .

13 I am (*) Alpha and Omega, the beginning and the end, the first and the last.

(*) Revelation 1:8; Revelation 21:6; Isaiah 44:6; Isaiah 41:4 .

14 Blessed are they, that do his Commandments, (7) that their right may be in the (*) tree of Life, and may enter in through the gates into the City.

(7) The blessedness of the godly set down by their title and interest thereunto; and their fruit in the same.

(*) They shall live eternally with the Son of God.

15 For without *shall be* dogs and enchanters, and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh (*) lies.

(*) That maintain false doctrine and delight therein.

16 (8) I Jesus have sent my Angel, to testify unto you these things in the Churches. I am the root and the (*) generation of David, and the bright morning (♣) star.

(8) The second place of confirmation (as I said) is the speech of Christ, ratifying the vocation of John, and the authority of his calling and testimony, both from the condition of his own person being God and man, in whom all the promises of God are Yea and Amen; 2 Corinthians 1:20; and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honorable assistant of the marriage of the Church as the spouse; and of every of the godly as members; and finally from the thing present, that of their own knowledge and accord, they are called forth unto the participation of the good things of God; Genesis 22:17 .

(*) That is, a true and natural man and yet God equal with my Father.

(♣) For Christ is the light that giveth light to every one that cometh into this world.

17 And the Spirit and the bride say, Come. And let him that heareth say, (♣) Come. And let him that is (♣) athirst, come; and (*) let whosoever (♠) will, take of the water of life freely.

(♣) Let them be afraid of God's horrible judgments, and as soon as they hear the Lamb call, let them come.

(♣) He that selleth himself oppressed with afflictions, and desireth the heavenly graces and comfort.

(*) Isaiah 55:1 .

(♠) That is, when God beginneth to reform or will by his Spirit.

18 (9) For I protest unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book;

(9) The obtestation of John (which is the third part of the confirmation, as noted in verse six) joined with a curse of execration, to preserve the truth of this book entire and uncorrupted, in two verses.

19 And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from those things which are written in this book.

20 (10) He which testifieth these things, saith, (*) **Surely, I come quickly.** Amen. Even so, (♣) come Lord Jesus.

(10) A divine confirmation or sealing of the obtestation; first from Christ avouching the same, and denouncing his coming against all those that shall put their sacrilegious hands thereunto; then from John himself, who by a most holy prayer calleth Christ to take vengeance of them.

(*) Seeing the Lord is at hand, we ought to be constant and rejoice, but we must beware we esteem not the length nor shortness of the Lord's coming by our own imagination, 2 Peter 3:9 .

(♣) This declareth the earnest desire that the faithful have to be delivered out of these miseries, and to be joined with their head Christ Jesus.

21 (11) The grace of our Lord Jesus Christ *be* with you all, AMEN.

(11) The salutation Apostolical, which is the other place of the conclusion, as I said, Revelation 22:6; and is the end almost every Epistle; which we wish unto the Church, and to all the holy and elect members thereof in Christ Jesus our Lord, until his coming to judgment, Come Lord Jesus, and do it. Amen, again Amen.

THE END